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The CHRISTIAN CENTURY

A Journal of Religion

THE FUTURE OF THE CONGREGATIONALISTS

By Lynn Harold Hough

THE BAPTIST CONVENTION

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THE CHRISTIAN CENTURY PRESS

508 SOUTH DEARBORN STREET CHICAGO

The
CHRISTIAN CENTURY
An Undenominational Journal of Religion

Volume XXXIX CHICAGO, JUNE 29, 1922 Number 26

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Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly By the Disciples Publication Society 508 S. Dearborn Street, Chicago

Subscription—$4.00 a year (to ministers $3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

The Continued Tragedy of Expatriated Armenians

TWENTY thousand Armenians, refugees from their homes in Asia Minor, are today trying to get on their feet again in Syria. Their story is a tragic one. The war drove them from their homes, breaking up families and destroying property and livelihood, as well as causing innumerable deaths. Of a typical group of 5,500 from Marash only 27 reached Adana in Cilicia. But the ones who did reach shelter set to work to found homes. They borrowed money, toiled eagerly, and within two years attained self-support. And people of that very type, coming from all over Asia Minor, were the ones who gave their mites to help new refugees as they came in. In this way 300 girls rescued from harem slavery about New Years of 1920, and put into pitiful refugee camps outside Adana, the only habitation available, were supported as long as necessary by the gifts of the earlier arrivals. So they lived and improved their condition, and the sun was beginning to rise for them once more, when the French decided to give up the Cilician mandate which they had demanded, and to substitute for it an economic treaty with the Turks. Once again disaster almost overwhelmed the Armenians. Loans were called in, business dropped to a practical standstill, and panic gripped the men and women who knew that the Turks would bring massacre to this Christian population who had once escaped. So a second time everything had to be given up, and something like 75,000 refugees rushed from Cilicia to the coast, at Mersine and Alexandretta, hoping to escape by ship. But ships were few and the lands willing to welcome such immigrants fewer still. Weeks passed before the French finally aided in the evacuation of the country, and made it possible for broken families to escape. And it is 20,000 of these people who are now in Syria, starting again. They find the cities of Syria already overcrowded, both by refugees from outside and by Syrians who were driven from the mountains during the war. They find a majority of the people opposed to the French mandate in Syria, and equally opposed to the influx of Armenians under French protection. And they find the high prices and hard times which are prevalent in most parts of the world. The country districts in which the French would locate them are unsafe because of the Arab-Syrian dislike of alien intrusion. With hardly any possessions beyond the very clothes on their backs the position of these hapless homeseekers could hardly be more appealing; yet such is their ability and grit that all but three thousand, including many children, are entirely supporting themselves, and those who have not found work are asking for only the minimum help that will keep them alive. A missionary in Syria writes that he never saw such magnificent determination and recuperative power in the face of apparent disaster. It is another proof that this oldest and staunchest Christian nation deserves the help America is giving and the opportunity for rehabilitation.

Genoa, Jerusalem and Christian Unity

DR. JOWETT has proposed a Christian Genoa at which the leading churchmen of the world shall meet and at least arrange a sectarian truce. Such a gathering would do no harm, and as little good. The tragedy of both Genoa and Geneva is that the same Holland, Britain, Italy, France and Russia, having the same mind as before, make negotiation unfruitful; and the same would be true of the churches. What is needed is a better mind, more insight, more sympathy, more appreciation. The new Lambeth report on Christian unity, signed by the archbishops and Dr. J. D. Jones, reminds us of Bunyan's "Mr. Anything." Dr. Glover writes a stinging criticism in which he says, "The document represents out-classed scholarship and old-style thinking; it is conventional, sentimental, diplomatic.

It is bad for a future church to rest deliberately on bad thinking and superannuated scholarship." Surely, if we are to achieve a Christian unity worth having, it will be realized, not by the bargain and dicker of venerable ecclesiastics, but by forgetting the hair-splitting distinctions about which men made so much ado in other days, and learning to do the things which Jesus told us to do—feed the hungry, clothe the naked, open the eyes of the blind, set at liberty the captives, and preach the gospel to the poor. What we need is not apostolic succession, but a succession of apostles—a Christian leadership that shall express and interpret the pent-up yearnings of the people for a more heroic Christianity; setting the Christ spirit and word as the standard of the new world. Not Genoa, not Geneva, but Jerusalem is the hope of mankind!

When Did Commencement High-Jinks Commence?

FROM all over the land have come laments that college commencements are no longer worthily observed, and that the grotesque costumes, caperings and wild revelry on the part of young people today are tokens of decay of a sense of law and order and decorum. To all this a writer in the New York Times opposes the facts about the good old days about which we hear so much and know so little. He tells how the first Harvard commencement, in 1642, was marked by hilarious levity—even when there were no "old grads" to blame—and that John Winthrop complained to the governor against the ribaldry of it all. Two generations later the conditions had not improved, and Samuel Sewall writes in commendation of a sermon "against excess in commencement entertainments." Cotton Mather, not celebrated for his high spirits, was much put out in 1717 about commencement frivolity, which he described as "time sorrily enough thrown away." If these glimpses of the days of old should diminish somewhat our zeal for returning thereto, they may at least show us that we are not so near gone to the dogs as we had imagined. If the commencement season is gladsome and full of frolic, let us thank God that it was born that way.

Prison Yawns For a British Jingoist

SEVEN years in penal servitude is the reward which Great Britain has given one of her loudest exponents of patriotism. Horatio Bottomley has been for a number of years editor of John Bull. This was the red rag of super-patriotism in the British isles, corresponding in its tone in large measure to some of the journals owned by William Randolph Hearst in this country. Each week all the inflammatory things that were obtainable were put in this paper which boasted itself not only of its loyalty to the empire, but on the restriction of its loyalty to the empire. Mr. Bottomley is going to prison not for his patriotic views, but for the embezzlement of three quarters of a million dollars. Some of the money he has paid back since he fell into trouble, but all of it he could not pay. He had the effrontery in his trial to plead his patriotism as an extenuating circumstance. He is an outstanding example of a type of citizen which is to be found on both sides of the water. Their sort of patriotism is a matter of flag-waving. They urge enlistment in war time, and bond-buying and food conservation. But at the same time they are trying to get a corner on food products, and are not above a good slice of graft on government contracts. Some of our people still think there is some connection between patriotism and obedience to the law. They feel that patriotism ought to involve unselfish conduct in times of great national emergency. The truest patriot is not the one who professes the greatest hatred toward some enemy, potential or actual. One may truly love his native land, but see his nation's destiny in terms of service to the holy cause of civilization. It is a pity that the American courts have not yet gained custody of our jingoists and buccaneers. In most communities of any size one can point to men who hang out the flag on the Fourth of July but collect graft whenever they can find it. These are usually ready for war at the drop of the hat for that makes the graft come easier.

Forecasting the Church Program

WHEN the Comity Commission of the Chicago Church Federation on a recent occasion called in Mr. E. Thurston of the Chicago Telephone Company to speak on the future developments of Chicago, they were taking advantage of the wisdom of this world which now underlies the policies of all the great public service corporations of the city.. These corporations in order not to waste money, must be able to anticipate the growth of the city in specific directions, and keep ahead of such growth. Mr. Thurston in speaking to the ministers gave his sober estimate of Chicago's population from the standpoint of a big corporation that must provide telephones for many new sections of the city now only beginning to be built. He asserts that in 1940 Chicago will be a city of four million people. That is to say, in eighteen years a million people will be added to the present population. The comity commission of the church Federation is desirous of using all the knowledge of these big corporations in order to anticipate the church needs of the city. If we allow only one church to each two thousand of population the new million will require in the next eighteen years five hundred new churches, Protestant and Catholic. Many smaller denominations which have been seeking places in the city where they need not be competitive can find in these new sections an opportunity to organize their churches. A few larger denominations will pre-empt most of the territory, however. If ever there was need of Christian unity it is in the planting of these new churches. Chicago has a cooperative council of city missions made up of representatives of the city mission societies of five denominations. It also has the comity commision of the Church Federation which includes all the evangelical bodies of the city. With this double-headed comity program, it will be impossible to meet the challenge of the new situation which confronts the churches. What will happen no doubt as the religious needs of a million people are in some measure met

The Future of the Congregationalists

By Lynn Harold Hough

THIS article is not a study in Eschatology though the title might bear that interpretation. I suppose that since those far off sixteenth century days when Robert Browne lived and wrote and went up the hill of Congregationalism and then came down again to the fold of the Anglican church, as many kinds of people have professed and practiced the way of the Independents in ecclesiastical life as have entered the other denominational groups. One would doubtless need the larger hope in writing eschatalogically of the future of the members who have belonged to any of the great churchly groups. The diverting thing about discussing individuals in their churchly relationships is not only that there are as many kinds of them as there were varieties of beasts in the sheet of Peter's vision, but that so often they somehow fall into the wrong division. It is highly instructive to the student of ecclesiastical biography to find a man who was meant by nature to be a Jesuit high in the councils of Rome to have lived his life out in the Methodist Episcopal church or a man who was meant by the same token to have been a high church leader in a contemporary Anglican communion to be standing each Sunday in a Congregational pulpit. Perhaps in these curious ecclesiastical misplacements we come nearer to the reality of church union than we believe.

However this study must pass by the alluring field of speculation regarding individuals and deal with the class to which they belonged. For the purpose of this discussion we will follow the fashion of the realists of the middle ages and assume that the general is more real than the particular that the church is more significant than its members. If this seems the frankest flouting of a fundamental Congregational principle at the very beginning we must hasten to remind ourselves that there is and there has been a Congregational organism in spite of the fear of system which has characterized the group in all its history. It is true that Congregationalism has been a spirit rather than a highly articulated ecclesiastical organization. It is true that it has been an invisible ideal rather than a finished set of concepts. But the very central matter in all this is just that the Congregational thinker has contended that so you reach the only valid organism. This spirit and this ideal are the very means by which a group is made one with an eternal oneness. There is a wonderful organism but it is produced not by the mechanical union of antagonistic elements held together by artificial pressure. It is a union produced by the free movement of elements whose very principle of life unites them.

GREATNESS OF THE PAST

There is no doubting for a moment the significance, even the greatness, of the past of Congregationalism. In seventeenth century England the deepest notes sounded in the days of the commonwealth came from the inspiration of this group. And in seventeenth century America it was this spirit which poured into the life of the new world its most priceless elements. To quote a too frequently overlooked bit of Lowell:

> They were rude men unlovely, yes, but great,
> Who prayed about the cradle of our state.
> Small room for light and sentimental strains
> In those lean men with empires in their brains;
> Who their young Israel saw in vision clasp
> The mane of either sea in taming grasp;
> Who pitched a state as other men pitch tents,
> And led the march of time to great events.

It cannot be denied that on both sides of the sea the Congregational group had its share in the spiritual sterility which characterized the eighteenth century. With the nineteenth century better days came and looking over the whole period with a flashing glance many a notable figure emerges. To me at least two of them are the men of most outstanding significance. In England Robert William Dale, who for so many years was the minister of Carrs Lane Congregational church in Birmingham, was a man whose massive mind formed a meeting place for all that was noblest in the Congregational tradition and most full of hope in its aspiration. In America Horace Bushnell passed Congregational principles through the alembic of a personality from which they came forth glowing with new radiance and alive with new power.

FOUR PRINCIPLES

Four principles as I see it have kept playing through the thought and action of the Congregationalists. They have not been held in equal emphasis. Sometimes a great leader has lived in the light of a part of them and has already ignored the rest. There has been the most free and easy movement of their influence. When they have met in noble harmony all has been well with the Congregational group. When they have become confused and distorted all has been very far from well. All these are the principles. Or rather these are the passions. For they have been principles on fire with personal devotion when they have been most powerful. First, the passion for freedom; second, the passion for justice; third, the passion for the intellectual life; and fourth, the passion for the knowledge of God. The passion for freedom made these men Independents. It made them ready to be the founders of new states. The passion for justice was the inspiration back of much that occurred in the days of the commonwealth. It lived in the planning of the theocratic forms of government in New England. It has enabled Congregationalists to provide leaders in many a reform. It found dramatic expression when Henry Ward Beecher sold slave girls from Plymouth pulpit in order to give them their freedom and to rouse the conscience of the nation.

The passion for the intellectual life found characteristic expression in all the subtlety and keenness of the New England theology. It became a deep and abiding spirit inspiring ministers who were men of letters as well as ministers. It lifted the level of the intellectual life of

America and produced in England a ministry which was almost an intellectual aristocracy. The passion for God ran so deeply and was expressed with such noble self-restraint that the attempt to locate examples of it is like the endeavor to photograph an atmosphere. But a study of the fashion in which a deepening and growing Christian experience dominated all the thought and feeling and activity of Horace Bushnell will give some suggestion of this profound and far reaching influence.

MODERN INTERPRETERS

In some respects Congregationalism was particularly well equipped to meet the transitions which the period immediately before us brought. The scientific view of life, the critical study of the documents upon which our religion rests for literary expression, the diffusion of the social passion found in men of this tradition welcoming and interpreting minds. It was not an accident that Dale had a notable share in making Birmingham the best governed city in England. It was not an accident that Washington Gladden became an authoritative interpreter of the social gospel. It was not an accident that Lyman Abbott helped to make the idea of evolution at home in the church. It was not an accident that Fairbairn became a masterly interpreter of the philosophy of the Christian religion. The richness and the variety of the Congregational life are revealed in the fact that as time went on the delicate and rare beauties of the inner life were given unsurpassed expression in the preaching and writing of J. H. Jowett, and the dialectical vigor of evangelical thought centering in the cross was put forth in the flashing sword play of Principal Peter T. Forsyth.

All the while some very interesting things were going on. With some men the intellectual interest clearly predominated. There was little of the richness of the inner life, or if richness a rarified and intellectualized quality which was nobly serene and lofty but rather far from the intense experiences of the common life. Dr. Gordon in a sense became the high priest of this section of the church. The opposite extreme was found in those who took mighty plunges into regions of hot and passionate rhetoric seizing the popular mind by constant dramatic flash and powder. Dr. Hillis made this type known everywhere in America. A certain intellectual stateliness, a wielding of a large brush upon a great canvass and the attempt to mobilize thoughts and currents of the mind and views of life on a vast and impressive scale characterized the preaching of Dr. S. Parkes Cadman who became in an unusual sense an evangelical humanist. There were men of wonderful heartiness and dash and open mindedness with a zest for religion and a constant capacity for comradeship like Dr. Nehemiah Boynton who created a highly useful and forceful type.

SECRET OF AMIEL

There were men who might have learned their secret of lonely brooding thought and of distinguished and vital expression from Amiel, and of these perhaps there is no better example than Dr. Gaius Glenn Atkins. There were apostles of rude and bustling efficiency who forgot the nobler traditions of Congregationalism in the rush of immediate activity and the desire for instant returns. We will name no representation of this group. There were men who caught a vivid and authentic vision of the great God and poured it forth in sentences tingling with energy and with spiritual vitality. Such an utterance is Dr. Albert Parker Fitch's "Preaching and Paganism." There were Congregational leaders who as if discouraged with preaching turned to a new emphasis upon worship. It is easy to find this note in the utterances of Dr. Boynton, Dr. Fitch and Dr. Cadman. These men have been referred to not so much as individuals as in order to indicate trends which they seem to typify and express. It all indicates vigorous life and energetic thought and ardent action. There are no end of other distinguished names which might be mentioned. Some of them are buzzing in the ears of the writer of this article at this very moment. But we will let the above characterizations stand for what they are worth and we will not add to them. We pass to the great question: What does it all indicate? Where is Congregationalism going? What further contributions is it to make to our religious life? In the remainder of this article as in the paragraphs which have immediately preceded we will confine ourselves generally to the situation and the outlook in America.

PERIOD OF READJUSTMENT

Congregationalism shares with all the rest of the churches the experience of unrest and readjustment and confusion which characterize the period in which we are living. There is interesting illustration of the way in which the leaders themselves are finding their way and taking up new positions or at least new points of emphasis from day to day in the contrasts which emerge when we compare Dr. Fitch's little brochure, "Can the Church Survive in the Changing Order?" with his Yale lectures on preaching to which we have already referred. It was one thing to be a Christian leader in the days of Herbert Spencer. It is another to be a Christian leader in the days of Einstein (not to mention Freud.) And no group of leaders feel the pressure more than the men of the Congregational communion. It is also true that there is a temptation in a time of unequalled mental hospitality to carry open mindedness to the place where a man wakes some morning to find that he has no major premise. And it can safely be asserted that just this has happened to some in the Congregational church. The opposite danger is to settle into an intellectual scholasticism which is the constant menace of a church which puts a great emphasis on the things of the mind.

And from this danger all living Congregational ministers I suppose cannot be said to have escaped. In all the churches some of the fine young bloods of the ministry are tempted to be so busy with the doing of the will of God that they forget that there is such a thing as communion with the God whose will one is trying to do. In the long run such young leaders awake to find religion a rather uninspired branch of social statistics. It is easy to see where Congregationalists may make mistakes. I think it is easy to see where some of them are making mistakes. Most of these mistakes are being made in other denominational groups as well for the lines dividing the men of light and leading in the various communities are not the sort of lines they once were. In any city you could organize a ministerial club of men who hate the critical study of the Bible and who fear every movement of the modern mind and another club of men who welcome each rebuff that turns the church's smoothness rough and hold the faith in glad freedom in the new day. And if you organized these clubs the lines which divided the men would not be denominational. A Congregational friend whispers in my ear that none of his group would belong to the club of obscurantists. I wonder if he is right?

The tendency upon the part of influential leaders of the Congregational body to put a new emphasis upon worship is a most interesting and significant thing. It will have many happy results. No doubt in the end it will make many services which have been hard and austere and barren warm and rich and beautiful. There is something almost disconcerting in the thought of Congregationalism speaking to the spirit through the senses, but I dare say it is quite likely to be. Only one thing ought carefully to be guarded. If a gracious and beautiful worship accompanies the noblest and most commanding preaching all will be well. But if the Congregational communion should ever come to the day when beautiful or even exquisite forms of worship take the place of the living word, and replace the emphasis upon the force of prophecy, a day of decadence and decay will indeed have come. And Congregationalism will have forgotten some of the most significant chapters of its history. I do not believe that such a day will ever come. But in all seriousness I would like to warn some of my Congregational brethren that while the aesthetic expression of religion is a most happy and legitimate supplement of its intellectual expression if the appeal to the taste ever takes the place of the appeal to the mind there will be the most fundamental moral loss.

TENDENCY TOWARD SYSTEM

I suppose that it is almost inevitable that as a Methodist I should say a word of the contrast between our highly articulated forms or organization and the fear of system to be found in the Congregational church, at least in so far as this contrast may be said to have a bearing on the future of the Congregationalists. There are not lacking indications that Congregational leaders are thinking with some seriousness of the advisability of some more definite articulation of their own ecclesiastical life. Perhaps one may be permitted to observe at this point that a closely knit organization is a very wonderful and also a very dangerous thing. If the spirit of life is in the wheels (as in the case of Ezekiel's vision) you have a very happy situation indeed. But if all the complex wheels become a substitute for vitality instead of the expression of vitality you have the sort of condition which made Emerson write in a mood of rare pessimism: "Things are in the saddle and ride mankind." As a matter of fact the only safety of Methodism lay in the fact that all of its intricate organization was the by-product of a wonderfully intense and mastering spiritual life. And even as it is I observe that some of our younger brethren are willing to admit if pressed that sometimes the wheels get in the way of the spirit. And it is not quite always those who have failed of some ecclesiastical recognition who say this. I do venture to believe that the Congregational churches will be able to work more effectively if their organization becomes a little more practical and complete. But this must be worked out in such a fashion as to preserve the historic freedom of the members of the group if there is not to be serious loss.

Already we have referred indirectly to the great revival which changed the aridity of the eighteenth century. It is most significant that both Dale and Bushnell were profoundly influenced by currents which came from the Great Revival. The emphasis of each of these powerful Congregational leaders was in a measure an inheritance from that movement. When one re-reads such a book as Dale's "Living Christ and the Four Gospels" he is arrested by its high note of spiritual reality. Here was a man who was a notable practical leader. He was a minister of the deepest social passion. He was a commanding dialectician. He was an expert in education. He was completely familiar with the processes of criticism as they had developed in his day. He was the master of a literary style which Sir William Robertson Nicoll has counted among the supreme achievements in expression in the use of our good old English speech. But you reach the real secret of Dale's power as you go back of all these things and stand with him in the hour of authentic awareness in respect of the things of the spirit. One moves very reverently in these sacred places. But one must say as much as this. Dale was a sure and creative leader because he had come to know that Christ is alive. The experience put new power into his thinking. It put new acumen into his criticism. It put new and perpetual energy into his social passion. With the same vision and the same manifold application of its meaning the Congregational churches of America and of all the world can meet the future with clear eyes and singing hearts and ready hands.

The Challenge of the Tillers

YE say to us, 'tis we who feed the world;
Ye give us loud enjoining of our task;
Ye scruple not the boon of boons to ask—
Our toil's allegiance to a flag unfurled.
Hear then our cry, in righteous anger hurled
Upon the easeful ones who blink and bask
Within the halls of greed, who wear the mask
Of truth, yet are as waiting adders curled:
How shall we serve ye if ye possess the land?
How long shall we be herded like the kine
With mete and bound and harsh dividing line?
Without the soil, what use the willing hand?
If then your words be aught but mouthings vain,
Restore our rightful heritage again!

RICHARD WARNER BORST.

Beethoven in the Back Yard

By Frederick F. Shannon

WHILE passing a certain house, my eyes rested upon a statue of Beethoven in the rear of it. At first I was keenly aware of the disharmony of the thing. Here was one of the immortal names in music; and here, also at the back of the house, and in a yard distinguished for nothing save the composer's head done in stone, was the silent, stony, majestic face of one whose very name is synonymous for moving melodies.

As already intimated, my first impression was a kind of mental discord, a feeling that the sense of fitness had been violated. But I hold that opinion no longer. Many times since have I gone past that house; each passing has tended to do away with the feeling of inappropriateness. Now, remembering the delight of seeing Beethoven in his back yard, I go out of my way for the pleasurable sensation of resting my eyes upon that materialized symphony in stone. There he sits, calmly looking out on his surroundings. He seems quietly determined to turn them all—the ugly and the beautiful, the chords and the discords—into rolling rhythms of harmony.

It may be that my inward change was wrought by the words of a quiet man to whom I unbosomed my original repulsion. "Discord!" he exclaimed, with scarcely any sign of exclamation in his convincing tones. "There's no discord at all. Beethoven needs the back yard; the back yard needs Beethoven; and we need both." Unable to forget the man's words, I have decided to set down some random reflections upon Master Beethoven in the back yard.

"Beethoven needs the back yard." Well, at any rate the master was acquainted with the back yard of things long before anybody dreamed of chiseling him in stone. His father was a drunkard; his mother was the daughter of a cook—which is recalled, in this connection, just to remind ourselves what glorious things proceed from the kitchen; he was deaf before middle life; he endured the stupidity of a churlish brother. What a delicious story is that of this brother calling upon the composer and leaving his card worded thus:

JOHANN VAN BEETHOVEN,
LAND PROPRIETOR.

On returning home the musician found the card, wrote the following words on the opposite side, and sent it back to his pompously stupid kinsman:

LUDWIG VAN BEETHOVEN,
BRAIN PROPRIETOR.

One might indefinitely extent the list of ugly back yards through which the mighty genius was doomed to pass in his pilgrimage across the years. There were jealous teachers; there were designing women; there was that scapegoat of a nephew; there were kinglets and princelets and—well, so many glorious and inglorious obstacles in his way that it is simply enchanting to stand at a meaningful historic distance and see him overleap them.

On the whole, therefore, I think, with my deep-seeing friend, that Beethoven needed the back yard. How much did life's back yard have to do in lending the deathless note into his compositions? Having asked that question we are thrust headlong into the mystery of human life. Not, if you please, human life in its celebrated expressions—not the Beethovens, nor the Shakespeares, nor the Lincolns only; but worthful, red-souled, clean-motived, high minded human life in its common, everyday, universal might and majesty.

Once I went to minister to a sick woman. There were miles and miles of gray stone to travel, reminding one of Thomson's "City of Dreadful Night." The house was not much, but it was artistically tidy, immaculate in its cleanliness, and occupied by two maiden sisters, who had fought with poverty, hardship, and menacing environment the long years through. And now one of them was desperately ill. But the well one—the one who was still struggling to keep the vanishing remainders of their home-life together—was not content to have a doctor and her own watchful love at her sister's beck and call, day and night. A trained nurse must also draw upon her scanty savings. Reminded that perhaps this was an unnecessary expense and that there were "rainy days" ahead for her, she said: "What are a few dollars to me, after my sister is gone?" With the going of her sister, a part of herself was being passed on also—a something which neither few dollars nor many could alter in the least.

THE POWER OF IMMORTAL RESERVE

Within that toiling woman's face there was a power of immortal reserve—a splendor, a radiance, a godlikeness—that one could well go far to see, and be handsomely overpaid at the end of his journey. What, for example, is "the light of setting suns" to the light of love that beamed in her patient eye? What is the fragrance of heliotropes to the aroma of self-forgetfulness distilled from her heart? What is the grandeur of mountain summits to the moral height of her unfaltering will? Unacquainted with the luxury of self-dispraise, as Wordsworth might say, she was so unconsciously and yet so nobly planned, that any soul having an appetite for what is finely beautiful could not possibly have missed it here in this bloomingly spiritual back yard.

"But there was nothing unusual in her unselfishness," the cynic may interpose. "Such cases are very common." And is not the cynic half right? At the same time, does not all half-rightness disclose the inexhaustible wonder of the wholly and holy right? It is even so here. For the unusualness of unselfishness could only truly be seen by its absence. Just let the world jog along a single day without these commonplace and usual tokens of goodwill, and at nightfall our planet would be conspicuous by reason of the enlarged area of hell upon it. Therefore, the deadly and deadening power of the familiar is to be shunned like a plague. The fact is, we have learned to call that something genius in people who can paint a halo around the brow of the ordinary. Is not this in itself sufficient proof that, beyond all cavil, there is really no ordinary; everything is extraordinary, as every perceptive and receptive nature thrillingly knows. It is just our ordinary, humdrum, non-vision of things that makes it possible for us to snub the back yard with its commanding Beethoven.

The reaches of our Lord and Master into this prolific realm are, of course, unparalleled. Christ's awareness of the living universe is immense. Anywhere and anytime he throws a window open toward the infinite. It is all the more impressive by the very economy of the words he employs in reporting his world-consciousness. Adjectives are not popular in the master's vocabulary. He is so perfectly alive that he seems fearful lest he should waste a breath of his being through a meaningless word. Reality pressed so strongly upon the centres of his soul that nouns, uncolored and unqualified, are the verbal sluiceways through which he pours the tides of eternal life. Yet, according to accepted standards, did not Jesus spend his earthly career in the back yards of the world? This fact, commonplace as a matter of history, becomes positively acute with wonder and awe for every thoughtful person who tries to grasp it. Born in a manger, toiling with his hands, teaching by lakeside and in market-place, surrounded by a company of unlettered peasants, frowned upon by the important and misunderstood by the ignorant, forsaken at last by his own and crucified by his enemies, the story, in view of its deepening, transforming hold on the human heart, is almost incredible as it is entirely unimaginable. John Stewart Mill is right—only the fact of Jesus can account for the story of Jesus. The human mind, said Mill, was incapable of inventing it. One might as well talk of inventing stars or oceans or mountains as of inventing the character, words, and deeds of the God-Man!

WHAT CALVARY MEANT

And not the least invigorating and uplifting thing about it all is this: he needed the back yard; which is just another way of saying that God himself, for any truly humanizing revelation of his godhead, could not avoid the back yard. Personally, I have scant sympathy with that theological doggerel which pictures God as out in the universe looking for himself, not yet arrived at the point of self-consciousness, a kind of hectic, emaciated, ghostly becoming, without having fully arrived! That sort of thinking advertises the quality of mental milk-and-water mushiness some of us are capable of stirring up. Of a different grain, however, are those new testament strata of thought upon which the incarnation immovably rests. "Though he was a son"—yes, the son, the only begotten son—"yet learned obedience by the things which he suffered." And what were the things he suffered? Some of them, unquestionably, were these: Human dullness, meanness, slander, hatred, jealousy, lying, misunderstanding, misinterpretation. He suffered them all, and some of them in the Bethany household. "For even his brethren did not believe on him." When he died on Calvary, his brothers, James and Jude, in common with every other mortal, thought that an end had been made of him. More than once, his mother undertook to revise his plans, being naturally and motheringly proud of such a son. Verily, the new testament is full of the things he suffered. Whatever the unfathomed immensities contained in the unique and solitary death on Calvary, that was not all he suffered. But—in all and through all the things he suffered—he learned; and he learned, though he was a son—the son of God!

So I infer that there was more than the mere human need—awful and profound as that is—of our infinite Beethoven in the back yards of time. If God underwent a new experience in the incarnation, as Christian philosophy and revelation lead us to believe, then the back yard, and all that it signifies, has taken unto itself a value that the human generations cannot exhaust. What if the back yard has already become a suburb of the new Jerusalem, and we know it not? The final greatness, argues a philosopher, is not with the man who alters matter but with the man who alters mind. And does not the true altering of mind rest with Christ, and Christ alone? It is a gigantic task. It will require other ages and other worlds than ours for its complete realization. But both the ages and the worlds belong to him. Considering our own world, it is not always easy to discern how and where he is altering its mind for the best. But he is, just the same. Not without loss—great and immeasurable, perhaps irretrievable loss; but none the less with gain—deep, golden, and imperishable.

There are more things, truly, in the back yard than the casual observer sees. Oh, yes, the wash is there, to be sure! And the rubbish! And the croaker! But the clothes are in process of cleansing; underneath the rubbish there is the unspeakable mystery of life; at the feet of the croaker blooms the crocus, and he sees it not. So I am glad, after all, that Beethoven needs the back yard. For one thing, his deaf ears may hear better there. Anyway, the stars look down upon him by night; the sun lights up his forward-looking gaze by day; April rains wash his massive cheeks, as if tenderly striving to mingle their drops with tears not yet all unwept; playful winds whirl about his dead ears, and he looks as if he might be listening to harmonies that would "create a soul under the ribs of death." I am grateful that he beckons me to come and visit with him betimes. Standing in his mute presence, his lips of stone seem to be saying: "Who has more obedience than I masters me, though he should not raise his finger. Round him I must revolve by the gravitation of spirits." And then—

> All suddenly the wind comes soft,
>   And spring is here again;
> And the hawthorn quickens with buds of green,
>   And my heart with buds of pain.

Yet is there not something poignantly creative in these "buds of pain?" Does not one look with other, deeper eyes upon the groaning, travailing universe? Even groaning within ourselves, do we not already have the "first-fruits of the spirit?" If so, then the crimson buds of pain are unrolling into spiritual buds of green! Wherefore, we shall make no terms with Giant Despair and his obstreperous myrmidons. Rather, we shall go on our way in quietness and hope, reinterpreting the pilgrim-rune of David Grayson: *"I am living deep again."*

America Through an English Woman's Eyes

By Maude Royden

It is very difficult for me to speak in an unbiassed manner of a country to which I have been for such a very brief visit, and where I enjoyed myself so enormously; for I did enjoy my visit to America very much. It is difficult to detach oneself sufficiently from people who have been so kind, and who are, in some ways, so funny; I suppose we are funny, too.

When I went to the United States my immediate object was to do the piece of work that the Young Women's Christian Association had asked me to do; my second object, not less important, was a great desire to see things from the American point of view. I wanted to understand how things looked to people over there, people of many races and all classes. I even tried to understand the point of view of the multi-millionaire; and I am told that some of you are horrified because I seem to understand him so well. Even multi-millionaires have got points of view ,and we should try to understand them. Wherever I went Americans wanted to understand our point of view. I had not set foot in New York, before my cabin was filled with a surging flood of reporters, all of whom wanted to know what I thought about prohibition, whether I thought that women ought to smoke, what I thought about dancing, and what I thought about flappers. There were dozens who asked me what I thought about flappers. The flapper here in England has no idea of the enormous importance of the flapper in America. A distinguished scientist from Europe went to America, and he had not landed very long before the reporters asked him what he thought about flappers. He said that he had not thought anything about them; and the next day they had two columns in the paper as to what he thought about flappers.

AN AMERICAN STORY

It was difficult for me to get through this barrier, and understand what the Americans were thinking about us. Even when I talked to people alone, I found them tremendously interested in the English point of view, and very many of them were specially interested in your point of view at the guildhouse. They said to me, "Are your people pre-millenarians?" I said I had not even heard of a pre-millenarian. From what earthly paradise did they come? "Then are your people post-millenarians?" they asked again. I thought for some time, and then I said, quietly but firmly, "There are no millenarians of any kind at all, so far as I know, at the guildhouse." They said, "It must be like heaven in the guildhouse." I said, "Yes, it is rather like heaven there." "But what is a millenarian, whether pre or post?" I asked. "Well," they said, "to give you a rough idea. One of them moved a bill in the legislature of Kentucky against evolution." I said, "I always thought you Americans had a singularly touching belief in legislation. Did he think it would stop evolution?"

There was an American who was very rich, and he was rather worried because our Lord had said that it was harder for a rich man to get into heaven than for a camel to pass through the eye of a needle. He devoted a considerable amount of money to finding out whether you could so render down a camel as to enable it to pass through the eye of a needle. That is just an American story!

ON AMERICAN SINGING

One very curious episode occurred. I wanted them to understand something of what we are trying to do here; and, among other things, I spoke about our music. Americans will, I hope, forgive me if I say that they are not a musical people. One or two great composers have already emerged from among the negroes of the southern states; but the native American is not a musical person. You can imagine my amusement and my smug delight when I heard somebody who was trying to teach the people who were going to lead the singing at my meetings, say, "Now you must do better. Try to think you are English." I made no comment. Then I took a little courage, and I said to them, "We sing your battle song at the guildhouse, but we sing it to quite a different tune—I hope you do not mind." They said, "Oh, no, we do not mind. Bring the tune over with you the next time you come." They immensely admired Blake's "Jerusalem" to Sir Hubert Parry's setting. They asked if they could have it. I said I thought they could, but when I heard them sing it they sang it quite differently, and I knew they must be singing it wrong. They were practicing it in a special train that was running from St. Louis to Hot Springs. American carriages are open from end to end, except one priceless bit of the carriage which is cut off for millionaires. I was in that! I heard them practicing and I could not bear it any longer, so I went to them, and said, "You are singing that all wrong." "Then show us how to sing it," they said. "Well," I replied, "I cannot show you what is wrong, but it is not right." So they rolled up a newspaper and made me conduct.

Now to come to the serious part of my lecture. The first thing that strikes you when you get to America is the extraordinary feeling of hope there. That and the kindness of the people I met is the reason why I found it such a refreshment to be there even for such a short time. The people there take hope for granted. To live in peace and hope, to be magnificently self-confident, to be sure that however great your problems you are going to solve them; that creates a refreshing atmosphere, and it is very enchanting to people coming from the old world. That is true, although the problems in America are so great. Distances are so vast. We arrived on Easter Sunday, and I was hoping to get off the boat that night. But I was told that New York would be very crowded on Easter Sunday,

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* Lecture by Miss Royden in Eccleston Guildhouse, London, May 26, 1922.

and we should not be able to get accommodation; for the hotels would be so crowded. "Short distance trains of about twelve hours run would be coming in," or something like that. "Twelve hours run a short distance," I exclaimed. "Why, a country of this size is preposterous. There ought not to be countries so big." Many of the delegates traveled two and a half days to get to the convention, although it was held in a central place.

IMMIGRATION

In that way I had a very comprehensive view of American public opinion, at least among women. Although I spent almost the whole of my time in one place, I was talking to people who had come from all parts. I saw the color problem at close quarters in the southern states. It was very interesting to discover, for example. the way in which the United States looks at the European problem, and the world problem, and the way in which their own problems strike them. For instance, there is the question of immigration. You no doubt know that America now refuses to admit more than a certain number of persons. But when you realize that America has a population just about double ours, and that they are receiving immigrants at the rate of two million every year, you realize the sheer impossibility of absorbing into such a homogeneous nation so many people coming from such different places as Japan, on the one side, and innumerable European nations on the other. Bearing these facts in mind, you realize that America had some right to restrict immigration, and to ask herself how it is possible to absorb so many strains of blood from outside, and yet remain a nation in any real sense at all.

Many Americans do not believe any longer in the theory of the melting pot. They say, an immigrant does not really become an American, that his race feeling persists, and he becomes a jarring element in the state, and very often he himself, or his children, become jarring entities. The race mixture is so great. The difference is so great between yellow and white that it is fair to reflect whether they are not justified in taking a long view. Of course, the whole color question is a problem. And although there is not in the world, I am confident, a more heart-rending problem than the position of the Negro in the American states, I would deprecate any English person, or, indeed, any North American, from pronouncing hastily upon a problem which involves so much about which we are ignorant.

I know that no one here will suspect me of not understanding or sympathizing with the position of the Negro. As we passed into the southern states, my guide, philosopher, and friend, Miss Macmillan, pointed out to me at every little town that we passed that there was a kind of annex, a little slum, and that little slum was always in the water, and it was obvious that when the floods were out that was the place that would immediately be flooded. This little group of squalid shanties was "nigger" town; and one realized from that sort of segregation what it all implied. When I arrived at Hot Springs I found it was not possible for us to stay in the same hotel with the colored delegates. If we had dared to share a meal with any of them we should probably have been broken up by the Ku Klux Klan.

We had a colored bishop to address us at a meeting; to look at him no one would have supposed that he was anything but pure white, a man whom you would not have singled out as a specially dark man. Yet we dared not offer that man a cup of coffee before or after the meeting; and even to ask him to speak on the same platform with a white woman, Mrs. Luke Johnson, was considered a most daring thing to do. It is true that these Negroes were brought over from Africa by the people of America, but how does that help now? You cannot send them back. There are eleven millions of them. You cannot put them into reservations, because they are an increasing race, and the reservations would continually have to be enlarged. It is a problem as to how it is possible for races so different to cooperate, and, above all—for this is the crux of the whole difficulty—to intermarry.

THE COLOR PROBLEM

I have met Americans who soberly believe that intermarriage was the right solution of the problem. While I never met one who would dare to let me use his or her name in public as advocating that, it is conceivable that such may be the right solution. I always feel, and I have felt it much more strongly since I have been there, that it is a problem on which we need a very much greater amount of light and scientific knowledge than we have yet; and if America, with her great genius for applying her scientific discoveries to works of destruction, would apply a little of it to her racial problem she would be helping the world; because it is going to be a world problem in the future. When you get a book, such as "The Rising Tide of Color," which all of you ought to read, written by an American, asserting that if you intermix two races, the inferior one will be more stable, and the superior one will gradually die out, you realize, that it is rather a crude statement, and, I imagine, a crude misunderstanding, and requires to be corrected.

In the northern states the problem is not nearly so acute. In the southern states it is absolutely almost a nightmare. I felt its shadow over the convention the whole time. The Y. W. C. A. insisted that all its colored delegates should sit among the white delegates in the body of the hall. This was regarded by some of the white delegates as a most outrageous insult, and by the Negroes with a gratitude that was almost heartbreaking. They asked me to speak to the colored church. And their heartfelt gratitude was touching because a white woman should choose to go and speak in a colored church. I remember that the minister, when he was praying, again and again thanked God for this great honor done to the humblest of his creatures. You look at their faces, and you see the tragedy of ages already written there, although their history in America is comparatively short. In their musical literature, sacred and secular, there is not one single word of bitterness or of revenge; and you ask yourself whether you are right in speaking of the Negro as the inferior of the white race. I do not think it can be said of any other race in the whole world that, having suffered as they have, they have never threatened revenge. I know there have been terrible things on both sides; but here is the very soul of the black people in their songs. Some of them are comic, some merry, some are sacred, and some sad; but none of them savor of revenge.

AMERICANS AND EUROPE

Then I want to speak upon the attitude of America, not towards her own problems only, but also to ours. We should try to see things from the American point of view. We have all felt disappointed in the refusal of America to come into the league of nations, and that she has refused in a way that rather suggests a little of the pharisee who will not mix himself up with anyone so badly decayed as the old world. But think of how it seems to them. America has never touched European politics. It has been her tradition, and she is very proud of it. America has always kept herself to herself. But during the war she broke that great tradition. You do not know what it meant to her to break it. It was really a great triumph of idealism that America came into the war at all. When she did come in it was with just the same kind of idealism that we entered the war. Those of you who hate war most will admit that the rank and file of the people thought that we were going to achieve something great, something unselfish by the war. America came into the war in the same spirit. When the nations of the world came to draw up a basis of peace America had not been in the war long enough to understand that most of the countries in it had lost their ideal. She was on the very crest of the wave. Think of us at the end of nine months of war. Many of us still believed that the war was going to make a better world. America came in for that sole reason; and then she watched us drawing up that thing we called the Peace of Versailles, and she said, "Thank you; never again!" Is it really so surprising?

Over and over again the Americans put me to shame by their own shame at their country's attitude. The financial men whom I met in New York were filled with the sense that their country had failed to realize its responsibility; that its withdrawal from old world politics had been a great blunder and a moral error. They felt it perhaps more strongly because you always care so much for what is your own. I could well understand why that comical fellow, the 100 per cent American, did not want anything more to do with European politics. He said, "This is what they call peace. I do not want to have anything to do with it." He waited and waited, and he saw the league of nations, which was simply a band of victors from which the conquered were excluded. Then he said, "These countries went to war to make a better world, they went to war to end war, and yet no power on earth will make them reduce their armaments, or disarm their men. They ask us to pour out money like water to rescue Austria, or Poland, or Russia—and in Poland every second man is in uniform—and the United States is asked to support their populations; and England wants us to wipe off her war debt. (This was, of course, before the Washington conference). England is building great battleships. Who against? We do not know, but we do not exactly see why we should pay for them." You see how different it looks over there. Although I feel that America will lose her soul if she tries to pretend that she can cut herself off from the world—and I said it when I was there—I do feel that one ought to be able to understand why it seemed to America impossible to consent to come into the league of nations. There is a great deal of party politics behind it.

You have no idea of the depth of their hatred of Woodrow Wilson. To us he seems a broken and tragic figure. Not only to the Republican party, but to many also of the Democrats he has become an object of absolute hate. When I said that we in England thought that Woodrow Wilson was going to bring the kingdom of heaven when he came over the Atlantic, they said, "Why, that obstinate old man? He would not take anyone with him, he would not take any advice, he cut himself off from everybody who understood a little more than he did what he was going to tackle. When he came back to America, he said, 'There is the league of nations; take it or leave it!' When we said we would like to alter it, he said it was not to be altered by a hair's breadth." I confess their attitude seemed to me rather understandable. When I tried to make them realize how tragic it seemed to us that there should be such an ending to the great ideal, they said the best thing that could happen for the league of nations would be that Mr. Wilson should die; the people would then perhaps forget that he had anything to do with it. It is a tragedy, but everywhere I found Americans increasingly convinced that they must ultimately come into the league of nations.

WOODROW WILSON AND THE LEAGUE

The change in the attitude of the Americans towards the league of nations greatly encouraged me. Of course, I know that in the west the opposition is much the strongest, but there the people are so very far from Europe. But, in spite of that, the people of the east assured me that the logic of events would force America into the league of nations; and many people told me that they were hoping for it, and working for it. I met the man who runs the league of nations, so to speak, in New York, Mr. Fosdick, brother of Dr. Fosdick, the author of "The Manhood of the Master," and "The Meaning of Prayer." And he told me that he was absolutely certain and so was Mr. Rockefeller, and so were the women at Hot Springs, that the logic of events would compel America to come into world politics again. It is absolutely certain that America will have to come into the league, although we may have to call it by another name. We regret that she was not at Genoa. We rejoice that she has a judge on the international court, and we believe that Washington was only the first of a series of conferences which will gradually draw America into the orbit of the old world's interests, and that public opinion in America is getting ready to realize her responsibilities.

Lady Astor, who was in the United States part of the time I was there, was a most wonderful ambassador for England in America. There was some things I could not say because I am not an American, but there were far more things that Lady Astor could say because she is an American. At a banquet given in her honor she said, when replying to the toast, "There is one subject on which I am told I must not speak, or if I do speak about it I must do so under my breath." Putting her hands to her mouth like a trumpet, she shouted, "It is the league of nations." There was a perfect hurricane of applause. It was like throwing a stone into a pond. Nobody had dared to speak about the league, or to admit that they were changing their mind; and Lady Astor, with that gallant charm and courage that characterize her, simply threw a stone into the middle of the pond, and started everybody talking about the league. When you sum up the reasons why you should love America, and indeed you ought to love her, for she is our relation, put at the top the existence of Lady Astor.

PROHIBITION

Now, lastly, there is one subject on which I wish to say a few words—prohibition. No question is more discussed in America, or on the Atlantic liners. We hear that it is both a success and a failure. I am not going to attempt to pronounce judgment on an experiment so new, for over a vast area like the United States it is still very new, and which I had no opportunity of judging at first hand, I heard that the prohibition of alcohol was completely ineffective, that everybody was able to get as much as they wanted, and did get much more than they used to, because the moment you tell people they must not have a thing they will begin to want it. Also I was told that nobody could get alcohol, and therefore people were taking to drugs. I was also told that prohibition was passed for very sordid reasons—that it was passed in order to secure greater efficiency, that money was behind it, that capitalists were interested because drunkenness makes for inefficient workmen and decreases production. I was told it was passed by an excited country in the middle of the war because they wanted more efficient soldiers. I was told all these things, and I had no opportunity of judging how far they were true, how far they were false. But I was told two facts on which every person I questioned agreed. One was that prohibition was carried by an enormous majority, and the other was that there is no possibility of its being repealed. You can draw your own conclusions from that.

I do want to protest against the ill-conditioned and ill-timed jests that English people perpetually make about prohibition, and by which serious-minded Americans are justly and deeply wounded. For the American people, enormously wealthy and practically without danger from the rest of the world, voluntarily to deny themselves what has been the characteristic vice of the white peoples, whether they have proceeded about it in a wise way or not, is something rather heroic. I do not know whether America could have proceeded in a wiser way or whether prohibition is the best way to attain the end in view—Americans have a rather touching faith in legislation—but when I consider the possibilities of luxury, the wealth and the absence of any real dangers, I confess I could not deny the splendor of the scale on which this great adventure, this great experiment is being made, and it galled me to see English people perpetually indulging a sense of humor on the subject. I do not think drink is funny in the least, I have no sense of humor about it myself, perhaps because I am a woman—for women and children suffer most from the effects of drink—but this silly, exasperating kind of joke about prohibition I do beg you all to protest against and refrain from.

It may not be a success, but if it is not a success it will be largely because over the vast frontier of five thousand miles which divide the United States from the British Empire it is so terribly easy to smuggle alcohol—but that does not make one feel any prouder of the British Empire. But if it is a success, have we any right to sneer when we are told that Americans passed prohibition in order to become more efficient in every way. During a war which was declared to be a war of ideals and which in the end became to a large extent to many European countries a war for national existence, a nation that at such a time persisted in using 425,000 tons of sugar or its equivalent in making beer when not only adults but children were definitely suffering from lack of sugar—such a country can hardly despise America because she gave up alcohol. During the war 3,750,000 tons of malt and corn—food stuffs—were used to make alcoholic drinks, and 180,000 tons of rice and maize. I believe it is an uneasy conscience that makes English people laugh at prohibition, because during four years of war we could not refrain from using valuable food for the production of beer.

If prohibition is a failure it will be a mournful failure. Who would not wish it to be a success? If it is a success —and I say it with an undying love and admiration for my own country—I believe that the United States, having found a way to unite the initiative, the courage, and the optimism of the west with the abstinence and the self-discipline of the east will become the greatest nation in the world.

Tradition

By Arthur Rhinow

JOHN STONE purchased a rare old volume from an antiquarian. He had it carefully cleaned by expert hands, and was delighted with the cover. The contents of the book related to medieval fables, and were of little value. Ah, but the cover! The beauty of the grained leather was set off by slightly impressed points and lines of gold, and in the middle was stamped a picture of David with his harp. A bibliophile told Mr. Stone that the volume might have belonged to Jean Grolier, a famous collector in the time of Francis I.

The owner was very much impressed.

"This must become an heirloom in the Stone family," he mused.

He admired the cover over and over again, and came to the conclusion that so rare a treasure ought to be protected. He decided to have it covered. So he asked a book-binder to rebind it in soft leather.

When it was finished it was very presentable. The color was a rich maroon, and the workmanship was perfect. Mr. Stone, however, was not satisfied. While the second cover was to be merely a protection, he thought it ought to be ornamental enough to serve as an introduction to the beauty of the original, so to speak. Of course, very few besides himself knew of the treasure beneath the maroon, and very few were to know it, but even the exterior of a book of that value ought to be artistic. So he had an artist paint a coat of arms on it, a conception of his own, in which a stone figured prominently.

John Stone died suddenly. His son, Henry Stone, found the book and was delighted with the cover. He found the volume in the private drawer of his father's desk, and he concluded that the book had been very dear to him. Of course, he would keep it and cherish it as an heirloom. In fact, it was too precious to be left unprotected. So he made up his mind to have it covered with a cloth binding. Just as a protection, to be sure, but secure, and as artistic as possible, for the volume, so dear to his father, was precious to him. The bookbinder, cautioned and encouraged by promises of reward, did his very best, so that even Henry Stone was delighted. It was too sacred a matter to talk of to any one, and the volume was locked away. War broke out, and Henry Stone died on the field of battle.

"Look at this volume of old legends," the executor said to young Samuel Stone. "What a thick cover; but a pretty one. Your father must have thought a great deal of the old book. He kept it with his valuables."

Samuel Stone agreed that it was a pretty cover. And he revered the book. On the title page he found the names of his father and grandfather, and the volume became venerable to him. He decided to have it covered.

"Just to protect the cover," he confided to the binder; "but, of course, firm enough to give it a permanent appearance."

The binder was going to make objections, but he was cut short by Samuel, whose possessions made him a man of authority. It was just a paper cover, but it was beautiful. The color was a soft purple, and the names of John Stone, Henry Stone, and Samuel Stone were embossed in gold, truly a royal combination. The craftsman was paid a handsome sum, and the book was laid aside in a safe place.

Samuel Stone was hot-blooded. Books had little attraction for him. He was sorry there were no wars at the time. He tried to satisfy his passions in various ways, and finally died of a sword cut received in a duel.

One day the widow sat by the fire and wept over a beautifully bound book which the man of law had handed her. The three names embossed on the cover were dear to her, especially the last, that of her husband. Charles Stone, heir to the estate, sat on the floor, carving a boat, despite the gentle protests of his mother. He had the stubborn spirit of the Stones.

As she wept, she laid the book on a chair beside her, and gave rein to memory. The cover attracted the boy. What in all the world was finer to try his new knife on than this pretty book. A longing seized him to cut out those bright letters and play with them. So he cut, and cut deeply.

"Charles, what are you doing?" the mother cried in alarm. "The heirloom! Oh, how could you! This book was very precious to your father. He revered it. He kept it with the jewels of the family."

Charles did not understand, but he was anxious for further developments. Meanwhile the mother noticed another cover beneath the pretty one, and another beneath that. She wondered. The butler asked an expert antiquarian to call. When the latter came and began to peel, his cheeks flushed. He removed the paper cover and they beheld the cloth cover. He removed the cloth cover, and they saw the leather with the artistic coat of arms of almost a hundred years ago. That was taken off, and their eyes feasted on the quiet beauty of the original.

The antiquarian was enrapt.

"And to think of it," he exclaimed. Each generation revered a layer of less value."

They Tried to Take You From Me

THEY tried to take You from me.
They said You were but an idle myth,
A delusion and a childish superstition;
When I prayed they mocked me,
And when I worshipped You they called me mad.
But, O, my Master—I have met You, and I know!
I have heard You in the stillness of the night,
And in the infinite silence I have beheld Your glory;
In the hour of pain I have felt Your comforting hand.
How can I doubt You whom I know?

* * *

They tried to take You from me.
They proved in learned discourse that You never were;
They told me I was simple, and that You were but an empty dream;
Scientific proof they gave, and spoke wise words I could not understand;
They ridiculed and scoffed and laughed—
But, Oh, my Master—he that once has met You cannot doubt!
He that once has felt Your holy presence never questions more.
Though they are blind, yet have I seen Your splendor;
Though they are deaf, yet have I heard Your voice.
How can I doubt You whom I know?

CHURCHILL MURRAY.

Paradise

I CANNOT think of paradise a place
Where men go idly wandering to and fro,
With harps of gold and robes that shame the snow;
With great wide wings that brightly interlace
Whene'er they sing before the Master's face—
Within a realm where neither pain nor woe,
Nor care is found; where tempests never blow;
Where souls with hopes and dreams may run no race.
Such paradise were but a hell to me;
Devoid of all progression, I should rot,
Or shout for revolution, wide and far.
Better some simple task, a spirit free
To act along the line of self forgot—
Or help God make a blossom or a star.

CHARLES G. BLANDEN.

The Better Way In Industry

"LABOR may be a commodity," said an efficiency engineer out in the lumber country of Oregon, "but it is a commodity with a kick. It is the product of human beings, who out in the Northwest at least—cannot be bought."

Lumber has been a source of much labor trouble in the Northwest. The camps are isolated, men live largely with men only, a condition which brings sordidness and discontent. The labor turn-over is from two to six times that of industry as a whole and it has been figured that it costs about $75 every time one man quits and another has to be found to take his place. A committee from the Federal Council of Churches found discontent and radicalism general, due to dirty, vermin infested bunk houses, poor food, lack of entertainment, long hours, arbitrary bosses, and the prevailing idea that the companies were making great profits out of nature's gift and the toil of men.

Many of us recall that there was trouble when we entered the war and special timbers were wanted in large quantities. There were charges of disloyalty, sabotage and radicalism—and there was truth in them. Colonel Disque was sent out and discovered the reason. He found what the Federal Council committee had found, that profiteering and wretched conditions provoked sabotage, radicalism, and a great increase in the I. W. W. membership. He secured clean bunk houses, (in many cases new ones had to be erected), put the eight hour day into effect, and organized the Loyal Legion of Loggers and Lumbermen with group autonomy and conference relations with the employers for the men. The result was peace, loyalty and production.

Thirty days after the armistice was signed 600 representatives of employers and employes met in Portland to decide whether or not they would continue to work together or go back to the old system of boss at one end, "Red" at the other, secrecy at the top and sabotage, discontent and loafing at the bottom. In other words, should they continue conference through representatives with a spirit of conciliation or go back to ill will? There seemed to be little question about it after the enforced war experience, and the organization was enthusiastically voted continued life. So the big task of organizing on a permanent peace basis was begun.

* * *

The "Foureller" Plan

The fundamentals of the plan are simply stated. They consist in each side appointing representatives who meet around a table and, laying all their cards on it, discuss all problems through to a conclusion, with an impartial chairman to cast a deciding vote if there is a draw. His function is much more that of guiding discussion than of casting his vote. Each side has often voted the other's requests. There is a committee in the local industry, district boards, and a general board.

"Many mistakes were made," said Norman F. Coleman, former university professor and the impartial chairman, "as the result of pioneering, but they were overshadowed by worthwhile accomplishments." He sums it up thus: "Slowly there is developing a commonwealth of industry, based upon the conviction that there is a common interest between competing companies as well as with employes. There are "wobbly" operators as well as the labor "wobblies" (I. W. W.), who acknowledge no community of interest with fellow operators or employes, and undermine industry with selfishness, suspicion, and the 'fox and wolf' method of doing business. But with conferences, confidence, and understanding we are building up this commonwealth of industry upon good will, mutual faith, and a basis of common action agreed upon by elected representatives."

The past year has been a testing time. Deflation offered some companies a chance to save money by going back to "care-for-yourself-and-devil-take-the-hindmost" system, with the result, says Mr. Coleman, "that the devil gets the wage earner" surely and the more unfortunate operator also. "Never before were there such man-to-man talks concerning the vital facts of industry, and such sharing of losses." The operators laid their cost and balance, sales and production sheets on the table. Some thought that while wages could be raised in conference they would have to be lowered autocratically. Of course a few lost faith and withdrew and some men quit but the difficulty was negotiated by the greater body with peace and good will and an unbroken production. The eight hour day was retained, wages reduced and a demonstration made that conference is better than arbitrary action on one side and dissatisfied men on the other.

* * *

What They Think Of It

"We won a strike and went back to work on the ten hour day," said one big operator, "but our victory was an empty one. There was bitterness both in our plant and the community, and an utter lack of cooperation and efficiency. We welcomed the 4L and we have never in our experience had such harmony and efficiency." Recounting that in three years of 4L experience they have gone through two very difficult periods, another big operator says, "it was good for us and good for our employes, and it is good for the community." Other employers say, "It has improved relations between employer and employe with moral and material benefits to both." "Without it managers would have tried to operate through a period of falling prices by taking losses out of labor, which would have been disastrous to us all." "Each places his cards upon the table with faces up and no one holds an ace up his sleeve. It works." "We learned long ago of the profits that acrue from paying high wages and through fair dealing and cooperation." "We have gained everything and suffered no losses by cooperating." Such testimonials from employers could be multiplied. One of the finest we keep until the last. It sounds like a labor leader talking, so adequately does this man see labor's viewpoint—and seeing the other side of it is the moral secret of peace in industry. He says: "I think we have been able to maintain the eight hour day only through the organization. Had it not been for the 4L we would be on a ten hour basis today with a lower wage than is now paid." If space allowed we could tell of production increases that exceed by far the gains others think they have secured by longer hours and the drive system.

The employe's satisfaction is no less heartily expressed. Here are typical remarks: "The largest labor troubles in the decade have been through the refusal of employers to meet the men through their representatives. Our members have actually received a bonus in wages above non-4L rates and yet the employer has actually produced lumber cheaper." "If we got nothing but the spirit of good-fellowship between fellow workers and employer we would be rich beside those without that relationship." "If the company pays the least possible, of course the men do the least possible," said an employer; "If the employer hires for as little as he can get men for, the [illegible] retaliate by doing as little as they can get away with," s[illegible] a worker, and adds that "the 4L draws us together and each realizes he is getting a square deal which means efficiency in production." "It is the American method," says one. "Cooperation and arbitration is 100 per cent Americanism," says another, and lumber is the greatest industrial creator of "I. W. W's." "It has brought larger production, better wages, shorter hours, better feeling and we get the cooperation of the local business men," says another. "Before we had the 4L if a man suggested an improvement in the plant he was called a "wobbly." Now we are free men and may present our suggestions and our side of the case. The good results are easily seen."

* * *

Summing Up the Gains

Mr. Coleman sums up the gains thus: To the employe: the

8 hour day, reasonable working conditions, the best wages possible. To the employer: Settled labor conditions, minimum labor turnover, maximum production at minimum cost. To the public: Industrial peace, better citizens, more steady operation. To the industry: Higher morale, higher standards of management, workmanship, wages, hours and conditions. A labor leader sums it up in this way: Loyalty, cooperation, efficiency of production, improved living conditions, end of strikes and lockouts, eight hour day, peaceful adjustments, steadier employment, free employment service, and a square deal on both sides. An employer states it thus: Better conditions, good food, clean beds, decent living in camps, the eight-hour day, peace and higher production. He says: "Why go back to the old days of over-production and resulting low-priced conditions, combined with poorly paid men who cherish resentment and soreness? We have worked with our men and found operating costs decreasing without decreasing wages."

The eight hour day has been the breaking point in lumber of late in the west. The 4L organizations have maintained it. The state conciliation board declared against an increase in hours, saying the eight hour day makes "better citizens and homes and greater efficiency by the worker." Mr. Coleman says the markets will not now absorb the production of an eight hour day with all men at work and declares against a return to the conditions that made "bowed shoulders, stunted frames and dulled minds." He challenges sharply those who cite the farmer or manager of his own business as working longer days by contrasting their self-managed lives with the drive of a machine industry.

Alva W. Taylor.

British Table Talk

London, June 4, 1922.

IT IS not necessary to have very long memories in order to measure the change which has come over our ecclesiastical scene. This week the report has been issued from the joint committee of Anglicans and free churchmen, met to consider the appeal of the bishops who assembled at Lambeth in 1920. The report may be considered as the answer to that very sincere and generous appeal. It is signed by all the twelve members of the committee and by its chairman, the Archbishop of York. When the names of the free churchmen who signed are weighed, it will be seen how great an influence they carry. If Dr. J. D. Jones and Dr. Garvie cannot speak for Congregationalists nobody can. Dr. Scott Lidgett for the Wesleyan Methodists and Dr. Peake for the other Methodists, Dr. Carnegie Simpson for the Presbyterians, and Dr. Shakespeare for the Baptists, can speak with the assurance that they are trusted by their people. And yet there is a great deal of spade-work to be done in local churches before the rank and file are ready for positions like these:

"In view of the acceptance from early times of the episcopate, and its acceptance now by the greater part of Christendom, 'as the means whereby this authority of the whole body is given, we agree that it ought to be accepted as such for the united church of the future.'

"Similarly, in view of the place which the Council of Presbyters and the congregation of the faithful had in the constitution of the early church, 'we agree that they should be maintained with a representative and constitutional episcopate as permanent elements in the order and life of the united church.'"

But think of twenty or even ten years ago! Could such a report have been drafted then? We do move!

* * *

Religion in Current Literature

The literary man may decline to deal with religion out of a deep reverence for its truth. That may be said for the most part of such writers as Thackeray, who will indeed satirize the follies and absurdities of religious circles, but will not find material for his art out of the inner struggles of the soul, out of its joys and agonies, its hopes and its terrors, when it is dealing with its God. Other artists may leave out religion because it seems to them of drifting moment; there was a time in the eighteenth century when in certain literary circles it was assumed that religion did not matter. In his recent volume of essays Mr. Lytton Strachey, our most celebrated essayist of the moment, has described the attitude of such a group in France. What to that group could be more preposterous than to treat literature and art as serious. "Only one thing, and that was to indulge in the day-dreams of religion or philosophy the inward ardors of the soul. Indeed the skepticism of that generation was the most uncompromising the world has known, for it did not even trouble to deny. It simply ignored. It presented a blank wall of perfect indifference alike to the mysteries of the universe and to the solution of them." That may have been the attitude of skeptics in the eighteenth century and later. It is most certainly not the attitude of the finest literary artists of today. They do take the "inward ardors of the soul" into account. They treat religion seriously, even if they cannot accept its promises. Here are some instances taken almost at random. Thomas Hardy in his preface to his "Late Lyrics and Earlier" writes concerning religion that it "must be retained unless the world is to perish." Mr. Compton Mackenzie has chosen for the title of his latest work, "The Altar Steps." Mr. Nichols in his "Guilty Souls" avowedly deals with those very "inward ardors of the soul." It is just to claim not indeed that religion is becoming more widely accepted, that may or may not be, but this at least is true that it is nowhere ignored today by the finest minds.

* * *

Christianity and Business

This saying of Dr. Orchard I have cut from "Public Opinion," an indispensable weekly selection, so made that it becomes not only a guide to other journals but an inspiration in itself. The editor of this paper, it will interest the readers of The Christian Century to know, has his eye upon their journal of religion. Last week, not for the first time, he gave the honor of his front page to an article from the pen of Dr. Rufus Jones, quoted from a recent issue of The Christian Century. But hear Dr. Orchard:

"I can imagine that when Christianity really gets going a man will go into business in order to build up a vast concern, not to make money at all, but first of all for the sheer pleasure of doing it; secondly, for providing people with honest goods; and, thirdly, for solving the industrial problem of getting people to work together in a spirit of comradeship and goodwill," says Dr. W. E. Orchard in the Crusader. "I can imagine a man at the head of Selfridge's living by choice in a cottage the same size as that of one of his porters. You had better be very careful about Jesus Christ. If you start playing about on the fringe of his religion you do not know what may happen at any moment. It is the sword of Christ—disturbing, severing—and his sword only that is going to bring peace to the world. If we can get back our Lord's conception of riches and poverty—and we have got to get it back or be driven back to it—we are going to stop the avarice which is the poison at the brain and heart of us all."

* * *

In the Lull of Summer

Some of us smile when we hear of the rest, supposed to be enjoyed during the summer months by workers in the churches.

It is the rest which comes from a change of work, that is all. Summer schools and conferences of all kinds fill the programme for the next three months. They are delightful but not precisely occasions for rest. Some of our Congregational leaders will know little respite this year. They are moving to and fro pleading for the forward movement. Dr. J. D. Jones is no novice at this work. When he believes a scheme is a good one he is without any hesitation, he does not spare himself and he is prepared to beard any rich man in his castle or to visit any remote village. With him will be Mr. Sidney Berry and others and though they will find it no easy task to raise 500,000 pounds they will emerge some day with their treasure. . . . The British conference of missionary societies meets at Swanwick on the week beginning June 11. They will have a long programme of co-operative work. One achievement will be welcome with great satisfaction—the progress of the press bureau under Mr. Basil Mathews. . . The Christian Endeavor Whitsuntide congress will be held at Oldham this year; I am going down to speak on Monday evening upon "Christ for all" and I am looking forward to learn more of the present prospects of the Christian Endeavor in this country. It is not so strong in the Congregational churches, as it used to be, but I am under the impression that many feel their lack of something, which it used to supply.

* * *

The World Menace of Opium

My friend, Mr. Basil Mathews, has just returned from Geneva where he has been a member of the League of Nations Commission to inquire into the menace of opium. The commission, he tells us, has revealed clearly the need for world-wide inquiry and action, honestly carried out. It is not enough to suppress the growth of opium in China. Evidence was brought forward by Sir Jordan of a great increase in the Chinese crop. From Mr. Mathews' valuable account of the commission, I have only space to quote two most significant paragraphs:

"The principal cause of this increase, of course, is the disorganized state of the country. This is one of the phases in China's evolution and the world must be patient with her. Practically all the country is in the hands of military rulers who have usurped all authority. Contributory causes are the fact that some large quantities of morphia have been sent to the Far East while there has been an immense amount of smuggling of foreign opium. It is true that the Indian Government sacrificed four million pounds worth of revenue by agreeing to cease sending opium to China in 1917, but its policy in continuing to send opium to Hong Kong and other places has been very unsatisfactory. The Chinese argument is that if India and other countries are supplying the people abroad with opium why should they not grow it for their people at home themselves.

"By the time the Commission has closed its session practical proposals will certainly be arrived at. In the meantime, the one clear fundamental conviction that comes home repeatedly to everyone here is that nothing short of world-wide public opinion in China and Japan, as in the West and in India, brought to bear continuously upon the governments to enforce the honest attempt both in law and in administration, to suppress the world traffic in these drugs will solve the problem. If public opinion is the ultimate force to be relied upon, it becomes emphatically clear that the moral of this opium commission which I have been watching continuously on the shores of Lake Geneva is that the alert action of the church by continuous educational propaganda is the primary duty of the churches."

EDWARD SHILLITO.

Contributors to this Issue

LYNN HAROLD HOUGH, minister Central Methodist church, Detroit; formerly president Northwestern University; author "Productive Beliefs," "Life and History," etc., etc.

MAUDE ROYDEN, famous English preacher of Eccleston Guildhouse, London; author "Sex and Common Sense," etc.

FREDERICK F. SHANNON, minister Central church, Chicago; author "The Infinite Artist," "God's Faith in Man," etc.

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THE SUNDAY SCHOOL

Faith in a Better Day*

THE time has gone by when the book of Daniel should be a favorite vehicle for freaks. A certain type of badly jumbled mind has always fixed upon Daniel and Revelation for the most fanciful and improbable predictions. The Pope of Rome, the World War, the end of the world, the fate of the Jews, anything and everything can be proved (to the vast satisfaction of the freaks themselves) from these apocryphal books. This is naturally true. The writers had to use veiled language and such language can easily be twisted, by the ignorant, to fit the case in hand. The situation, briefly, was this: The fall of Samaria was in 722 B. C. and the destruction of Jerusalem in 586 B. C. The Jews lived in exile until 536 when the first group came back to rebuild the waste places. Alexander conquered Persia in 323, and we enter the Greek period of Jewish history. The book of Maccabees is the story of the brave resistance to Grecian oppression. The arch-enemy of the Jews was Antiochus, the Greek. He tried to make Jews into Greeks—an impossible feat. He captured Jerusalem on a sabbath day when the Jews would not fight; he sought to overcome their religious habits; he put a Greek altar in the temple; he burned the holy writings; he made it a death penalty to worship Jehovah. In this stormy period the book of Daniel was written to encourage the Jews to endurance and to religious loyalty. The burden of the message was this: withstand like Daniel and God will deliver you.

This portion of Daniel is particularly appropriate to the present time. In every dark age the prophets of gloom flourish. Today we hear men talking about the second coming of Christ; they are obsessed by that idea. According to their notion, the world is going to get worse and worse until Christ shall suddenly come, take his few faithful children home and send the rest of us to everlasting fire. They believe that they have only to preach the gospel regardless of whether anyone accepts it or not and that when the time is ripe and the certified number have come into the ark of safety, the violent end will come. They have no social gospel nor any faith in one. They capitalize wars, fights, strikes, panics, epidemics, crimes, divorces, indications of failure in the church, falling off of attendance, lack of interest in holy things; they revel in these things; they glory in them. The Baptist church and the Presbyterian church, both, are torn by these premillenarian hosts.

But is it as bad as all that? Does a sane, balanced view of the old earth convince you that the world is degenerating? Dr. James H. Snowden, whom I have the honor to call a friend, has written a book entitled: "Is the World Growing Better?" He lectured upon that theme before nearly five hundred Pittsburgh ministers recently. His lecture is convincing. He takes a long look and shows how modern social conditions are better than ancient ones—take the single contrast of slavery and brotherhood. He makes a study of present day laws and compares them with the laws of yesterday. He shows the growth of the Christian religion. In 1760 Voltaire said: "Ere the beginning of the nineteenth century Christianity will have disappeared from the earth." As a matter of fact, the church is growing everywhere. The Bible is being better understood and deeds are being made tests of life.

In all our churches we should sing the "Hallelujah Chorus"—The kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever. What though the world offer the king's meat, what though we must pass through fiery trials, what though the lions roar and bar the way, Christ will conquer. "It is daybreak everywhere." Be brave.

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*July 9, "Nebuchadnezzar's Dream." Dan. 2:36-45, 47.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Chicago Preachers Now Up on Ladders

What must be the consternation of a staid Chicago business man to go out to lunch and find his pastor up on a stepladder in the midst of the loop haranguing a crowd! It is unusual, but the Chicago Church Federation insists that it is effective in the spreading of the gospel. It is said that last summer 12,000 outdoor meetings were held in this way. Dr. Howard Agnew Johnston has made some facetious observations on the psychological results of preaching from a ladder. He says: "Incidentally, it's good for the preacher. If he doesn't ramble physically over a platform maybe he won't ramble mentally. The power of suggestion, you know. One form of concentration teaches another. Then it teaches him balance—a good thing for everybody to have. Preaching from a stepladder is a shaky business from one standpoint, but stabilizing from another. But the best thing is it enables us to establish a pulpit anywhere on a moment's notice and preach the gospel to hundreds who never enter a church or hear it otherwise."

Baptist Professor Defies His Critics

The attack of the Conservatives of the Southern Baptist camp on the freedom of teaching in southern Baptist schools has brought strained relations in more than one educational institution. The Nashville, Tenn., ministerial association recently passed a resolution calling upon Prof. C. W. Davis to resign, or to publicly repudiate his former attitude in favoring the theory of evolution. It is said that most of the faculty and the student body of the institution are defending the teacher who is under fire. The board of trustees has only one man who is opposed to him. The result is that the Nashville ministers have very little opportunity of affecting the situation in Union university save by the processes of boycott, now the weapon that is most used by those who maintain their theological orthodoxy by an ostrich-like process.

Nation Still Touchy on Militarism

Though it is the clear duty in these days of peace for the ministry of the church to declare in favor of world peace and against militarism, nevertheless there is a section of the public which through a mistaken sense of patriotism is very much opposed to such activity. The Nation in a recent issue tells the startling story of Rev. Russell H. Stafford, pastor of First Congregational church of Minneapolis, who was an officer and chaplain in the 313th Medical Regiment. He made an address in which he questioned the good results of drilling high school boys. The chaplain was formally charged with conduct unbecoming to an officer, and with associating himself "with an objectionable element in the community." The thing the minister said which called forth this severe arraignment was as follows: "The mechanical obedience which military training develops discourages initiative. . . . It does not cultivate the whole body; it does not cultivate resourcefulness; and for this reason it is not the best preparation for war. The American soldiers in France were generally recognized to be the best fighters over there, and military experts attributed it to the fact that

Fundamentalists Lose in Baptist Convention

BAPTISTS have felt for months that this year's Northern Baptist Convention at Indianapolis, June 14-20, would mark a new epoch in the history of their communion. All eyes therefore were turned toward the Hoosier capital while two thousand delegates of the churches of thirty-seven states discussed issues raised by the Fundamentalist agitators. For three years the Fundamentalists have been organized to commit the denomination to premillennialism, a mechanical theory of the inspiration of the Bible, an attitude of opposition to modern science, and a drawing in of many lines of cooperation with other Christian bodies with which the modern church is in some degree realizing its common fellowship. Underneath the dogmatic interest was a revolt of discontented spirits who hoped that the officials of the denomination might be displaced and room be made for more conservative leaders. The Fundamentalist conference held in Indianapolis the day before the convention gave opportunity to marshal the conservative forces, to state once more the grievances and objectives, and to appoint the floor leaders who would go into the convention and present the demands of the group. At the adjournment of one of the Fundamentalists' sessions the chairman stated without any attempt at apology that the objective of the group was to displace the present officiary of the Baptist organization with an officiary whose connections were such as to guarantee executive action in harmony with Fundamentalist views.

The liberals, as they were generally called, were in a pessimistic mood. One or two prominent members of the Board of Promotion had conceded in advance a Fundamentalist victory. An unprecedented thing developed. The liberals also organized a parliamentary strategy, and appointed a floor-leader. In two hotels nearby, the respective groups met after the sessions each evening to consider the events of the day and to project a course of action for the morrow.

On the opening day of the convention it is the custom for the state delegations to be segregated for the purpose of appointing representatives on the various committees. Four important committees have thirty-seven members each, and each state delegation appoints one member of each of the committees. Thus the very first day it was possible to poll the sentiment of the convention. The Fundamentalists on this poll controlled only three states out of the thirty-seven. One of these was Ohio, with over two hundred delegates, but another was a state with only five delegates, three of whom were father, mother and daughter. Illinois with over two hundred delegates was so nearly divided that only two votes changed would have thrown the state to the Fundamentalists. The poll showed that among two thousand delegates approximately four hundred were convinced Fundamentalists. The crucial committees were those on nominations and resolutions.

Prior to the convention the Fundamentalists had announced a most ambitious program. They wanted the Board of Promotion abolished. They desired that conservatives be chosen for the offices. They insisted that the denominationally-owned organ, the Baptist, should be sold. But the outstanding objective was the adoption of a creed which might be used as a measuring stick on Baptist teachers, missionaries and denominational officials suspected of heresy.

Naturally the initial poll helped to abate some of these demands, for it was apparent that majority could be secured for any Fundamentalist measure only by floor strategy and skillful debate. The Board of Promotion came forward with its own proposals of reform. This organization raises all the money for all the Baptist boards and so vast a task has been rather expensive in the past few years. The changes proposed were mostly in the direction of cutting down expense, and Dr. J. C. Massee, Fundamentalist leader, announced that he was satisfied with the changes made. Not all of his faction agreed with him on this, however.

The first debate and test of strength came in connection with a recommendation of the executive committee providing that only those should be considered who represented churches which had contributed to at least one of the major societies of the denomination. An amendment was at once offered by Rev. M. P. Boynton of Chicago who moved that the financial provision be stricken out of the report. He asserted that the provision was punitive. The whole matter was sent back to executive committee to frame in a way that was not re-

(Continued on next page)

America is a nation of play. . . . Furthermore, military training suggests a glamor of war, which everyone knows is the most disastrous error of civilization."

Methodist Minister Not Afraid of Evolution

The discussion of evolution as a scientific theory has been for a long time a neglected subject in the average community except in the classrooms of the public schools. At Waverly, Ill., this year Rev. C. W. Hamand, a Methodist minister, gave the baccalaureate address to the young people of the high school, and openly avowed that the Bible was not a textbook of science and furthermore that one might be both a Christian and a scientist. The town has evidently been waiting for some pronouncement on the part of their ministers for the editor of the Waverly Journal says: "The Time has come when Christian men and women should no longer have to be labeled as atheist, infidel or what not, because they accept the findings of science on the theory of evolution. Such labels have been referred to by one writer as libels. The time has come, too, when the ministers, most of whom do accept the findings of science upon that question should speak their minds instead of being fearful of its effect upon the people of their congregation and community."

College of Internationalism in Denmark

The promotion of Christian internationalism will be accomplished by a new college located at Helsingfor, Denmark, which opened its doors in October, 1921, with 24 students. In the initial group, 8 different races were represented. These came from both sides of the battle line of the great world war. While anyone may enter, the purpose of the new institution is to assist men of the working class to get an education while in part paying their way by daily service on the farm that is operated in connection with the school. The faculty as well as the student body is international and instruction will be chiefly in German and English. A committee of distinguished Americans are interested in the project, among them Jane Addams. President Emeritus Charles W. Eliot says of the project: "The proposed International People's College in Denmark as described by its founder, Dr. Peter Manniche, is a very interesting educational and industrial experiment for which Denmark is at present the best site. It aims to establish industrial democracy on sound ethical and economic foundations. It deserves the financial support of persons who are both willing and able to aid far-reaching beneficent projects as well as to contribute to the pressing needs of today."

Federation Secretary is College President Again

The inauguration of Dr. R. H. Crossfield as president of William Woods college recently was carried out with eclat. The occasion was dramatized by having the president of the board of trustees deliver to the new president of the college the keys, seal and charter of the college. President J. C. Jones of the University of Missouri delivered an address in connection with the occasion. Among the distinguished visitors were Dr. B. A. Abbott of St. Louis and President Elmer Ellsworth Reed of Westminster college. President Crossfield was a teacher in Lawrenceburg, Ky., before he entered the ministry. After seventeen years in pastorates at Glasgow and Owensboro, Ky., he became president of Transylvania University, College of the Bible, and Hamilton College, all Disciples institutions of Lexington, Ky., and served for thirteen years. During the past year Dr. Crossfield has been a secretary of the Federal Council of Churches with offices in New York.

Missions Will Be Interpreted At the University

The University of Chicago has been zealously building up a good department of misions in recent years and at the summer quarter this year there will be five strong courses given. Dr. Frank G. Ward will teach "The Missionary Function of the Church," Dr. Archibald G. Baker "Christianity in China," "Christianity and other Agencies of World Civilization," "Christianity in Japan and Korea," "Christianity and other Agencies of World Civilization"; Dr. A. A. Bedikian of New York will teach "Mission and the Eastern Churches." The university has for many years featured its summer school of theology at which regular university work is done. Sixty courses are being offered to the students of religion this summer, and several hundred men will be in attendance upon them.

Professor of Sociology Stresses Spiritual Note

One of the interesting phenomena of the day is the increasing friendliness of sociologists to the institutions of religion. Dr. Charles A. Ellwood of the University of Missouri has recently written a book dealing with religious problems. At the commencement address before the school of economics he said:

FUNDAMENTALISTS LOSE IN BAPTIST CONVENTION

(Continued from previous page)

troactive, following the defeat of Dr. Boynton's amendment.

A motion was introduced by Dr. J. C. Massee of Boston that the Baptist, the denominationally-owned weekly, should be sold out to a private group or an individual. Debate on this motion was cut off by a motion to refer to the executive committee. On this vote the Fundamentalists carried more than their usual strength.

It was expected that the statement of belief adopted by the Fundamentalists at the Des Moines convention last year would be offered to the convention as a creed for the denomination. It was evident to the leaders that it was hopeless to offer a premillennialist document, so at the last moment Dr. W. B. Riley of Minneapolis, offered the New Hampshire confession of faith for adoption. This document, it was made clear in the discussion, had never been adopted by any state or national convention, and in its present form is largely a revision by one man of a document produced by only two original authors. Dr. Riley read the creed, and moved that the convention recommend it for use in the local churches. Thereupon Dr. Cornelius Woelfkin of New York offered a substitute resolution which declared that "the New Testament is the only standard of belief and practice for Baptists and that we need no other." The debate had to be upon Dr. Woelfkin's substitute motion.

Mrs. Helen B. Montgomery, the convention president, proved to be a master hand in controlling the debate. All attempts at disorder were promptly quelled, and a two hour discussion was carried on with clear statement of the issues involved and very few personalities. It was argued by the Fundamentalists that men tended everywhere to draw up statements of belief. The liberals agreed, but insisted that every man should be allowed to make his own. They read clauses from the New Hampshire confession showing that it gave no recognition to the love of God, to missionary work or to some other precious interests in the modern man's religion. The debate continued to the dinner hour when a standing vote was taken which was two to one in favor of Dr. Woelfkin's substitute motion. Probably the speaking did not much influence the vote, though without doubt conservative speeches made some liberal votes. Rev. John M. Dean who delivered an eloquent tribute to the New Hampshire confession, urging its adoption and then stated that he did not believe two of the articles in that creed helped some minds to see the absurdity of giving men of another age the privilege of stating the faith of our time. Mr. Dean was once a Unitarian, and he asked how Dr. Woelfkin's resolution would keep Unitarians out of the Baptist churches.

Following this decisive defeat, the Fundamentalists foregathered and declared that instead of being defeated they had only begun to fight. They declared their purpose to set up a nation wide organization of 120 committee men, with three headquarters, one in the east, one in Chicago and the other in the far west. Men of other denominations will be invited to cooperate. Before the convention the Fundamentalists declared that they did not seek to divide the denomination, but the present shift would seem to be in the direction of a coalescence of the minority groups of several religious bodies to form a new conservative denomination. Mr. Dean threatened the formation of rival state conventions. The curtain was rung down on the Fundamentalists in a meeting at Moody Institute in Chicago the day after the convention closed, which looked toward an interdenominational organization of premillennialists.

"Religion cannot get along without social service. while religion likewise is necessary to the success of social work. If you go into social work without an essentially religious feeling you will either end in pessimism or become impatient revolutionists. Religion will not be able to get along without you, if only it knows it. Certainly it is unethical and irreligious to preach high ideals to men when you leave them unfed. Again, if you forget that men are essentially spiritual beings, you are likely to fail in your work."

Daily Vacation Bible School Movement Spread Widely

The daily vacation Bible school movement has been extended to touch many parts of the nation. Hastings, Nebr., will have a school for the first time this summer. In this school the following denominations will cooperate: Baptists, Congregationalists, Disciples, Methodists, Presbyterians, United Brethren, United Evangelical, and Episcopalian. Miss Lehr, who recently returned from Columbia University with a doctor's degree, will have charge of the school.

Catholic Archbishop Rails Against the Fashions

The public is quite accustomed to the sensational utterances of certain Protestant ministers on the subject of the styles in women's dress, but it becomes serious when a Catholic archbishop joins in the hue and cry. Archbishop Messmer of Milwaukee has recently issued the following order which is effective throughout his archdiocese: "Let pastors publish as a rule for their parishes that no woman or girl with a dress cut below the collar bone or with naked arms will be allowed to receive communion. Let priests refuse absolution to all Catholic girls going out in so-called hiking suits, a most outrageous, downright immodest and sinful fashion that threatens to become general. No decent Catholic girl with any sense of Christian modesty will go on the street in such an abominable attire. I know of nothing that will more effectively blunt the instinct of maidenly modesty, supplant it with disgusting shamelessness than this scandalous fashion that seems to be growing among American girls. There is no reason for such fashion. The modern girl's dress is short enough for any hike or other need."

Will Put Home Mission Service on Respectable Basis

The treatment the churches have given to home misionaries is notoriously unjust. The joint committee on town and country work of the Home Missions Council and the Council of Women on Home Missions has resulted in the following important recommendation of policy: "In view of the great need of detaining missionary workers, especially ministers in rural fields, that the boards of home missions employ selected and approved missionaries for a longer period than one year, we recommend that, in the case of approved missionaries a contract be made between the board and the misionary for seven years of service; one of seven years be given the missionary primarily for study in an approved university; that, in the case of these approved missionaries and in others of high efficiency a complete equipment be provided, including a parsonage, monthly mileage, payments for the use of a car, or upkeep for a horse, where necessary; and in case of all missionaries giving their full time to church work, a salary sufficiently large to satisfy the needs of a normal family and provide for the education of children. The purpose of this recommendation is the enlistment and holding of a permanent home mission force."

Hebrew Christian Synagogue in Philipps Brooks Old Church

The Home Missions Council announces the following very interesting

Baptists Face Financial Problems

ASIDE from theological controversy, the Baptist denomination has been confronted with no more serious problem this year than that of its finances. While more money has been received during the past year than ever before in the history of the denomination except in 1920-21, the Northern Baptist convention at Indianapolis was face to face with deficits that were staggering. The deficit in the treasury of the Board of Foreign Missions alone was nearly a million dollars. The denominational leaders had expected to receive fifteen million dollars the past year for all boards through the operation of the nation-wide drive for funds by the Board of Promotion. Instead only a little over nine millions was received. The foreign board is one of the largest among the foreign mission boards of the world, but it staggers under the weight of debt. Collections have been slow due both to general economic conditions and to the theological controversy in the denomination. Budgets are being cut, and the cooperation of the leading laymen of the denomination has been secured in facing the financial problems.

The failure of the five year objective of $100,000,000 for Baptist causes has sobered the leaders, but not broken their spirits. Mrs. Helen B. Montgomery, one of the most indomitable spirits of the denomination, in her keynote presidential address sounded a call to cooperation in behalf of Baptist enterprises. She said: "We face great opportunities, too great for us to rightly measure them. One hundred million people in Europe, as the result of the war, have religious liberty for the first time. Our distressed brethren in many lands need us to help them set up the standard of a free church in a free state. From all sections of our mission fields comes the news of rising tides of evangelism that are lifting our missionary enterprise in their mighty arms. Is this a time for us to diminish our aid when from Assam, from Burma, from India, from Africa, from China and Japan and the Philippines come tidings of nations in commotion prepared for Zion's war? If we look to our own beloved America the prospect is the same. The Sunday school world is awakening to a new sense of responsibility for the moral welfare of our nation.

"Brethren, are we big enough for a co-operative movement? Has our Christian democracy learned the lesson that the political democracy of the United States has learned, to acquiesce in the decisions of the majority? Our American nation fights things out at the polls, then adopts the successful candidate as the president of all the people, and goes on quietly for four years. South American nations do not so accept decisions, but are in a continual broil of revolution. Which model do we tend to approximate?"

The theological adversaries of the boards had hoped to make great changes in the personnel of the leadership. They had even threatened to bring in an opposition ballot into the convention. But the election passed off quietly. Rev. Frederick E. Taylor of Indianapolis was chosen as president of the next convention. Called a "middle-of-the-road" man, he is thoroughly cooperative with the various secretaries of the denomination. Rev. W. S. Abernathy of Washington, the "President's preacher," is president of the Board of Foreign Missions, Judge F. W. Freeman of Denver continues as president of the Board of Home Missions, and Mrs. Helen B. Montgomery will continue as before her presidency of the convention to head the Woman's Board of Foreign Missions. Dr. Aitcheson, at the head of the Board of Promotion, reported $27,000,000 had already been collected in connection with the Baptist World Movement.

Dr. F. L. Anderson, veteran foreign mission leader, spoke of the "defeat of 1921-22," but asserted that better days were ahead. His reports from the field were inspiring. He said: "In Africa an evangelistic ingathering has been taking place which has served to recall the historic Pentecost on the Congo thirty-five years ago. The Burma Mission reports 4,783 baptisms during the year, making a total church membership of 73,653. One of the most encouraging reports comes by cablegram from the new field north of Kentung, Burma, across the Chinese border, where since Jan. 1, 1922, more than 2,500 converts have been baptized. Missionaries in Assam have written of unusually large accessions of church membership. India never seems to have been so wide open to the gospel as it is today. Letters from Russia reveal an astonishing growth in Baptist churches there. According to the estimate of Russian leaders, the proposed union of the two Baptist bodies now known as the All-Russian Baptist Union and the All-Russian Evangelical Christian Union, would constitute the second largest Baptist body in the world, with about 2,000,000 members." In call-

(Continued on next page)

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transformation of a celebrated American church: "The first Hebrew Christian synagogue in the United States was dedicated February 25, 1922, by Bishop Thomas J. Garland, of the Protestant Episcopal church. The building was originally the parish house of the church of the Advent, at 517 North Fifth street, Philadelphia, Pa., where Phillips Brooks was at one time the rector. It has now been rearranged to suit the requirements of Hebrew Christian worship and missionary service. This is said to be the fifth Hebrew Christian synagogue in the world. The only other one on the American continent is at Toronto, while there are three in eastern Europe. Relatively few converts have been made from Judaism to Christianity in the last few centuries, and these have become identified as individuals with other Christian churches."

Unitarians Complete Beautiful Building in New York

West Side Unitarian church of New York is about to complete the first section of a four hundred thousand dollar building. Dedication week will begin Oct. 15. This splendid achievement was made possible through a loan from the American Unitarian association of $75,000. While waiting for the completion of the building, the congregation has been meeting in one of the halls of Columbia University, although a service

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BAPTISTS FACE FINANCIAL PROBLEMS

(Continued from previous page)

ing attention to the meeting of the Baptist World Alliance, in July, 1923, in Stockholm, Sweden, Dr. Anderson said: "World conditions make it appropriate that Baptists from all lands send representatives to this meeting, to consider not only the promotion of denominational solidarity, but also the best contribution which the denomination can make at this crucial hour in history."

The question of the location of the next convention is always interesting. The Seattle people gave up the convention this year that fundamental issues might be debated nearer the center of population. There is now a gentleman's agreement that the convention shall go to Seattle in 1925. The Board of Sabbath Schools and Publication will celebrate its centennial in 1924 so Philadelphia is asking for the convention that year. Therefore a mid-west convention city will be chosen for 1923. The date of the convention is also unsatisfactory. This year Indianapolis was like a furnace on the important days of the convention. Next year the convention will meet the Wednesday before the first Sunday in June, two weeks earlier than the present date.

The machinery of a Baptist convention is simple and informal. Each church is entitled to one delegate for each one hundred members, but in no case more than ten. Delegates present credentials and secure badges. On close votes the state delegations may demand a show of badges. As already indicated, the important committees are composed of representatives from the various states, one to each state. Elections are conducted by printed ballot, issued to the delegates through the leaders of state delegations. The nominating committee makes its report in the form of a ballot, but independent ballots are permissible and scratches on the official ballot are also allowed. All society officials are elected by secret ballot in the convention just as in the case of convention officials. The chief weakness in the plan would seem to be that there is seldom a representative of more than one in six of the churches. Delegates must bear their own personal expenses unless provision is otherwise made by their local congregations. This makes representation to a large extent sectional and the place of holding conventions has large importance owing to the theological complexion of the various sections of the nation. Baptists make much of liberty of thought and speech and in no ecclesiastical group in America are leaders more freely and frequently challenged than among the descendants of Roger Williams.

National Christian Conference in China

IT IS ten years since the last national Christian Conference of China. In that decade events have changed the whole course of the world's life. The conference of 1922 was in session in May, and the reports are just now beginning to come through the mail from China. The difference in viewpoint between the conference this year and that of previous decades is seen in the selection of a native Christian to precide. Dr. C. Y. Cheng occupied the chair which was held by Dr. John R. Mott ten years ago. Dr. Cheng was Dr. Mott's interpreter ten years ago.

This was to symbolize the fact that the foreigner in the Chinese church must decrease like John the Baptist. Among the statements in this conference was this one: "Chinese never think of Buddhism as a foreign religion even though it came from India. They never think of Mohammedanism as a foreign religion though it came from Arabia. The time has come when the next steps must be taken which will cause China to cease thinking of Christianity as a foreign religion."

Many of the Chinese dress like Americans, but in the National Christian Conference they all wore native dress. There were 565 Chinese present. The foreigners numbered 626, but many of these had only a visitor's privilege. The Methodists were particularly keen in putting their native leaders forward, and no American Methodist appeared on the platform. The foreign group were largely recruited from the older missionaries. The fact that 80 per cent of the missionaries present had been in China for over twenty years resulted in much conservatism in the missionary group, but wise leadership prevented this conservative bloc from pressing any ecclesiastical legislation.

The most important action of the conference related to the matter of the adoption of a creed. The fundamentalists toured China recently, and in the China Inland Mission they have constant representation of their cause. The result is that fellowship in the missionary group has lost its unanimity, and in

(Continued on next page)

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was held in it on June 11, at which the minister, Rev. Charles Francis Potter, preached on the theme "Religion and the Modern Church." The main auditorium will seat six hundred people, and the lower hall five hundred. The style of the building is colonial Georgic, somewhat modified to meet New York conditions.

NATIONAL CHRISTIAN CONFERENCE IN CHINA

(Continued from page 826)

place of trust there is suspicion. The demand of the conservatives that the conference should adopt a creed was successfully resisted. On the credal question the following important pronouncement was made: "We the members of the conference joyfully confess our faith in, and renew our allegiance to, God the Father Almighty, Jesus Christ, His Son, our Lord and Saviour, Who loved us and gave Himself for our sins, and the Holy Spirit, the Lord and Giver of life; and acknowledge our loyalty to the Holy Scriptures as the supreme guide of faith and conduct, and to the fundamental Christian beliefs held by the churches to which we severally belong. The conference, however, is not constituted as a church council with authority to pass upon questions of doctrines and of church polity or to draw up a credal or doctrinal statement of any kind. While the conference believes it to be a matter of vital importance that the Church of Christ in China should be established on a basis of true faith and sound doctrine, it recognizes that the authority to determine what are the essential affirmations of the Christian faith lies with the several churches of which those attending this conference are members."

The most important forward step was in the formation of a National Christian Council. Many advocated a single independent church for China, but the time did not seem ripe for this achievement. The council will henceforth symbolize the unity of the native Chinese Christians for it is at the outset put into the control of native Christians. The council is composed of one hundred, 53 of whom are natives. The Methodists were entitled to ten representatives, five Chinese and five missionaries. They chose four missionaries and six Chinese. Henceforth a great many people will speak of the Chinese church, for the union formed in the council is very intimate.

Important pronouncements were made in the conference on internationalism. The following are quotations from prominent Chinese speakers: "I believe that if internationalism is to be brought about anywhere it is to be done in the church. To me, even the church can be allowed to be national only in so far as a national organization will be able better to promote the kingdom in the nation." "We do not wish to see the church in China develop in the church a spirit of China for the Chinese as we believe this is not in harmony with the universal character of the Christian church nor with the spirit of Christ."

Detroit Minister Holds Crowds in the Summer

The problem of a summer audience presses hard on most ministers and those who succeed in the summer time must have originality and initiative. Dr. William L. Stidger, pastor of St. Mark's Methodist church of Detroit, has a new plan for the Sunday evening service during the summer months. The service lasts just one hour. High class nature pictures lasting ten minutes are shown; the second feature is a travel book dramatic sermon which lasts for five minutes; each night there is a distinctive and unusual musical number. The sermon each evening is called a nature sermon. With out-door illustrations the gospel is brought home to the minds of the people.

University of Chicago Preachers

The University of Chicago has completed its list of preachers for the summer quarter, and it contains some of the most eminent religious leaders and thinkers of the country. President J G. K. McClure, of McCormick Theological Seminary, Chicago, was the first preacher, the date being June 25. On July 2 Herbert Lockwood Willett, professor of the old testament language and literature, University of Chicago, will be the preacher; July 9, Ernest De Witt Burton, head of the department of new testament literature and interpretation, University of Chicago; July 16, Harris Franklin Rall, professor of systematic theology, Garrett Biblical Institute; July 23, Theodore Gerald Soares, head of the department of practical theology, University of Chicago, and July 30, Allan Hoben, professor of sociology, Carleton College. In August the university preachers will be Professor Henry Burke Robins, of Rochester Theological Seminary; Rev. James Francis, of the First Baptist church, Los Angeles, Calif.; Professor Gerald B. Smith, of the University of Chicago Divinity school; and Rev. Lathan A. Crandall, of the Hyde Park Baptist church, Chicago, who will be the convocation preacher Aug. 27.

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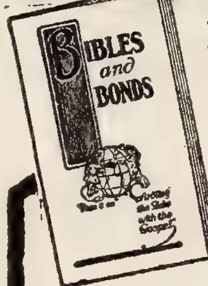

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- *"The Modernist Movement in the Church of England," by* REV. C. W. EMMET, University College, Oxford, England.
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An Undenominational Journal of Religion

Volume XXXIX CHICAGO, JULY 6, 1922 Number 27

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* *508 S. Dearborn Street, Chicago*

Subscription—$4.00 a year (to ministers $3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

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EDITORIAL

Educational Leadership for Sunday School Forces

DURING the past four years a quiet movement of reform has been going on within the Sunday school enterprise, which now reveals itself in the splendid achievements of the recent convention in Kansas City. The election of Dr. W. O. Thompson, president of Ohio State University, as president of the Sunday school organizations for North America was destined to be the beginning of a new epoch. Christian business men of good intentions have led this mighty army of Bible students from time to time, but the hour has struck for the schoolmaster. The church is convinced at last that the Sunday school should be in reality what it always has been in name, a school. The election of Prof. Hugh S. McGill, field secretary of the National Education Association, as secretary of the International Council of Religious Education is in accord with the new movement. The latter is the name by which we will know the organization which directs the Sunday school work of North America henceforth. The change of name is in itself symbolical of a change of ideals. The declared purpose of the lesson committee to work in the direction of graded lessons for all schools is of large significance. This movement is being resisted by a few reactionary voices, but the policy is so well established that it is no longer seriously debated. The period for debate is over. Of course the reform in leadership must yet be carried down through denominational units to the local school. The denominational secretaries are in many instances former ministers and business men instead of trained educators. Many of them carry on their work in blissful ignorance of the things taught in the religious education department of a first class college. In the local church the superintendent of the Sunday school is more often chosen for his ability as a "booster" than for his knowledge of education. The hour for the schoolmaster in religious education has arrived, and the reform that has been accomplished at the top should be carried all the way down to the local school until the religious education of the church can really deserve the ambitious title by which it is designated.

Catholic Welfare Council Agitates Hierarchy

THERE are signs to show that no small perturbation is going on underneath the smooth surface of Roman Catholic ecclesiasticism, in respect to the National Catholic Welfare Council. Rumors run rife and facts are hard to find; but probably not since 1887, when the late Cardinal Gibbons and Archbishop Ireland championed the cause of the Knights of Labor, has there been such an interest in the outcome of any decision of Rome as that which will affect the activities of the Council. The program outlined by the social action department of the council has been branded as "radical," and that word is as a red rag to ecclesiastics as well as politicians. Father John A. Ryan of Washington, D. C., has been the chief constructive force both in formulating the social principles which have come to be called the Bishop's Program, and the most aggressive champion of a social policy for the Catholic church. The pronouncement of the council is not a whit less "social" and liberal than that made by the Protestant Federal Council of Churches. Archbishop Hanna, of San Francisco, chairman of the administrative committee of the council, has issued a statement in which he says that much that has been going the rounds of the press is inaccurate. No doubt; and we may well await the authentic facts in the matter. None the less it is plain that the vast and venerable communion feels, like the rest of the religious world, the clash of two points of view with regard to the application of Christian principles to world disorder. Even if the Welfare Council should be abolished and its program repudiated in this hour of reaction, it means much that it was formulated and proposed by the most conservative of all communions.

Immortality and the Modern Mind

THE Ingersoll Lecture at Harvard for 1922, by Dr. Kirsopp Lake, dealt with "Immortality and the Modern Mind," and it is a notable utterance. No words of Jesus, he says, have been so sadly minimized as his saying that he who would save his life shall lose it, because for ages men have been thinking of nothing so much as saving their souls. The result has been a type of selfishness all the more repulsive because it is sanctified. But today there is a new attitude of mind, and men have almost suddenly ceased to think about immortality, finding their work more important than their souls—the work of making a better world for their children to live in. "No movement more important than this has affected life in the last hundred and fifty years, and when history has been written at a sufficient distance it will appear as great as the rise of Christianity, far more important than wars or revolutions." Dr. Lake thinks the greatest discovery of our time, so great that it will take a generation to see its full meaning, is that man has the power to control his circumstances in this world so as to make existence better and nobler than it has ever been before. He is so absorbed in this enterprise that he forgets all about saving his individual soul, which is the clearest proof that it is worth saving, and that by making a better world he will bring down to the gate in the mist something which cannot die. Such labor and aspiration beget a sense of unity "which resolves difference yet preserves distinction," a sense of being "a part of one great strength that moves and cannot die," more comforting, more satisfying, than balancing probabilities about individual survival.

Who Is Guilty of the Murders?

NO right minded citizen will condone the killings in Williamson county, Illinois, at the coal mines. No shift of moral teaching can be made to justify one group of workers going out and brutally killing members of another group. Not even the officials of the miners' union condone killing, and much less should any Christian citizen outside the immediate zone of trouble. The report of the coroner's jury which placed the guilt of these killings alone upon the coal company is of course wrong-headed and immoral. Had the report of this coroner's jury distributed the blame for these killings it might have carried public sentiment with it. When once it is said that the men who used the guns are the murderers, there still remains the duty of assessing the moral responsibility of the mine owners. They are accused by the miners' union of using agents provocateurs. Such tactics are now a demonstrated fact in American industry, but as yet there is no evidence to prove their employment in Williamson county. We have only unsupported charges. The essential moral indictment against the operators is that they have refused arbitration. Standing stubbornly by their own selfish interests and against their men, they have acted in a way to harm every citizen in the United States. In bringing in non-union labor to take away the jobs from men who had served them well in the past, they acted in brutal disregard of the obligations that every employer has toward men who serve him. There is a sense in which the report of the coroner's jury in fixing guilt upon the coal operators is justified. Their attitude has been provocative, and they have refused friendly arbitration. It is now time for the government to force the hand of the coal barons. America refuses to face the winter with empty bins. We want no more wholesale killings. The mine operators have proved their inefficiency as industrial leaders. The union officials have proved that they lack the leadership to instill in their followers respect for law and for human life. It is time for the government to set aside these inefficient leaders for leaders who can usher in a force of justice.

American Participation In Near East Inquiry

THE three little republics of the Caucasus are making history. After the armistice Armenia was declared self-governing at Erivan, Georgia at Tiflis, and Azerbaijan at Baku. Governments were set up and a considerable spirit of cooperation was manifested. Then with the growth of the Turkish nationalist movement their life was threatened and as the only visible means of safety they accepted the soviet form of government and the protection of Moscow. Since November, 1920, their situation has not greatly changed. Their boundaries are indefinite, their power is small, their territory limited, their people penniless, and their industries destroyed as a result of the war. The very act of rug weaving, long a national heritage, is only being kept alive because the Near East Relief has rescued native girls from Moslem harems and put them to work under the tutelage of expert rugmakers. Yet the tiny nations cling to the semblance of independence, issue their own stamps and paper money—both about as depreciated as those of Russia from face value—and are pooling their interests under the nominal direction of Moscow. And while they struggle for existence the Turks are reported to be again at the self-imposed task of exterminating all the non-Turkish, non-Moslem groups within their reach. The statements to this effect are convincing, but are not official. So Great Britain has asked France, Italy, and the United States to cooperate in a commission of investigation in Anatolia. After considerable delay and pondering we have added our consent to that of our late allies, and the officers for the commission will be appointed. If they find that massacres are going on, that the plan of the Turks to wipe out all the minority groups is an actuality and not a bit of anti-Turk propaganda, as some would have us believe, then our task as Christians is clear and definite. We may leave it to our government to decide upon the *method,* but ours must be the decision that action shall be taken to save from annihilation the Greek, Jewish, and Armenian inhabitants of Asia Minor who have not already paid the penalty of their race and their religion.

Motion Picture Producers Are in Politics

MOTION Picture Magazine has stated that the photoplay interests are in politics. The candidates for public office will be quizzed with regard to their attitude toward censorship. Only those who stand utterly opposed to any form of state control will be given support. Just how the theatres will work in behalf of their favorite candidate is not stated, but one must admit that the theatres have in their hands a most valuable agency of political propaganda. A long time ago, the producers sold out to the liquor interests of the country. On the screen there has been the most persistent misrepresentation of the operation of the prohibition laws. So long as law violation is pictured nightly on the screen as a good joke, it is to be expected that people will not have much respect for the law. Church people have patronized the movies along with the "hooch hounds," and probably in larger numbers. They have paid their money for recreation and not for a propaganda which belittles much that religion holds sacred. How little the producers respect this great constituency is manifest in the pictures of Protestant clergymen committing crimes, or making themselves great fools. Ordinarily the church people would be no more interested in censorship of moving pictures than in censorship of sheet music. The moving picture producers have a better weapon against censorship than political action. They have only to listen to their constituency for a little while and then put on pictures that will please their patrons, not those that express the perverted standards of some of the members of the moving picture actors' colony. The Presbyterian church has declared in behalf of censorship. That will be the attitude of most denominations until the evils that are complained of all over the nation are abated.

Operations Without Anaesthetics

CONDITIONS in medical practice in Russia are now past all belief. Surgery is carried on without anæsthetics. There are no materials for modern surgery, and the country lacks almost entirely the equipment to stay the plague of typhus. New patients are doomed by being placed on the old beds where typhus patients have died. The lack of the delousing equipment necessary for an effective fighting of the plague, not only condemns successive patients to death but threatens all the world. To refuse to fight the plague in Russia will in a few months subject all the nations to the same scourge, for plague knows no international boundaries once it gets started. The American Medical Aid for Russia is now organized to receive contributions for the medical staff in Russia. The work of this organization is commended to the Quakers, those good Samaritans to the Russian people. The present call is for one hundred thousand dollars, a sum so small that it should be subscribed over night. The Amalgamated Clothing Workers have contributed fifteen thousand dollars toward this sum. The number of typhus cases in Russia in an ordinary pre-famine year was about a hundred thousand. During 1920 these cases increased to nearly three million. Statistics for relapsing fever are equally alarming. Over a million suffered from this disease in 1920, and the disease grows beyond the power of statistics to keep up with the facts. No man is more deserving of contempt than one who raises the question of political orthodoxy while millions die. Were churches to stand idly by and neglect humanitarian work on account of theological heresy, there would be an out-cry all over the world. Is not this new kind of prejudice an even more damnable thing?

Keeping Victory Christian

THE outraged middle-of-the-road Baptist leader or the discomfited Fundamentalist, whichever he is, who, at the Northern Baptist Convention, scathingly rebuked those who gloated over the routed Fundamentalists, was entirely justified in his rage. It is beside the point to insist that had the rout turned in the other direction, and the victory been with the Fundamentalists, the gloating would have been the pæan of trampling hosts and the cachinnations of ruthless demons. Those so completely worsted by the emphatic liberal tendencies of the Northern Baptist Convention may not deserve pity, but they should get it nevertheless. They have fretted themselves into a feverish zeal for what they esteem to be righteousness. Inquisitors with the power to work their vindictive will are, indeed, a frightful prospect, but, shorn of their power, the last resort of the truly liberal should be the attempt to match or outmatch their vindictiveness. Though it were only a crestfallen Fundamentalist himself who thus cried out for the better and more truly liberal way, his rebuke was just and his appeal was worthy of heeding by the victorious hosts. It is perfectly evident what the Germans would have done if they had won the war. They would have made the reparations now exacted of them seem the merest bagatelle, when it should have lain in their power to exact reparations and add tribute amounting to slavery. But such considerations are no proper guide to the victorious nations of Europe in their treatment of a fallen Germany. They inevitably breed new wars by a vindictive program. If it is desired to continue indefinitely the disgraceful controversies of the past few years in American ecclesiastical circles, only let victorious liberals do to the worsted conservatives what they know would have been done to them had the gauge of theological battle gone to their foes. Nor is this genuinely liberal attitude discounted by the certainty that the reactionaries will mistake lenity for weakness, and will "come back" from their defeat with new venom and vindictiveness. The estate in American religion to which all should strive is not one where the liberal has all his own way, and can keep the conservative and reactionary under, suppressing by spiritual violence or institutional authority the capacities for mischief which the Fundamentalists have developed in such deplorable and vexatious fullness, but rather an estate in which no group whether liberal or conservative shall have the power, or indeed shall desire the power, to dominate and lord it over their foes. It is, on its face, an indictment of our present ecclesiastical system that such a state of affairs can exist as that which has prevailed and still prevails in our American churches.

No ends worth the effort will be attained by establishing the liberals in unrestrained authority, now that the conservatives have been rebuked for their presumptions to power. This is true in the Northern Baptist communion and everywhere else. Battling for place, and influence, and majorities on boards, and the controlling hand in the administration of massive "benevolent" funds, is no way to fulfill the aims and carry out the program of the Christian hope. In such a conflict the devil may as well take the whole at once, for he is bound in the end to get both the victors and the vanquished. Not that the Fundamentalists deserve mercy; mercy is justified in itself, and the gospel of good will is sufficient unto all things. Immeasurably more important than a liberal victory is the vindication of the right to think and believe and work and love in all sincerity each for himself and supremely for the good of all.

The Turn of the Tide

FOR some months apprehension has been felt among the leaders in several of the denominations regarding the aggressiveness of conservatives in their ranks. It has been apparent that reactionary forces were preparing for an attack upon the denominational machinery on the plea that to too great an extent the activities of these denominations were in the hands of progressive or liberal people. No doubt the facts have warranted such a feeling on the part of the conservatives, for in nearly all the religious bodies men of progressive views on biblical and theological questions have proved the constructive workers in the areas of Christian service. A man who has the qualities of vision, information and urgency is likely to be progressive in his convictions on most religious themes. This has been true in most periods of the church.

It is restlessness at this manifest condition in a number of the churches that has led to active efforts on the part of more conservative people to change the nature of the leadership and turn back the current of ecclesiastical control into more sluggish and undisturbed channels. No blame can be attached to such an effort. It is not only the right but the supreme duty of men of faith to contend for that faith as they understand it. It is the constant friction between conservative and progressive that keeps the air stirred and wholesome. It is a sign of the vital and efficient character of our religion. It would be an evil day in any Christian body when all its defenders of the ancient formulas should disappear. Equally unfortunate would be the church in which the spirit of prophecy and agitation subsided. Young men will see visions, and old men will dream dreams to the end of the day.

But the movement in favor of conservativism has been unusually determined since the outbreak of the war. The forces of literalism, obscurantism, millenarianism and the static view of Christianity have taken advantage of the disturbed conditions of public thinking, and have planned a vigorous attack upon the entire body of modern institutions, teachings and hopes. It has been affirmed in loud tones that nothing but a return to the theological ideas of a half century ago could save the church from destruction. Since only a small proportion of the membership of the church has any considerable information regarding the points at issue, or any especial interest in the outcome, the men with loud voices and the air of finality sounded very convincing to a large proportion of the membership of the churches. And there has been no reticence on the part of such propagandists to employ repetition and emphasis, two of the most effective arguments to the popular mind. Among the Presbyterians, the Baptists, the Disciples, and to a certain degree the Congregationalists, this movement has spread. It was feared for a time that it might become really formidable. It looked dangerous. Complete control, or at the very least, division of the ranks was threatened.

Today that crisis appears to be passing. The Presbyterians suffered no defeat of progressive measures, but took several advance steps in the direction of economy, efficiency and a modern attitude of mind. The Baptists, who came together in a tremulous state of apprehension, were astonished at the easy overthrow of the forces of reaction in their midst. It will be surprising if the other religious bodies, whose judicatories are yet to assemble this year do not add other chapters to the story of progressive and constructive achievement. For the drive to create the sense of alarm and pessimism in the church has largely spent its force. The theologies of despair thrive in times of calamity and depression. Out of that period we are surely though slowly emerging. There is little out of which to construct a fabric of reaction. People are thinking more clearly. Popular education is winning its way. The average member of the church is becoming more intelligent. And with the waning of alarm, superstition, literalistic views of the Bible, and apocalyptic hopes, the movement for an overstressed conservatism no longer carries conviction.

Back in the sixteenth century there lived a man who in a humorous story that has attained the status of a world classic furnished a delightful comment upon people who go forth with the best of intentions to demolish the imaginary enemies of their times. Cervantes and Shakespeare died on the same day in 1616. The English dramatist created a world of imagination in which a multitude of figures move, all the children of his brain. The Spanish romancer created one immortal character, who has amused and instructed all the generations since. Don Quixote is the beloved and delightful gallant who had read the romances of chivalry until his mind was full of concern for the defense of unprotected females and threatened causes. Mistaking the windmills and other objects on the horizon for fearsome giants about to ravage the fair fields of Spain, he furbished up an old suit of armor, bestrode his antique and wobbly charger, and set out accompanied by his devoted but comical squire, Sancho Panza, to do battle with all and sundry. His purposes were admirable. There is a certain pathetic dignity about the old knight errant. His chief difficulty was that he lived a century too late to be of any use, and imagined that the lady Dulcinea was a heroine in distress, whereas she was only a poor country wench.

The literalistic, fundamentalist, reactionary group of the present time is the Don Quixote of the new age. There is something genuinely engaging about the devotion with which they take arms against imaginary foes, and go to their own undoing. They are convinced that there is danger in the air, and that the cause of Christianity is threatened. Giants of unbelief are striding about in menacing attitude. What can a brave spirit do in such a time but get to a horse? The weapons are rusty, and the charger is bony and tottering, but away they go, followed by the ludicrous, mule-mounted Sancho, who tries at times to do a little tilting on his own account. And never is the outlandish character of the cause and the equipment comprehended till some commonplace but effective windmill wing knocks horse and hero into an astonished and inglorious heap.

And what are the giants these modern knights-errant are fighting with such unhappy results? One of them is the historical and literary study of the Bible, which has become a new book to the generation of college students, Sunday school scholars in properly administered churches, and others who are availing themselves of the newer learning harvested from the rich fields of archæology, ancient history, linguistic science, and comparative religion. Another is the study of the sciences that deal with the physical world, the biological history of humanity, and the development of human society. This evolutionary discipline has made clear the fact that the Bible has nothing to fear from the most searching inquiry into the story of primitive times, and is little likely to be disturbed by the diatribe and performances of men who in their anti-simian obsession go far toward demonstrating the aboreal origin of the race. If evolution proves itself to be the divine method of procedure, it is as comforting to find that the movement of humanity is upward from lower forms as that it is downward in its tendency.

Another of the dreaded monsters with which our Don Quixotes are tilting today is the social service program of the church. The time of mere individual salvation has passed, and forever passed. There can be no such thing as an isolated Christianity. Society is involved in a common salvation or a common tragedy. It was the task of Jesus to send forth his friends to save a world, and not a few individuals out of the world. The social solicitude of Christianity is one of the most convincing proofs of its divine origin. It is the promise of a new world wherein dwells righteousness.

And if these monsters so much feared by the conservatives in the church today turn out to be no foes at all, but quite useful agencies for knowledge and service, it may also be that those idealized objects of concern, the threatened doctrines of the past, such as verbal inspiration, extreme supernaturalism, the dogmas of election, baptismal regeneration, trinitarianism in its balder forms, and adventism, may prove to be in no sense the fair forms with which the heated imagination of their gallant defenders has clothed them, but like the Dulcinea of the story, only quite unattractive and wholly unconvincing figures, from which the modern mind turns uninterested away.

It may be that one of the aids to faith in this time of pseudo-chivalry in behalf of inconsequential conceptions of the truth is a fresh reading of the humorous and keen-witted Cervantes.

Chinese Christianity Coming of Age

ONE of the leaders of the recent National Christian Conference, just returned from China, tried to make clear, the other day, what happened at Shanghai. "China," he declared, "feels like a man who, a member of a wonderful family, living in a wonderful house, welcomed guests a good many years ago. The guests brought with them some remarkable presents, and during these years the host has been absorbed in studying those presents. Now he suddenly feels that the guests have been guests too long, and he is politely inviting them to cut short their stay. Of course, they can leave the presents, if they want to, and the host will be very grateful. But China is fed up on company, and wants to be alone for a while." Such an interpretation labors under the limitations of all parables but it at least makes graphic the entire change in outlook and spirit that is coming over the Christian enterprise in the far east. And Christians in the west, who may be amazed in the presence of such movements, need to remember what the Chinese Christian is facing these days. For then they will see that these are inevitable developments.

The Chinese Christian sees before himself today a nation in sad moral need. Beneath all the surface disorder he perceives a moral disintegration that promises complete national ruin. He sees any number of new movements attempting to remedy the national ills. The most important of these—the so-called New Tide of Thought—applies the tests of modern scientific criticism to every phase of Chinese life to determine what is fit to survive. Religion comes under as searching scrutiny as any other features of society.

A Christian in China sees the propagation of his own religion held back by its undeniable taint of foreignism. Almost every commission report to the Shanghai conference emphasized this, and the gigantic survey volume, which supplied the facts upon which all the discussions were based, stated that: "In practically two-thirds of China the leadership of the church is still largely in the hands of the foreign missionary." Church order and architecture, administration and hymnody, alike conspire to set the Chinese Christian as definitely apart from his fellows as though he ordered apple pie for breakfast and ate it with a knife and fork in good occidental fashion.

And just at this juncture, when moral needs demand the united service of all the forces of salvation, when minds awakened by new intellectual movements demand an approach in harmony with the scientific standards of the age, and when a rapidly mounting tide of nationalistic feeling precludes the possibility of rallying any large number to foreign shibboleths, the Chinese have seen the missionary body tormented by the emergence of fundamentalism, with its insistence upon division, upon traditionalism, and upon categories essentially western.

In the face of these thngs, the five hundred and more Chinese who came to Shanghai as duly elected representatives of the native church naturally demanded that they be allowed to have their own church, with their own leadership, and with an interpretation of religion that will be progressive, indigenous, and free. Shanghai proved a bad place for men who wanted to perpetuate the issues upon which denominationalism has fattened in the west. One good Anglican bishop who ventured to assure the delegates that they would require the "historic episcopate" in the Chinese church was swept down by derisive laughter from the floor and no one even had the nerve to mention immersion. Chinese took the leadership on the opening day of the conference, and held it. And why should they not, when their spokesman could picture a church that "shall teach her members to agree to differ but to resolve to love?" If such an ideal can be realized, the church in China will prove herself already ahead of the church in the west in respect to the essentials of Christianity.

But one turns from the study of the Shanghai conference with sympathy for the problems that it raises for the mission boards in this country. Think of the caliber of men who must be discovered to work as missionaries in such a ticklish situation! At the conference there was universal agreement that the day of the missionary is not done, but there were multitudinous expressions that his work must be carried on in the background, as adviser and inspirer, able and willing to live most effectively in the lives of others. Not every man, even with advanced preparation can do that. Even harder may be the effort to secure proper support for a church in so vital a world danger-spot, while giving the measure of self-control that will satisfy the aspirations of the Chinese Christians. For those aspirations look toward not only self-control, but a passing of the denominational divisions that have been carried over from the west. How are the boards to deal with such a situation? It is possible that they will fall back on the old dictum that they must retain control until the native church is self-supporting. If they do, it must be in plain contradiction of the judgment of the field, which has said: "Self-support, while closely related to self-government, should not be a condition upon which self-government depends. In some instances self-government may beget self-support. It is better that the two develop as concomitants, each an expression of the spirit of indigenous Christianity."

However, the difficulty of the task does not relieve the boards from the necessity of facing it. For either they will face it, and solve it in a manner that commends itself to the reason of the Chinese (who are probably the world's most reasonable people), or they will find, before another national conference marks the end of this new ten-year period, a revolution on, in which the majority of Chinese Christians will violently cut themselves loose from the church in the west. And, in the face of the age's need of international living, to allow such a catastrophe would be treason to the great responsibilities that face the boards.

There are almost four hundred thousand Chinese Protestant Christians. Four hundred thousand determined men have an influence anywhere. In China just now they can exert a power that may be felt around the globe. If they stand for Christian unity on the basis demanded by the Chinese-composed commission on the message of the Church, they will not only secure that unity for themselves, but they will demonstrate how dead are the issues that now divide their Christian brethren of the west.

Just a little more than a hundred years ago the first Protestant missionary went from the schism-rent Christianity of the occident to the evangelization of China. To this day the impulse of condescending pity has not entirely departed from our missionary determination. But now we hear a voice come back to us from the land where the forms of the first pioneers have scarcely been lost to view: "We confidently hope that the church of China thus united will be able to serve as an impetus to the speedy healing of the broken body of Christ in the west." Christian missions in China and the entire orient have reached a degree of success which now calls for a reconceiving of the whole missionary enterprise by the churches and mission boards of all Christendom.

The Man and the Elevator

A Parable of Safed the Sage

THERE was a man who lived in a certain Town, and he though himself a Great Man. And in size he was Great, and if in anything he was less than that, I am not here to speak ill concerning him. And he made a Visit to a Great City. And he did some business in an Office upon the Top Floor of an High Office Building. And when he had done his Business, he went out into the Corridor, and pushed the Button for the Elevator. And he looked at the Indicator, and saw that a Car started up Immediately. And he watched the Indicator as it showed that the Car was rising floor by floor.

And there came to him a feeling of Elation. And he said, Behold how the Car cometh up when I push the Button. It is ascending all this way for Me.

And the Car came up and made no stops, for it was the Middle of the Forenoon, when every one was at work save the Elevator Man.

And the Car came straight unto the Top Floor where the man awaited it. And it stopped, and the Elevator Man opened the Door, and there emerged a little Shrimp of a man.

And the man who had been waiting for the Car got in and went down, and his pride went down with the Car.

For he said, Verily I thought that this Car was coming up for my sake alone, and Behold, it no more came up to take Me down, that it came to carry the other man up; and he was not much of a man.

Now I considered this, and I said within myself that it is not well for a man to think of himself more highly than he ought to think; for even the good things and conveniences which are supposed to be the monopoly of the great are largely the things that belong to Humanity in Common. For the rain descendeth upon the just and the unjust, and the sun shineth upon the evil and the good; and a Newsboy can push the Button of an Elevator as effectually as the President of a Bank.

Wherefore be not too proud, for as thou art, so are other men; and thou are not the greatest of them, but only about the Average.

VERSE

The Mother

NOW I lay me down to sleep,
(Lord, hear my prayer!)
I pray the Lord your soul to keep—
(God, are you there?)

You flitted out into the night—
Oh, it was years and years ago;
But still I see the bitter sight,
And cringe beneath the awful blow.

You may be dead, or worse than dead,
Bereft of beauty, spent with lust,
Prowling in alleys where vice seeks bed,
Selling your soul for a moldy crust.

Yet when I lay me down to sleep,,
(Lord, hear my prayer!)
I pray the Lord your soul to keep—
(God, are you there?)

MARGARET DODGE.

The Rag

LIFE with its thousand, thousand-fold endeavor
Its million, million uglinesses goes,
Its countless wounds to bind and tears unheeded,
—I would avail for Life's unnumbered woes.

"God," then I cried, (mine impotence defeating
My longing wish to serve Him here aright)
"So vast is life, and I so nothing, nothing,—
Battered and worn and worsted in the fight—"

"Child, Child of Mine," He answered to my asking
"Be not dismayed that life must limp and lag,
That tears are ever bitterness unmasking,—
For I will use you as men use a rag.
"Hurts that are cruel, wounds all quiet flowing,—
Know you aught better for them than a rag?
Places unclean, and tears in secret going,
Pin-pricks and scratches, and the rubs that nag.

"Not cloth unused, untried by constant wetting,
Nor wrung, nor dried, nor bleached in blazing sun,
But that which loseth stiffness while becoming
Used and more useful, with its service done.

"Not all earth's gold, not earth's most careful housing,
Not even herb roots culled from highest crag,
Can serve for halting, soiled and weeping earth life,
What My hand pleaseth with a simple rag."

. . . . .

Long then I pondered, thought my thought confessing,
"Use me, a rag, but keep me, Lord, I pray,
Cleansed with Thy blood, to rival snowy whiteness,—
Fit or to clean or wipe earth's tears away."

JANE D. WOOD.

In the Aftermath

WHEN War, with flame and scourgings, bowed us down,
Then were we humble, contrite, undefiled;
But when fair Fortune, like an angel, smiled
And flung aside the shadow of her frown,
Then did we feel exalted, while far down
From dizzy heights we gazed, and, earth-beguiled,
Sought world emprise, till, like a foolish child,
We paid life values for a tinsel crown.
Have we not learned from all these bitter years,
The wreck of nations and the flight of kings,
The waste of famine and a sea of tears,
The higher wisdom which life's lesson brings—
That Power, through might external, disappears
Before the judgment bar of Inner Things?

CHARLES R. WAKELEY.

The Patriot

HE who, amid dissent of many minds
Can still possess his soul in quietness,
And reach his final thought despite all stress;
Who lifts his eyes from broken hopes and finds
His visions waiting still; whose patience binds
His deeds into the ends he deems will bless;
Who keeps his faith in God, and none the less
His faith in men; whose rights are all mankind's;
Whose courage meets the dangers of great power
And wields it as a means entrusted him;
Who, rising, fronts the duty of the hour
Backed by its threatened consequences dim;
Lo, who can do these simple, hard, high things,
For him the cry of "Patriot! Patriot" rings.

MARY STEBBINS SAVAGE.

Salvation by Education

By Joseph Fort Newton

IT is an honor, as well as a joy, to stand even for a brief time in this holy place.* For so I must regard a university, and none more so than this ancient seat of learning built by your fathers, who were also my fathers. Here, in the old dominion, with its heroic history, its life of ordered liberty, its old and sweet customs, its grace and charm of courtesy, stands this city of the mind which is also a home of the soul. About it are gathered the story of great days and the legends of great men, and it has in its keeping the leadership of the commonwealth in the future.

Within these walls and groves gather, year after year, those who are to be the creators and leaders of tomorrow, sitting at the feet of the past the better to mold the future. They come in the greatness and generosity of youth—free, happy, aglow with hope—in quest of truth and the great freedom of the mind which it bestows. Nay, more; they come not simply to learn the story of the world and what man has done and thought and dreamed in it. They come, as a wise teacher has said, "to learn what none may teach, to seek what none may reach, to perpetuate the vision of youth after youth itself has sped."

After the tragedy of recent years, and the terrifying disillusion which followed it, thinking men turn with a new love and yearning toward these cities of refuge and renewal. The world went off its track and out of its orbit for lack of that communal fellowship in the quest of truth and the life of the spirit which is the genius and inspiration of a university. It was a hideous mistake, a stupendous stupidity, the end and issue of following false values; and we must now learn to live together in freedom, justice, and fraternal righteousness.

EDUCATION IS LIGHT

When at last the great guns were hushed, and the sob of grief had become a sigh following the evening sun around the world, an Oxford scholar asked all mankind a question. To England, France, Italy, Sweden, America, China, Japan he put the same question: "What is the leading interest of your country? What do your people really believe in?" The reply was startlingly unanimous, and expressed in one word: "Education." When he varied the question and asked: "What have you learned from the war?" the answer was equally unanimous and emphatic: "We have learned our need of education."

No doubt many would prefer them to have replied: "We have learned our need of religion;" but after all it is much the same thing. Education is light, and God is light. The fact burned into the mind of the world is that the struggle for power, with its mean passions and its monstrous illusions, must give place to the struggle for light, with its wide fellowship and its consecrating enthusiasm. Otherwise, the struggle for power will end in universal revolution, which, in turn, will be only another form of the same struggle for power. Either we must learn or perish, and Wells is not the only man who sees that it is actually a race between education and catastrophe.

George Meredith, in one of his sonnets, compares the world to a peasant staggering home on a dark night toward the light in his cottage window. He is weary and baffled, and he makes wide circles, but every circle brings him nearer to the light. The cry of the world, weary, baffled, and wandering—like the dying cry of Goethe—is for "light, more light." For without light, without vision, the people perish—or, literally, they lose restraint and become a mob and rush down a steep place to ruin. Education is the desire, the struggle to escape from darkness into light; from prejudice, passion, and selfish private-mindedness into "the glory of the lighted mind" and the understanding heart.

LET IN THE LIGHT

Today the world is in twilight—not clear, not dark—pray God it is the morning twilight; the dawn of a day when the rule of force, and even the rule of numbers, must give way to the rule of moral reason and love. But it is yet twilight, and if the mountains are touched with the splendor of the new day, deep shadows still linger in the valleys—shadows of ignorance, of racial rancor, of religious bigotry, and all the slimy things that crawl and breed in the dark. When we devise philosophies, expound theologies, and discover new sciences, let us not forget that two-thirds of our race cannot read what we write, much less follow what we think. The great and final enterprise of humanity is to let in the light, to let in all the light, to let all the light all the way in.

Here lies the glory, and the eternal tragedy, of the teacher, the highest vocation known upon earth and among men—I do not call it an avocation—which even the Son of God did not disdain. Whether the teacher labor in the pulpit, in the college, or in the little school-house by the road, he is a child of the light, a sower of unseen harvests—a reaper, often, of thistles and the wind—a rebel against the stupidity and pettiness of mankind, a persistent antagonist of mental inertia, moral iniquity, and spiritual bondage of every kind. He has joys, victories and satisfactions the sweetest mortals may know here below; but he has also his defeats, his bereavements, his stories of high hopes and grey endings, of clean-minded, dream-lit youth yielding to the low aims of the world.

I.

What is education? In its truest sense it is one with religion, being the faith that the spirit of man only needs to be liberated and enlightened to know and serve the spirit of God. Such a faith breaks through language and escapes. It is both an aspiration and an achievement, a quest and a conquest—not pouring water into a cistern, but opening a spring and releasing a fountain. It is taking youth into partnership in the insight and experience of humanity, joining the generations in a common enterprise.

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*This is the baccalaureate address delivered at the University of Virginia, Sunday, June 11, 1922.

It is bringing the wisdom of the past to the service of the present; but also, and much more, the discovery and development of personality, the growth of culture into character, power, ministry. It is life in its fullness, both in freedom and in obligation—health, poise, faith—giving us command of our powers, a share in the human inheritance, a purpose and a goal in life. It unites the three blessings of the beautiful Shakespeare gospel, courage, sanity, and charity—grit, grace, and gumption—and who has these things is an inspiration to his fellows. As Colvin said of Stevenson, "As long as he was there you kept discovering with delight unexpected powers in yourself."

REVERENCE

Let us join together the words of Huxley and Milton, leaving you to find the seam. Education, they agree, is the training of the intellect in the law of nature, and the fashioning of the affections and of the will in an earnest, loving desire to move in harmony with those laws; that a man may be fitted justly, skilfully and magnanimously to perform every office, both private and public. By nature is meant, of course, not only the physical order, but the ways and works of man who is its child and prophet; nature as revealed in the vision of both Huxley and Wordsworth. Goethe was wont to sum it all up in the one word —reverence, to which he gave a threefold meaning—reverence for the swarming forms of life below us, reverence for all that is on a level with ourselves—for all that wears our human shape—reverence for the eternal spirit upon whom we every moment depend. Thus, if we may not define education, we can at least describe its genius and its spirit.

Whence come wars, strife ,and the measureless woes we have witnessed in these later years? From ignorance, and the passions, prejudices and perversions which are the spawn of ignorance. What we need is a better mind, a nobler spirit, more insight, more sympathy, more understanding. Goethe was right when he said that "only through all men can mankind be made," and a true education will show us that the good of mankind as a whole does actually exist; that down below race, nation and sect humanity is one, as beneath the sea the islands are one. No limit can be set to what we may hope of men if once they learn to live with their fellows, and for this we need not only the knowledge that is power, but the knowledge that is love. There is truth enough in the world to redeem it from chaos, if only it is known and obeyed; but the race as a whole lies in darkness. How far the individual can share the enrichment of the better mind of mankind, is the problem and challenge of education. It is a stupendous task, and one to which you are summoned by the chivalry of humanity no less than by the obligations of opportunity. Faith, skill and zeal are needed, and the patience to work and trust the long, slow ways of the struggle for the light.

II.

Three forces will shape the future of our humanity, the democratic principle, the spirit of science and the light and power of an emancipated religion. These three forces must work together, if we are to escape a conservatism without sympathy, a radicalism without sense, and a future without disaster. Democracy is inevitable. Nothing can stop it. Industry, no less than politics, must yield to its sway. But democracy is not enough. It is only the raw truth and fact about life—fluid, plastic, prophetic—waiting to be wrought into shapes of usefulness and beauty. Unless an inevitable democracy can be enlightened by science and evangelized by spiritual faith, the future will be drab and dingy. Massed ignorance does not make wisdom. Truth is not revealed by the counting of noses. Long ago Lowell said that "democracy is an experiment," and the experiment is not yet complete. Without moral idealism, without spiritual leadership, without practical fraternity, democracy will fail.

Fifteen years ago Wells wrote "The Future in America," and, apart from his theories, it is still one of the most valuable books of its kind, for its brilliant observation, its keen insight, its suggestive synthesis, and its radiant sympathy. He saw America whole, saw it sprawling wildly and helplessly over a vast continent—its profusion, its litter, its lack of discipline. He felt its vitality, its power, its youth. He went to Ellis Island and shook his head at the crude material pouring in—Russian Jews, South Italians, Ruthenians—wondering how America could assimilate it and remain America. He saw the golden dome of Boston, and the hinky-dink saloon in Chicago, the hideousness of child labor, the tragedy of color, the rampant haste and disorder, the splendor and the squalor. His words are implacably honest, bitingly clear, finely tactful. He shivered at Chicago and was confused by New York. The black belts of the South made him quiver with sensibility:

REORGANIZATION OF SOCIAL LIFE

"What is going to happen to America in the next thirty years or so? For a time I forgot my questionings: I sincerely believed, 'These people can do anything,' and, now I have it all in perspective. I have to confess that doubt has taken me again. 'These people,' I say, 'might do anything. They are the finest people upon the earth—the most hopeful. But they are vain and hasty; they are thoughtless, harsh and undisciplined. In the end, it may be, they will accomplish nothing.' What is needed is a focussing moral and intellectual, to resolve a confusion of purposes, traditions, habits, into a common ordered intention. The essential question for America is the organization of her social life upon the broad, clean, humane conceptions of modern science."

Nobody now regards democracy as a panacea, as we were apt to do not so long ago. The war, if it did nothing else, shattered our fatalistic optimism and the evasive idealism which prefers shams to realities. Anyway, we can no longer trust to the great god muddle to carry us through, as we have been wont to do in days agone. Energy without direction, success without stability, an all-pervading mediocrity, and the apotheosis of the average—it is a dismal outlook! The formlessness of democracy, its crazy instinct for ugliness, its inability to supply any moral standard at all, fill thoughtful men with dismay akin to despair. Yet if democracy fails, what then? The Greeks had a proverb, If water chokes, what can we drink to stop choking? Even James Bryce, who knew democracy as no one has known it in our day, died with the question unanswered—though he was too wise to yield to "the pessimism of experience."

III

Salvation is by education; the only way to make a better democracy is by putting our best into it. No one can make bread rise from the outside; the yeast must be mixed with the dough, if we want it to leaven the whole lump. By standing apart, by taking a balcony view of democracy, by putting on airs as if it were not good enough for us, we do all the harm we can. Each of us must get down in the midst and do his part, in behalf of that intellectual culture without which manhood is rudimentary, and that spiritual character without which intellect is the slave of greed or passion. Cynicism, pessimism, contempt for the rabble, are streaks of yellow, not tokens of culture. Democracy is the faith that every soul that God sends into the world is good for just so much of His inspiration as giveth him understanding. Unless our education evokes in us such a faith and sends us to its fulfilment in a spirit of service, it fails.

When we ask which of all types of modern men is the most hopeful of the future, the answer is not far to seek. It is the man of science, no doubt because he is in constant and sparkling contact with incredible sources of power, and his forward glance has back of it a vision of the slow ascending struggle of man toward the light. Dealing with human nature in its growth he sets no limits to its powers of goodness and activity, and if he errs it is in believing that with new method we can make new men. He warns us of our dangers, but he does not doubt that we can overcome all obstacles and make the reign of man wider, firmer, and more triumphant than it has ever been. He holds the daring faith that poverty, disease, and disorder—all the welter of ills that afflict us—need not and must not be. They are not inscrutable things to be accepted fatalistically, as decrees of providence; they are due to human ignorance and improvidence. They can be defeated by the advance of knowledge—only we must learn to act with all our fellows, and strive for unity instead of mere power.

VICTORIES OF SCIENCE

No fairy story was ever more fantastic than the plain tale of the victories of science in our day. It is more romantic than any romance, and no one can tell what a day may bring forth. Indeed, if science develops according to promise, we are on the eve of amazing revelations, as if about to tap an inexhaustible reserve, at the bottom of which wonders wait. Its daring of adventure is only equalled by its ingenuity of invention, which has made the world a neighborhood, a whispering gallery, and a hall of mirrors. But more important than the results of its research is its spirit, its faith, its insight, outlook and point of view; its revelation of the reign of law as the organized will of God. Today men see that the will of God is a holy unity, an unbroken rhythm, and that they must learn how to do it—how to release a power which they know is ever present. How fascinating it is to see the eager, aspiring mind of man trying to lay hold of the mighty hand of God, and make the world after a truer pattern!

Let us rejoice in the spirit of science—so austere, so single-hearted in its quest of truth, so disinterested in its service of humanity—as a revelation of the Holy Spirit. It is a new Pentecost, God speaking to us in its humility, its veracity, its love of truth, its willing obedience, no less than in its beneficent ministry to body, mind, and soul. Perhaps by its devotion, by its patience in tracing out the laws of God, science will put us in the way of finding how our lumbering, blundering democracy can be resolved into a "common ordered intention," and not wobble on haphazard and at random. Our hope lies in a scientific and spiritually-minded education, the training of the new generation in the knowledge of the laws of God and in humble, loyal obedience to his will. What will not science do for us when once men see that its laws are the habits of God, its forces his angels, its truth his living presence!

IV

Democracy is fellowship, science is knowledge, religion is love; and these three are friends. But religion must be emancipated from bigotry, ignorance, and fear of the truth—uniting a free mind, a skilful hand, and a heart of fire. Religion as a huddle of sects, divided about lilliputian issues, is not equal to the needs of today. Already it is beating a retreat, fighting a rear-guard action; but religion in its real sense broadens, deepens, and grows. The faith by which men live today is not a set of dogmas simple and definite, and as lifeless as the multiplication table. It is the instinct to explore God, to trace out his will for man and his purpose for the world; the faith that the kingdom of God will be built by the effort of man himself toward his own ideal in obedience to the laws of God. It is the action of the soul, the dynamic of love, the fellowship of light—living in the truth that the spiritual alone is real, enduring, creative, triumphant!

Upon this faith in the enlargement of the soul, enlightened by science and led to finer issues by spiritual reality, we must build the future. The city of God will never be built until men are ready for it. Democracy cannot make them ready. Nor science nor magic. It is as though the world has to be redeemed by man, and the creative faith of today is that there is a spirit moving in man, greater than man himself, equal to the task. It is a new and deepened doctrine of the incarnation, in that it reveals God at work in man, through man, slowly building the beloved community. Rodin modelled a mighty hand of God, holding within it man and woman. Shaw asked the sculptor: "I suppose you mean your own hand after all?" Rodin replied, stating the real faith of our day: "Yes, as the tool!" The city of God will be built by the hand of man, taught by the truth of science, and moved by the spirit of God!

Always we come back to the "little, infinite human heart," the discovery and exploration of which is the great adventure of our time. It is not an accident that poets and novelists, from the days of George Eliot down, have turned more and more to the study of the soul. They have enlarged our knowledge of the human spirit; and what they began is now being carried forward by the new psychology, social as well as individual, which, in alliance with the new biology and an emancipated religion, will change the history of mankind. Unless all tokens fail, we are moving toward a scientific spirituality, and it will be defined in terms of education, making us masters of the secret places of the heart. Life is from within outward, and just as we now see that the universe is all of a piece—whether we study the stars in the sky or the exquisite astronomy of an atom—so we are beginning to see that the inner life is no less a realm of law, obedience to which makes us one with Him "in whose will is our peace." It is the old faith in a new insight, showing us the realities of religion not only as forces of history, but as facts of the cosmic order; in which the words of Jesus shine like suns and stars.

STUDY OF THE SOUL

Already we can read here a line and there a stanza in a new chapter in the history of faith, and we see that it is the eternal faith in new forms, evoking new visions, and leading to new enterprise. It is from the heart of man that the new proceeds; it is the community that conserves the old. Hence the struggle, strain and tragedy of transition, as when a young man, trained in the old habits of thought—in the home and the village church—enters a university and finds himself in an inferno of uncertainty, torn by unsilenceable questions. Wisdom, sympathy and tact are needed, if it is not to become a dreadful alternative between the faith of his heart and the integrity of his mind. Here lies the tragedy of the attack on science in the name of the church, so disastrous to all the higher interests of humanity!

Howbeit, our duty is not to be orthodox, but to be true; not to be liberal, but to be real. God lives, and no precious thing will be lost, if we have the courage to follow where the spirit of truth leads. As one who knows the bitter agony of the struggle through which so many elect youth are passing, let me say with all possible emphasis that there is no conflict between the last found fact of science and the old, deep pieties of the heart. Such a dilemma simply does not exist. God is not divided, and my counsel to young men in their perplexity is after this manner:

COUNSEL TO THE YOUNG

Think of God in the light of the highest truth your mind can know and the purest ideal your heart can dream; but learn to find him everywhere, in your own soul, and in all the shapes which life and love and duty take.

Read the meaning of life as a quest and a conquest, in terms of freedom, fellowship and service; but live it nobly, erect and unafraid, seeking its true values, obeying the law written in the heart by the Lord of all good life.

Make your own creed out of the truth learned by living—make it broad enough to include the purest, freest soul the earth has known, in whose friendship there is power—and be as tolerant of others as you are severe with your own soul.

The impulses by which humanity is moved have been divided into two classes, the creative and the possessive. Hitherto, alas, the possessive impulse has been all dominant, making society a scramble for gain, a jungle of snapping, snarling envy. Only a few here and there have lived the creative life, learning that it is more blessed to give than to receive. By the grace of God and the moral intelligence of mankind, the old order must be reversed, giving the creative impulse the larger part and the freer play, and the possessive impulse the lesser place. Here is the whole secret of the nobler life and the better world of which we dream—in the choice which each one makes in his own heart between materialism and spirituality, between selfishness and service—and it brings us face to face with him who called himself the light of the world. His words still speak: "Go ye and learn what that meaneth."

What can we do for the world while we live? Happy is the man, who, in high or humble lot, lives to serve the best; with the results of his life time will content him. Though he may have learned to spell only here a word and there a line of that mystical, prophetic book, the lexicon of which lies in eternity, he will have least to regret, and nothing to fear, when he comes to the final examination, if he has been true to the highest within himself, and has kept undefiled and undefeated the truths that make us men. The little Drinkwater poem, "A Prayer," puts it vividly for each of us:

"Grant us the will to fashion as we feel,
  Grant us the strength to labor as we know,
Grant us the purpose, ribbed and edged with steel,
  To strike the blow."

Trust the Great Artist

TRUST the Great Artist. He
  Who paints the sky and sea
With shadowed blue, who clothes the land
In garb of green, and in the spring
Sets all earth blossoming—
He guides your destiny.

The magic hand
That colors dawn with flaming rose,
That ere the falling night,
For every soul's delight,
Pours out the streaming gold—
That hand too holds your life.

His grasp, amid the strife,
Would shape you to his will:
Let him his wish fulfill.
What though the testings irk,
Fret not: mar not his work.
Trust the Great Artist, he
Who made the earth and sea.

Thomas Curtis Clark

At Last—A Chinese Church!

By Paul Hutchinson

THE newspapers, even in China, gave comparatively little space to the National Christian council that met in Shanghai, May 2-11. General Wu Pei-fu was engaged at that time in convincing General Chang Tso-lin that there was no widespread demand for a monarchical coup at Peking, and the reporters naturally fixed most of their attention on that argument. But when the history of the first century of the Chinese republic comes to be written, the Shanghai meeting may outweigh the Chihli fighting in importance. For almost two weeks more than a thousand delegates, a majority of whom were Chinese (if you leave out of account the visitors from other lands), wrestled with the problems that confront Christianity in China. And out of that wrestling there came the conviction that there is possible a more victorious type of Christian effort, which can save the entire nation from the disaster that threatens, and in that salvation save the world.

Delegates at Shanghai gathered in much the mood that is supposed to mark men who live atop a volcano. There was the civil disruption, for one reason. But much more than that, there was the fear that at any time the issue between theological, conservative, and radical might be forced on the floor, and the Christian cause be split beyond hope of healing. Guerilla warfare, opened through a daily newspaper on the leaders of the conference at its very beginning by one of the prominent conservative missionaries, might easily have led to general hostilities. But a split was avoided, and a statement of faith acceptable to both sides adopted, largely because the conference, sensing the danger, had wise guidance; because most of the conservatives proved to be in a moderate mood; and, most of all, because the Chinese, who dominated the gathering, wouldn't stand for it.

FUNDAMENTALISM KILLED

The temper of the Chinese was made perfectly clear when the report of the Chinese-composed commission on the "Message of the Church" was made public, and even more when Dr. Timothy T. Lew, of Peking, made the speech that gave him the commanding voice. At the climax of Dr. Lew's masterly depiction of the Chinese church that must be, he declared: "The Chinese church shall stand for, nay, even fight for, unity in diversity. She shall teach her members to agree to differ, but to resolve to love. To allow partisanship to monopolize our thinking at this hour will be an unpardonable sacrilege." Men who might have conveniently forgotten the thirteenth chapter of First Corinthians could not dodge that warning. It served notice on any incipient heresy-hunters that they would have no large Chinese following. It killed "fundamentalism" before the conference was three days old.

The delegates at Shanghai found awaiting them a mammoth volume, "The Christian Occupation of China," containing an exhaustive survey completed by the China continuation committee after more than three years of effort. Never has a similar body been in possession of so great a group of facts. They likewise were faced by five reports, printed volumes of from 35 to 125 pages, dealing with The Present State of Christianity in China, The Future Task of the Church, The Message of the Church, The Development of Leadership for the Work of the Church, Coordination and Cooperation in the Work of the Church. These reports made clear the weakness of the old religions.

> The present-day religion of the people has become largely an empty form. Even those who live by religion are for the most part stupid and ignorant of its meaning. The spirit of the old religions in China has already been lost; what is the use of the mere outward shell that remains? (Commission III, 9, 10.)

They rejoiced in the rapid growth of Protestant Christianity.

> The first missionary conference in China was held in 1877. At that time the communicant strength numbered less than 14,000. In 1890, when the second great conference convened, the Protestant church membership had increased threefold (37,287). By 1907, when the third great conference was held, thirty years after the first conference, an increase of thirteen fold was reported. When the National Christian conference meets in May, 1922, the numbered communicant strength of the Protestant church in China will approximate 375,000. This is over four-fold the strength of the church twenty years ago, to say nothing of the great increase in native leadership, large Christian institutions and the influence of the Christian church, all of which are beyond the power of figures and words to describe. (Commission I, 2.)

BEYOND MISSIONARY CONTROL

But they showed a church that had passed from the stage of missionary control, that was feeling toward complete self-government, and clear that its future must include certain elements. They showed a church determined to discard present denominational divisions.

> We Chinese Christians who represent the leading denominations express our regret that we are divided by the denominationalism which comes from the west. . . .
>
> Yet we recognize fully that denominationalism is based upon differences, the historical significance of which, however real and vital to the missionaries from the west, are not shared by us Chinese. Therefore, denominationalism, instead of being a source of inspiration, has been and is a source of confusion, bewilderment, and inefficiency. . . .
>
> Therefore, in the name of the Lord, who prayed that all may be one, we appeal to all those who love the same Lord to follow his command and be united into one church, catholic and indivisible, for the salvation of China.
>
> We believe that there is an essential unity among all the Chinese Christians, and that we are voicing the sentiment of the whole Chinese Christian body in claiming that we have the desire and the possibility to effect a speedy realization of corporate unity, and in calling upon missionaries and representatives of the churches in the west, through self-sacrificial devotion to our Lord, to remove all the obstacles in order that Christ's prayer for unity may be fulfilled in China.
>
> We confidently hope that the church of China thus united will be able to serve as an impetus to the speedy healing of the broken body of Christ in the west. (Commission III, 2, 3.)

They showed a church with a reverent, but modern, attitude toward the Bible.

> We believe that since the Bible is the word of God, the truth of God fears no test. It can stand any investigation of a reverent heart. We wish to make known that we fear no application of any genuine scientific method to the study of the Holy Scriptures.
>
> But we wish to make it clear that the study of the Holy Scriptures should not merely be for its literary or intellectual interest, but should mainly and primarily be for the guidance of actual living. We as a church hereby renew the pledge to follow the light of Holy Scripture in our individual, social and national living. . . .
>
> The Bible is not a textbook or a mere history; it is wholly a religious book. If the Bible is studied with a reverent heart and religious spirit, there will be discovered in it endless treasures, and the longer the search the greater will be the pleasure of the seeker. (Commission III, 5, 24.)

APPRECIATION OF SOCIAL GOSPEL

They showed a church with a full appreciation of the need for the social gospel in its fullest implications.

> The object of Jesus is to organize the whole of society on the foundation of love. The social needs of China today differ from the needs of the time of Christ in Judea. The needs of other countries also differ from those of China, but the reform of society in China is most urgent, and love should be the foundation of the new social structure. This is the glad tidings of Jesus to the Chinese people today. (Commission III, 22.)
>
> China's response to the social message is unique in history. . . . Any organization that will unselfishly promote social uplift, show men the way to secure larger results for themselves and their fellows in life and happiness, will find a ready response on the part of the Chinese. . . . Whether or not philanthropy in the future, and health work, sanitation, and general reforms, will be considered as springing from Christianity, or merely scientific and materialistic, depends to no small extent upon the social workers of the present hour and the immediate future. (Commission IV, 27.)
>
> The church, by all means in its power, shall bear witness to, and secure the recognition of, such fundamental Christian principles as:
>
> 1. The inestimable value of every human life; involving the duty of safeguarding the individual from conditions and hours of labor directly injurious to life, and the recognition of the right of the individual to a certain amount of leisure and to opportunities for development and self-expression.
> 2. The dignity of all labor, whether skilled or unskilled, that ministers to the common good; involving the right of every worker to a fair reward for labor performed.
> 3. The brotherhood of man; involving the conception of cooperation in service, and such mutual relationships in industry as exclude the selfish exploitation of labor by employers and capitalists.
>
> That the church further emphasize the responsibility of every Christian to apply these principles to whatever relationship he or she may sustain as a producer, consumer, employe, employer or investor. (Commission II, 94.)

DETERMINED ON SELF CONTROL

But, more than all these, they showed a church determined to control its own life. There were plenty of tributes to the generosity and wisdom of the missionary control of the past, but something different was demanded for the future.

> It is the view of the commission that the time has come for the subordination of the activities of all (foreign missionary societies and their boards) to the advice and direction of the Chinese ecclesiastical authorities. The primacy of the Chinese church, and the subordination thereto of the foreigner and his mission organization, will be felt throughout the commission's report. . . .
>
> It is desirable in certain fields for foreign missionaries to be related to and serve under the direction of constituted ecclesiastical authorities and they should have the same status as corresponding indigenous workers have.
>
> In general it is desirable that decisions as to appointment, number, qualification, location, and work of missionaries be made by bodies on which there are representatives of the church or which are themselves the properly constituted courts of the church. . . .
>
> We feel that, so far as the coast provinces of China at least are concerned, the end of the mission enterprise as now organized is near enough to affect vitally all future mission policy. All new work in these regions now contemplated should be projected upon the assumption at an early date of Chinese support and control. (Commission II, 2, 4, 6.)

There is no space for further quotation, and, after transcribing these, one has the fear that they do not begin adequately to give the sense of demand for self-control that marked the Shanghai conference as a whole.

CHINESE DOMINATE

There were more than five hundred foreigners at Shanghai, and, from time to time, many of them got the floor. But it was a Chinese-dominated affair. The two commission reports that were purely Chinese products (Commissions III and IV) were the outstanding documents; men like Timothy Lew, T. C. Chao, Cheng Ching-yi and Lo Ren-yen were the outstanding men. The Chinese not only claimed leadership; he demonstrated it. And it was leadership of a strongly progressive brand.

When the conference adjourned, what had happened? The end of the period of foreign control had been marked. From now on the Chinese will have a full share in the management; before long they will have it all. The chance to saddle fundamentalism on the Chinese church had been lost. The ability of the younger group of Chinese leaders had been demonstrated. A National Christian council, to represent all the churches and missions, had been elected.

Perhaps no more could be hoped from so large a body in so short a time. But the council, it must be admitted, comes into being with extremely dubious powers. If the interpretation of some who voted for it is followed it will be only a body meeting annually to discuss problems, without the ability to conduct extensive and united campaigns on the part of the Christian forces for the solution of those problems.

AGGRESSIVE LEADERSHIP NEEDED

It is hardly possible, however, that this can long remain a satisfactory program for the council. There is great need of the same sort of aggressive leadership that the China continuation committee gave during the nine years of its existence. Under the old body almost every conceivable kind of nation-wide movement was promoted, and to this same sort of leading the new council will have to come. If it does not, it will hardly justify its existence.

To the secretaryship of the new National Christian council, Bishop Logan H. Roots, of the Episcopalian diocese of Hankow, has been elected. It is not known whether Bishop Roots will accept the election, but if he does he will bring to his office a record of years spent within a conservative mission loyally working for Christian union on the broadest of bases.

It is reported that many of the Chinese who were at Shanghai went away believing that, with the adoption of the statement of faith, the "one big union" church of China had come into being. Such, they are now discovering, was not the case. But they can at least have the satisfaction of knowing that they made the Chinese position abundantly clear, and that if the church as a whole in China stands by that position for a few years, the disappearance of western denominationalism is as sure to come as sunrise. Shanghai 1922 has given the west the first clear earnest of the new vigor that is to be infused into Christianity from the Far East.

The Phenomenon of William L. Stidger

By Lynn Harold Hough

THE ways of genius are curious and bewildering and often fascinating and some times irritating. The man with the unusual secrets of personality which cause him to be able to capture the imagination of other men and the powers of expression which cause his words to remain as a haunting memory in their minds is always worthy of study. Six years ago William L. Stidger was known only on the Pacific coast. He had gone to a little church in San Francisco which humanly speaking had no future. He had invented the revolving electric cross now familiar on the churches of so many cities. He had known how to make people feel that they must hear him and even as the moving light of the cross on his church attracted their eyes so his words attracted their minds. The untamed city with the heart of the passionate wilderness under its garments of civilization began to be aware of this masterful energetic voice. The exposition became his personal opportunity. He became the very incarnation of its incarnation of its enthusiasm, its idealism and its love of beauty. With his friend Paul Smith, Mr. Stidger entered into the fight to clean up the town. Perhaps the greatest tribute to his influence was the bitter word of one of his toes which cut with resentment at the attempt to "Stidgerize" San Francisco. With an amazing comradeliness, with a constant capacity to strike hard blows all the while keeping a friendly light in his eye, with a flare for publicity which was uncanny in its understanding of the popular mood, the work of this extraordinary young minister went on.

His first book, if we pass by a little volume of verses on Lincoln, was published in 1918. It was called "Giant Hours with Poet Preachers," and it glowed with enthusiasm for such singers as Edwin Markham, Vachel Lindsay, Joaquin Miller, Alfred Noyes and Robert Service. Mr. Stidger put writers together in his book who would not have enjoyed meeting each other at the dinner table. That did not at all matter to him. They all had something to say to his eager mind and to his responsive heart. He loved them all. And he wrote about them with an abandon of affection.

By this time we were in the war, and off to France went William L. Stidger. On the western front he was as individual and picturesque as ever. He took risks without a thought of hesitation which exhibited the most virile courage. He was ready to be the chum of any man who had a touch of humanity in him. He was ready to fight a bully of a man who said some thing reflecting on the clergy. He was full of good cheer and heartiness, a good man to have near in hard days. It was after a rather vigorous physical encounter that the boys began laughingly to call this athletic young minister "Gyp the Blood." After exciting experiences and a real personal contribution to the lives of the men with whom the Young Men's Christian Association had given him the opportunity to work he returned to America. Here his first act was to storm the great publishing houses in New York. His magnetic attack was not of the sort to be resisted. In a short time Scribner's published a fascinating volume of war experiences entitled, "Soldier Silhouettes on our Front." and the Abingdon Press published a striking volume, "Star Dust from the Dugouts." Both of these books had the inevitable human touch his friends were coming to associate with Mr. Stidger's work. They had a vividness which brought scenes in the war area to your very eyes. They had a shining idealism and yet they brought you in contact with real men and real situations. You saw the jewel blazing in the soldier's heart.

To a mind with so sensitive and responsive a surface such experience were sure to be the beginning and not the end. Off to the Orient went this man of magnetic vitality. He traveled in China, Japan and Korea, and other parts of the far east. He saw missionaries from an angle from which they had hardly been viewed before. He let the east play upon his mind and heart. The subtle sensuous appeal of a million distilled emotions which the west scarcely comprehends spoke to his delicately tuned temperament. The political situation in Korea, the aggressive energy of Japan were facts of fire in his heart. He saw Japan through the eyes of a Californian who had learned to distrust Japan. He saw Korea with the bold chivalry of a man to whom the declaration of independence was food and drink. He had some rather dramatic experiences as a result of all this and when his book, "Flash Lights from the Seven Seas" was published it was like a cavalry charge against Japan. It was not a question of the careful appraisal of the facts. It was the fiery reaction of a young knight in armor who had found a cause. But through it all the readers felt the authentic note of the east, that subtle quality which so few travelers can make actual when they return to western lands.

Mr. Stidger became the pastor of a church in Detroit. Saint Marks was a wonderful white elephant. One wonders to this day at the audacity of the man who undertook to face its problems. Arriving in Detroit on Saturday evening to begin his new pastorate on the next day, Mr.

Stidger through a simple act of human kindness to a hurt child that same evening found himself next day on the front page of the city's dailies. He advertised his church with an individual quality of appeal which won instant results. Soon the big church was packed. Soon everybody in the city was talking about its ministry. All his uncanny gifts for publicity and for appealing to people when they came within range, were brought to bear on the situation and the result has been a really dramatic success. In a city with powerful preachers on every hand he has created a clientele large and loyal of his own. His book, "Standing Room Only," tells the tale so that he who reads may run to the attempt to repeat its victories.

The dramatic book sermons which are used by the minister of Saint Marks form a part of his unusual appeal. He has just published a volume, "There are Sermons in Books" which brings this sort of material within reach of those who must meet the author in his book rather than in his church. It is a volume sure to be productive in a far reaching way. The fashion in which a heart of moral and spiritual meaning is extracted from contemporary books is itself a demonstration of Mr. Stidger's power. It may be a novel like Bojer's "Treacherous Ground." It may be a volume like, "The Glass of Fashion." There is always a sure sense of popular appeal. And there is always moral passion and spiritual aspiration. The love of contemporary singers is still alive in this preacher's heart. "Flames of Faith" will tell you of Angela Morgan and John Drinkwater and Edgar Guest and many another. It is not criticism. It is friendly talk. And out of it all in the author's entirely unconventional way you are brought into the presence of many a bit of writing glowing with a light divine.

Mr. Stidger himself has written much verse. Once and again he attains very fine form indeed. And there is a melody, a delicacy and a charm about some of his verses which his readers will not forget.

It is easy to criticize a man like the minister of Saint Mark's church. He breaks all the rules. And he is never conscious that he breaks them. They simply do not exist for him. The apostles of the disciplined mind moving with patience and caution from fact to fact and at last to generalization will instinctively draw back from a type of mind so different from his own. Mr. Stidger's writing gives us life mirrored in a temperament and not life analyzed by a remorselessly scientific mind. It is significant that a poet of the subtle mental sword play of Edwin Arlington Robinson makes no particular appeal to him. His own mind is wholesome and direct and has little place for the evasive play of the highly articulated and sophisticated writer. All of this gives him a surer popular appeal. He has written pages which have caught the secret of masterful and direct appeal to the people which you find in Arthur Brisbane. If one may speak for a moment in the terms of Henri Bergson whatever Mr. Stidger lacks it is sure that he possesses the élan vital. He is young. He is full of sound feeling. He has a heart of chivalry ready to respond to the deep and mastering summons of the social passion. He has a simple and noble sense of the ministry of religion. He has an instinctive understanding of the typical experiences of the men and women who move about us in the busy streets of the great towns and who think long thoughts in the lonely countryside. He will never be an Erasmus. But he may go far.

Brother Martin

By Arthur B. Rhinow

LUTHER is drowsy. He is working on his war sermon against the Turks, for the enemy of Christendom has reached the walls of Vienna, and Europe trembles. Did not Constantinople fall less than a hundred years ago?

On the old desk, before him, lies the manuscript, every letter bearing testimony to a masterful hand. He calls the Turks Gog and Magog, and appeals to his countrymen to fight the common enemy with the bravery displayed by their forefathers in staying the Romans. He asks them to march under the banner of the emperor to whom God has entrusted the authority of temporal power.

He has written with the fire of a prophet. But now he feels drowsy, and his head nods. He begins a reverie of Worms, and Spires, and Marburg.

The massive head jerks up. Ah, yes, the Turks! He seizes the quill again. But the strain of hard work is asserting itself, and he nods again.

There! Was that Philip Melanchthon calling him? No; the voice was softer, like a gentle purr.

"Martin!"

Luther looks up. It is late in the afternoon, near November. Who is that standing over there near the door? A monk in the garb of the Augustinian order. Luther smiles.

"Brother Martin!" the voice pleads.

"What is it, brother?"

"I have come to advise you. You are making a big mistake."

"Are you with us or against us," asks the voice that is feared by princes.

"I want to advise you for your own good. You are making a big mistake."

"What mistake?" Even the voice seems to bristle.

"Martin, Martin! You are a good man, and a prophet. But you don't know much of the ways that lead to victory. You are as innocent as a dove, but in addition you ought to be as wise as a serpent. You know that is the great injunction."

"Now, look here!" The visitor draws nearer. It is growing darker. The deep eyes of Luther are strangely luminous.

"Here you are preparing a sermon against the Turks," the velvet tones proceeded; "and really they are your friends. So long as the Turks batter against the walls of Christendom, the emperor cannot carry out the decree of Worms and the wishes of the Pope. The Lutheran heresy—he smiled understandingly—has a chance to take deeper root and grow and spread so long as the crescent can keep the cross busy. And here you are urging your countrymen, even the Protestants, to fight with the emperor against the Turk. Pardon me, Martin; but that is foolish of you. A great man like you ought to be more of a general. You could afford to send secret emissaries to encourage Solyman and his generals."

Luther fumbles the ink bottle.

"Look at the king of France," the visitor continues. "He is a shrewd man. His aim is to weaken the power of the emperor, and to that end he befriends the Protestants of Germany. Personally he does not like you and your friends. His heart is Catholic. In his own country he would look with scant favor upon the heresy, as they call it. But he knows that the German Protestants are a thorn in the emperor's side, and he is taking pains to keep the point as sharp as possible. That is diplomacy. Francis has penetration."

Luther is breathing heavily. The air is thick.

"And your cause is greater far than the cause of Francis or France. Your end would justify all means."

Luther is bending over, as though suddenly recognizing his adviser. The visitor's voice softens down to a whisper.

"And you understand, Martin, nobody need to know of the commission excepting one or two trusted men."

With a jerk Luther rises, and flings the ink bottle at the saturnine intruder. A crash wakes him. Bewildered, he hears his Katie chiding, as she points to a black spot on the wall.

The Ku Klux Klan

IN THE Republican primaries in Oregon recently the governor of the state was nearly defeated for renomination by a state senator who based his campaign on the governor's opposition to the Ku Klux Klan. The governor's attitude toward the Klan was applauded by most of the newspapers and approved by ministers and other leaders in community morals, but he pulled through by only a small margin. There were other issues, but they seemed subordinate to that of the klan and the klan pushed the fight.

In Texas the Democratic senatorial primary contest similarly pivots around the klan. Senator Culberson is being opposed by Representative Henry, who stakes his campaign boldly upon the klan issue. Senator Culberson declares it should be destroyed, while Mr. Henry replies, "The Ku Klux Klan must and shall survive in Texas and throughout the country," and declares, "I am a natural born klansman. They didn't have to make me one. I received great benefit when I took fellowship in the Methodist church. I received great benefit when I went through the Masonic degrees. These all made me a better man. But when I read the creed of the klan a new religion came over me."

The congressman goes on to defend the klansmen as men "who believe in constitutional government, in obedience to the laws of the country," and says "the klan believes in Christianity." Though "we do not come to make war upon any religious organization, we do claim the right to exercise our own liberty in the choice of our religion and of our churches. If the citizens of Texas and of this country will cling to the doctrines enunciated there, they will preserve our homes and our country."

* * *

Why the Klan?

An organization that numbers thousands does not come into existence without a cause, and it does not continue to grow and stage initiations of hundreds at a time and to enter political contests with such amazing results unless a great number of citizens are convinced of the urgency and soundness of something for which it stands. Whether that cause be real or imaginary, it is real to those whom it enlists. If it is not real in its own right the organization may be dangerous through its very devotion to a cause that does not exist. A contortion of devotion or a conviction that is largely prejudice may do violence to good aims through its very misinterpretation.

The klan seems to be born of a post-war reaction. It is part and parcel of that hyper-Americanism that called itself "100 per cent American" while it denied the very fundamentals of genuine Americanism. It was a sort of short-circuited patriotism that burst into flame through an emotional foreshortening of reason, substituting one's emotional conceptions of what is American for a rational patriotism. In other words, if a man did not agree with you he was not a good American. Thus the hasty epithets of "pro-German," "bolshevik," "red," etc., about everyone who differed with you, especially if the differing one were liberal in opinion, or asked for fairer consideration of your favorite prejudices. War demands a hot patriotism, but peace can thrive only in a patriotism whose light burns to illumine and not to injure.

This so-called "100 per cent Americanism" has violated the most fundamental principles of genuine Americanism in denying liberty of assemblage, freedom of speech, right of organization, and representation to any group of legal citizenship, and in seeking to repress or restrict the free expression of public opinion.

* * *

Organizing Our Favorite Prejudices

The Ku Klux Klan seems to be founded upon the favorite prejudices of the average American, and the not small degree of genuine conviction born of them. Back of every one of these prejudices there may be something that gives fear to the provincial-minded. It is really an "anti" movement in which the great majority may be devoted to the flag and to law and order. Our "100 per cent American" is all that. But a half-truth is made dangerous by the half-falsehood it carries on its under-side, and doubly dangerous if the emotional content of the half-truth carries the half-falsehood into the war-like action of a crusader.

Acting under the banner of "Americanism" and "law and order" the real animus of the klan seems to be anti-Catholic, anti-Jew, anti-Negro, anti-alien and anti-radical. The honest klansman tells you that it is not that at all but that it is "pro-American" with a devotion that finds in these groups dangers to Americanism. He declares he has no objection to anyone being a Catholic but has a definite objection to Catholics acting as such in political matters. So, too, he declares he is for justice for the Negro and the alien but that he intends to see that they both keep their place. He runs with the law where the law is not enforced and before it where the law, moral, social or legal, is, to his mind, menaced. Thus the "boot-legger" is visited with the terrors of a night-ride, the loose character of either sex warned to decamp with perhaps a warning applied that sticks to the skin, the Japanese in California carted out of the community with all his belongings, the Negro cabin terrorized by an apparition of white-clad ghosts, and a great host prepared for the ballot box against Romanist, radical, or enemy of the klan, and perhaps for the officer of the law who winked at duty in matters of well established community morals.

* * *

The Menace of the Klan

I have recently been in both Oregon and the south and have talked with many leaders in religious and social affairs about the klan. It was originally a revival of the old post-war Ku

Klux of the sixties in the South, but its numbers in the north perhaps out-number those in the south. At the reunion of the old confederate veterans in Richmond the other day reference to the old Ku Klux was greeted with an uproar of rebel yells.

I found some excellent citizens defending its revival and among them a number of ministers in communities where they are organized. They all said, "I have seen what it does." Further inquiry revealed that the klan had cleared out whisky-runners and other immoral characters and it seemed to me apparent that my parson friends had not looked deeper into its purpose and method than to that which incidentally helped on their good work. I felt also that they shared to a considerable degree the prejudices against aliens, Catholics and Negroes. So, too, it seemed to me that in about the ratio that those prejudices were absent the klan was condemned notwithstanding its action on behalf of morals. Men in wider fields of religious action than the local parish were of one mind in strong condemnation of it. It is safe to say that men of wider knowledge, larger sympathies, and more rational patriotism are unanimously in opposition to it as a menace both in its aims and in its methods.

The great menace of the klan lies in its method. Honest, courageous citizens of large mind will not hesitate to take their stand on moral and civic issues in the open, and they will act by and through the law as such. In no organized society can even well-intentioned men afford to take the enforcing of the law into their own hands. In a frontier where law is not organized or in a community where lawlessness has taken possession it may be pardonable for the best elements to take vigilante action, but never in a nation-wide area nor in the average community.

Secrecy, combined with the use of force, inevitably degenerates into lawlessness itself. The old Ku Klux thus degenerated until the hand of all law abiding folk was against it and law itself drove it into oblivion. In the Missouri Ozarks you may see the bald tops on mountains made historic by the meetings of the "bald-knobbers" in days when there was no law and every man did that which was right in his own eyes. There the men of peace organized to rid the community of thieves, moonshiners, and murderers. Then you will also see the trees where later "bald-knobbers" were hanged for the crimes they committed through the secrecy of the vigilantes carried beyond all original purpose. Law abiding men can help the law in lawful ways. All other ways are only a menace.

ALVA W. TAYLOR.

British Table Talk

London, June 13, 1922.

IT IS a startling and reassuring fact that it is never difficult to rouse the public mind upon an issue of justice, even though only one life is concerned. At the present moment everybody here is talking of the two decisions of the home secretary last week, the one which allowed the boy Jacoby to be hanged, the other which saved True from that fate. It would be an ill day if such matters were passed by as trivial because only a life or two were concerned. On these particular cases opinion is widely divided; some think, and I hold with them, that both should have been reprieved. Others think that both should have been hung. There is a common agreement that it was wrong to treat them differently. The charge, made freely, that True owed something to his aristocratic friends is certainly unjust so far as the law itself is concerned. But it would be a disaster, if ever there arose a suspicion that a panel of medical specialists could be called in to correct the judgment of the highest courts of law; or if it could be said that such a boy as Jacoby, had he been at a public school, would have been reprieved. It has been one of our boasts that justice is administered sternly and with an equal hand. The public mind therefore is quite right in fixing attention upon such cases as these, in which more than the fate of two poor degenerates is involved.

* * *

A Conference of Evangelical Churchmen

It is common knowledge that there have been of late sharp contentions within the evangelical school in the Anglican church. There are many of the younger members who claim to be entirely loyal to the traditions of their party and yet they no longer accept the rigid view of biblical infallibility. On the other hand there are the old guard of these churches, prepared to contend for the faith as they have understood it and that means for them the traditional method of interpreting the Bible. The younger school have a strong position. With them, one of the wisest of churchmen said to me, rests the future of the Anglican church. They have drawn near in fellowship with some of the high churchmen. They have all the strength of their evangelical experience and it cannot be said too definitely that the English believer in all schools is at heart an evangelical; he may be "catholic" too, but he is at the root of his being evangelical. The younger evangelicals have a great future before them. It is to be hoped that the older members of their party will not break with them. The center where the trouble is most dangerous is that great society, the Church Missionary Society. It would be a disaster if there is not found some modus vivendi, in which both schools of thought may work together in that all-important work. Upon the conference now sitting in Birmingham much will depend. It is the right way for brethren, who differ from one another, to meet together in an atmosphere of prayer and fellowship. It is a much wiser way than to carry on a duel in the press, or on the platform. The best service that others can do for the Church Missionary Society is to pray that out of this conference there may come a fresh realization of underlying unity.

* * *

The Christian Endeavor Movement

The annual convention was held with every sign of enthusiasm and hope in Oldham. That is one of the most prosperous of Lancashire towns; and while it is good for conventions to meet in health resorts, sometimes it is a welcome change to visit the busy manufacturing towns, upon which so much of the well-being of a country depends. It might be a useful experience to hold a conference for the "deepening of spiritual life" in Whitechapel, one of the poorest districts in East London, rather than in Keswick, which lies in the heart of old Lake district. I had the pleasure of speaking at two meetings in Oldham, held at the same hour, both good, and one very largely attended. At a "league of nations" meeting, Lord Parmoor spoke with his great authority. Dr. Peake gave devotional readings before the morning session. His presence roused some protests. One minister wrote to say that Dr. Peake's teaching was "saturated with infidelity." Boldly and wisely the committee refused to yield to such protests. It is not difficult to understand that Dr. Peake seems to some readers mistaken in his method of biblical interpretation. But it is almost unthinkable that anyone should charge a great believer with "infidelity." Dr. Peake is an eminent teacher in his class-room, but he would be quite as much at home in dealing with penitent souls in a mission service.

* * *

"The Altar Steps"

Mr. Compton Mackenzie, whose work has for me an unfailing interest, has set out to describe the rise and progress of the life which is designated from the beginning for the priesthood. In the first volume of what is to be a series, he gives a peculiar interesting account of a Catholic school within the Church of England, as it was in the generation immediately before this in the days which those of us who are nigh upon fifty remember vividly. His hero is carried in the story from one typical scene to another. There is at least one character in the book, drawn from life, Father Dolling. This great saint—socialist, sacramentarian, salvationist, as he described himself—is described with singular sympathy and convincing power. Dolling had a unique place in Portsmouth, but he was compelled to leave his beloved people because he would not give up "the altar of the dead," erected by the gifts of his poor parishioners. Afterwards he went to Poplar, but Poplar in East London, was harder to move. Its grey monotony made its people slower to respond than the Portsmouth folk who had it in them to be more desperate sinners, and at the same time to be equally vigorous in their repentance and faith when once the call broke through to them. Those who are not concerned with things ecclesiastically will probably skip some pages but students who wish to know what was happening in the Church of England in the last two decades of the 19th century will find a faithful picture, and much also of charm in "The Altar Steps."

* * *

And So Forth

The newly designated president of the Chinese republic has long been a friend of our London Missionary Society. There seems, however, little likelihood of his holding office long. Only a head with power to put down the provincial armies can hope to restore order to China. . . . The annual conference of British Missionary societies is held this week at Swanwick. They will have many matters of public interest to consider, particularly the problem of mission and other schools in China. . . . A great discovery has been made of early works by Jane Austen. No one should miss this book "Love and Friendship"; it will lighten the most melancholy spirit. . . . Dr. T. R. Glover has strongly attacked the attitude of the free churchmen, who signed the joint letter of which I wrote last week. He indicts Dr. Shakespeare, Dr. J. D. Jones, and the other free church leaders, as yielding to an obsolete scholarship, and as putting themselves outside all that is most hopeful in living Christian thought.

EDWARD SHILLITO.

CORRESPONDENCE

Important if True

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of June 15 is a reply to Bishop McConnell in which the writer, in his zeal for immersion, begs the question by claiming to know what was in the mind of Jesus in his interview with Nicodemus. There is nothing in that interview that has anything to do with baptism or the Baptists. Jesus declares a new birth necessary to the seeing of the kingdom of God. The facetious Nicodemus wants to know how an old man can be reborn and asks if he shall reenter the womb for that purpose. Jesus replies that both the womb and the Spirit are necessary. Of the first Nicodemus was already born and now only the second, that of the Spirit was necessary.

Jesus was better posted on physiology than some of the ministers of the twentieth century. Men belongs to the mammalia and all human birth is water birth—"that which is born of the flesh is flesh." The Spirit birth should follow. There is no need to reenter the womb to be reborn of water.

It is too bad that we are continually reading into Scripture things that cannot be found there, in order to bolster up our dogmas.

New England, N. D. W. H. ASHLEY.

"My Preacher"

EDITOR THE CHRISTIAN CENTURY:

SIR: The June number of The Christian Century has a fine tribute to Dr. Jowett, in the article "The Lion in His Den," by Dr. Lynn Harold Hough. The "Lion's" closing comment is, "So Dr. Jowett has become one of my preachers. And now, I go back to him day after day. There is something very personal in that phrase, "one of my preachers." When one says this of a preacher he means that such a preacher is nearer than a hero to whom he pays the tribute of admiration, he is a companion, a helper, a guide. "My preacher" is about the highest compliment that can be paid to a minister. "My preacher's" message sinks a little deeper into my heart than the words of another, his voice is a little more compelling, his gospel is a little more satisfying. He speaks to my needs, and so I have for him a feeling of proprietorship.

Of the goodly company of the great preachers of today, to me, the prince of preachers is Dr. Joseph Fort Newton. I heard him preach seven years ago in Cedar Rapids, Iowa. It was on Easter Sunday, and it was an Easter hour. Never shall I forget the look of calm joy on the upturned faces of the people in the congregation. I was a stranger in that company of worshippers, yet the preacher seemed to be talking to me alone, chiding me for my misgivings and lifting me above the fears of mortality.

The "Lion" says "Dale has always seemed to me like a great cathedral. Jowett seemed like the marvelous embroidered communion cloth upon its altar." The figures are exquisitely appropriate. I have wondered what simile fits Dr. Newton. He is a composite preacher. In him blend the mystic and artist, the poet and the prophet-statesman. But in all of his messages there is a characteristic note, an undertone of profound reverence that makes one feel a worship in the temple of the universe. Dr. Newton's words are like the music of an evening bell calling worshippers to prayer. The tones of the bell are often sad, but always sweet and clear, and the pathos of its music is a hint of a yet unsung anthem rather than the echoes of a lost chord. Dr. Newton is my preacher.

First Methodist Church, JOHN W. FRAZER.
Pensacola, Fla.

Defends Dr. Robinson's Thesis

EDITOR THE CHRISTIAN CENTURY:

SIR: No more intensely human document has fallen under my eye for some time than the editorial "The Disintegration of the Mind" in your June 15th number. It illustrates as aptly as anything could the appropriateness of Dr. Robinson's purpose. Until folk are not stimulated to unfair criticism when a favorite prejudice is approached, we need to be warned that the world might be fairer, the social adaptation to the present unprecedented conditions might be more perfect, if people could manage to forget prejudice and curb feeling by the application of intelligence.

I recognize that the last sentence will sound intemperate to the writer of the editorial whose brain child may be said to be now under chastisement, even as Dr. Robinson's child was spanked by him. It is aggravating to me to see injustice still lurking in the place where of all places one ought to find fair treatment, the mind of a man who is connected with a religious enterprise.

Dr. Robinson's book was written to show "that we have available knowledge and ingenuity and material resources to make a far fairer world than that in which we find ourselves" and "to exhibit with entire frankness the tremendous difficulties that stand in the way of. . . a beneficent change of mind, and to point out as clearly as may be some of the measures to be taken in order to overcome them." He considers that we must create "an unprecedented attitude of mind to cope with unprecedented conditions and to utilize unprecedented knowledge." And the attitude he hopes for is that we may "rid ourselves of our fond prejudices and open our minds."

Mankind's tendency to fly to the defense of a favorite idea or belief is considered as the most difficult obstacle for intelligence to surmount, and if ever a case was proved, it is proved by the Doctor in his book, and unconsciously nailed down by the editorial writer in his editorial.

I have read that Dean Ellery of Union College has said "Religion will live if it is true, and it won't live and does not deserve to live if it is false. What would be thought of the scientist who deems it necessary to protect from all criticism the theory he has conceived or a principle he has discovered." We "self conscious young intellectuals" would be vastly less apt to stray away from conventional religion if there were more of Dean Ellery's tolerance of inquiry and less constant proof of the truth of Doctor Robinson's statement that "It has been the habit of defenders of the sturdy old virtues from time immemorial to be careless of others' reputations."

Billings, Mont. WM. B. WALDO.

Other Races Than Ours

EDITOR THE CHRISTIAN CENTURY:

SIR: Kindly permit me briefly to state my opinion concerning evolution and prehistoric man: (1) Evolution does not preclude the possibility of miracles such as the virgin birth of Christ, his resurrection and the special supernatural origin of the head of our race. (2) Genesis gives only the history of the origin of our race. For all we know other races of men, perhaps without a supernatural destiny, may have existed and become extinct before Adam and Eve were created. Mendel, who first discovered the law of evolution in the plant kingdom, never had a doubt concerning any supernatural fact recorded in the Bible.

Paulist Fathers, HENRY H. WYMAN.
New York City.

THE SUNDAY SCHOOL

Weighed and Found Wanting*

"THE moving finger writes; and having writ
Moves on; nor all thy piety, nor wit,
Shall lure it back to cancel half a line,
Nor all thy tears wash out one word of it."
(Omar Khayyam).

Nebuchadrezzar went to grass! Living like an animal, he was stricken with hypochondriasis, a form of insanity in which a man imagines himself some kind of animal, a dog, wolf, horse. In the fifth century there were some grass-eating monks, undoubtedly crazy. The king's father had gone to the dogs and the son should have profited by his ignoble example. Belshazzar had a poor heredity and his environment was worse. The court life was soft and lustful; the vast power made him heady and, at last, the crisis came with a crash. I knew a man who, when his creditors pressed in upon him, went to his home and drowned himself in drink; although his resources were ample, if intelligently handled, he came out of his debauch only to find that all his possessions were swept away. Such is the situation in this picture. The enemy is at the gate. A proud, powerful, conquering king is pounding at the walls. It would seem to be an hour for Verdun-like resistance. Belshazzar calls his generals to a great feast. It is the gayest, maddest, swiftest night that the king and his assistants can plan. It is fast enough! Wine sparkles in golden bowls, intoxicating music beguiles the senses, voluptuous girls dance with sensuous grace. There is unrestrained laughter. But suddenly the faces of warriors and princes blanch, the cups fall from nerveless hands, knees smite in abject fear, the laughter dies away into groans—for a hand is writing on the palace wall strange words, but they portend nothing but ill. When Daniel at last makes the meaning clear the words spell death and ruin. *"Numbered, Weighed, Divided."* Your days are numbered, death waits for you, you can feel the chill of his breath even now, you can hear the swish of his scythe. You are weighed in the balance and the scales tip the wrong way, you are too light for your position, you cannot hold down your job, you must go. Your kingdom is divided, lost, taken by another because you are too weak to defend it and hold it. It is the end; it is the hour of death. In that night king Belshazzar died.

> "Crownless and scepterless Belshazzar lay,
> A robe of purple round a form of clay."

What profit in this dramatic story for us? Have we responsibilities which we may be too weak to carry? Is there an enemy at our gate and are we making light of his presence? This is precisely the case. Americans ought, of all peoples, to be wise against propagandas, but many good people, good but weak, are about to give way to the enemy. The eighteenth amendment has been written into our constitution. It came not suddenly nor by hysteria nor because the boys were in Europe. Why malign the boys? When they came back to Ohio, they gave a powerful impetus to the temperance vote. No, we were sick and tired of saloons and all that they stood for; we were done with the drink nuisance with all of the ills carried in its train. Business was sick of drunken workmen, wives were done with drunken husbands, churches were through with a traffic that handicapped their efforts; drunkards themselves wanted to be free from temptation. Thus the eighteenth amendment was written in. But, today, our whole temperance structure is threatened. The subtle propaganda, the clever joke, the home-brew law-breaker, the hip-pocket idiot, the organized, money-loving boot-leggers, the silly women, fast youths and soft girls, the lazy church-members, the indifferent citizens—all are helping to undo the years of temperance fighting has won. I tell you we are in a dangerous position. Bootlegging produces money like rubbing Aladdin's lamp. I know a man who told me he was offered $50,000 to use his influence for four months to favor bootlegging. I am told of another man who was offered ten times that amount. I am told of a home in which the mother, at a party, literally forced a glass of wine upon a sixteen year-old girl, a guest in her home. England is watching America, dare we fail here? Must we keep silent? Shall we lose what we have gained? Are we caught, like Belshazzar, in the pleasure-drift, so that we cannot escape? Must we go on with the dance, must joy be unconfined? Where is our manhood, our fighting quality, our self-control, our higher ideal? Must we, also, go to grass?

JOHN R. EWERS.

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*July 16, "The Handwriting on the Wall." Scripture, Dan. 5:17-28.

Contributors to this Issue

JOSEPH FORT NEWTON, minister Church of the Divine Paternity, New York City; author "The Eternal Christ," "Preaching in London," etc., etc.

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PAUL HUTCHINSON, Missionary to China; a contributor to many periodicals.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Well-Known London Church Dissolves

Park Street Baptist church of London for many years made famous by the ministry of Dr. F. B. Meyer, has recently had to dissolve. The meeting house was built upon leased land and recently the lease expired, whereupon the ground rent was increased by the owner from $325 per annum to $4,750, plus a premium of $2,980. The church could not pay this rent nor did it feel able to erect a new building on a new location. This church, which at one time had 800 members, has been a generous contributor to the various missionary and philanthropic projects of the denomination. Since its organization 67 years ago it has furnished six presidents of the Baptist Union of Great Britain. The property under the terms of the lease will now revert to the owners of the site, who are the government commissioners of woods and forests. Whether there has entered into this action any sectarian animosity on the part of governmental agencies does not appear in the reports. It is said that there are scores of other nonconformist chapels in England that are located on leased land, which might be closed by a similar process.

Find It Necessary to Poison the Bibles

The pious book-worms of Gilbert Islands are said to have a special fondness for Bibles, and often attack the books with most destructive effects. The American Bible Society now has a mixture of perfume, pepper and corrosive sublimate which is used in the glue on the Bible bindings. This tends to curb somewhat the depredations of the worms.

Secretaries Return from Western Trip

A team of social service secretaries, Tippy, Batten, Holt and Taylor, has just completed a series of nine industrial conciliation conferences in the far west. Hearty cooperation was given by the local church federations, the labor and trades councils and by a small group of employers in each city. It is rather striking that the labor leaders, most of whom are not church members, responded more cordially than did the employers that are churchmen. Thirty-four of these conferences have been held in as many American industrial cities.

Independent North Side Church Will Build

For a number of years Rev. Preston Bradley has preached in a theater in the Wilson avenue district of Chicago to a large congregation. He was formerly a Presbyterian but recently affiliated with the Western Unitarian association. The church is independent and liberal. It claims a membership of 1500 people and often has congregations of three thousand. Property has been purchased on the north side, and a church will be erected in the near future.

Agitate for Simplification of Comity

At a recent session of the Executive Council of the Christian Missionary Society, a number of the members of this organization expressed the opinion that the working out of comity in the Chicago field was unnecessarily cumbersome. It was reported that this was also the opinion of city mission workers not Disciples. No action was taken on the part of the Disciples group to withdraw either from the Cooperative Council or from the Comity Commission of the Chicago Church Federation, the opinion seeming to prevail that whatever solution of the vexed problem of comity in Chicago is found should arise out of the joint council and action of the various communions involved. The

Sunday School Leadership Adopts Educational Standards

THE Bryan incident was a very minor feature of the International Sunday School convention held at Kansas City, June 20-27. The address of the Commoner was put on the last day of the convention, and had no influence on convention action. The convention-goers were very much less conscious of any issue over Bryanism than was the general public which reads the secular press. It was not the mood of the convention to discuss theology, but rather to attack seriously the problems of reorganizing the Sunday school to make it efficient in religious education.

Dr. W. O. Thompson, president of Ohio State University, was also president of the International Sunday School association the past four years. He has put his vast educational experience to work in the remaking of the organization that reaches so many million people in North America, and his quiet constructive work reveals itself in the convention at Kansas City. He has been given another quadrennium of service, an honor never before given to anyone in this office. Mr. Hugh S. McGill was called to be the secretary of the International Sunday School association to succeed Mr. Marion Lawrance, who has resigned. Mr. McGill has been a public school superintendent, a state senator in the Illinois legislature, and in recent years field secretary of the National Education association. He might have been made secretary of the latter organization, it is said, if he had not chosen to enter the field of religious education. These two great educators will in the next quadrennium have quite a free hand in shaping Sunday school policy. Mr. Marion Lawrance, who has served the Sunday schools of North America most faithfully for a third of a century, was made consulting secretary. He was most generous in his introduction of his successor, and expressed himself in optimistic terms with regard to the future of the movement.

The outstanding achievement of the convention was the healing of what had at one time threatened to become a schism in the ranks of Sunday school workers. The International Sunday School association has in latter years been a self-perpetuating body. It never has been responsible to the great church organizations of North America, save in a moral way. As the field workers, editors, publishers and missionaries of the various denominational organizations increased, they found fellowship in the Sunday School Council of Evangelical Denominations. Thus in the local field there was the distraction of appeals and slogans coming from two centers. The merger of the two organizations was accomplished at Kansas City.

Henceforth the religious denominations will elect one-half of the members of the executive committee of the new organization which is called the International Sunday School Council of Religious Education. Twenty members will be elected by the international convention, and the remainder by state and provincial conventions interdenominational. The new constitution names thirty-one denominations which are entitled to representation on the executive committee. These are all evangelical denominations. Of the thirty-one all but four have expressed their willingness to cooperate. Only the Southern Baptist denomination has definitely refused to accept official representation.

A large committee on educational policy, headed by Prof. Walter S. Athearn of Boston, and on which some of the most advanced leaders in religious education in the country are to be found, made a report on educational policy in the sessions of the convention. For the first time a Sunday school convention listened to the kind of thing one hears at sessions of the Religious Education association. One heard a great deal about functional psychology and the project method in pedagogy. It is proposed to set the child in the midst and make his interests primary instead of finding chief interest in the curriculum. Prof. Charters, teacher of educational research of the Carnegie Institute of Technology, set forth the ideals of the new educational movement and demanded that the Sunday school come right up to day school standards in education.

Dr. Charles S. Medbury, Disciples pastor, of Des Moines, Ia., warned of modernizing tendencies and Dr. Sampey, Southern Baptist member of the lesson committee, made a heated speech accusing his colleagues on the lesson commit-

(Continued on next page)

Comity Commission of the Chicago Church Federation gives representation to denominations who may not be large enough to maintain a city mission society, of which there is a considerable number.

Seeks Fellowship with Divided Brethren

The Disciples of Christ have for several years been listed by the United States census department as two bodies. A considerable group in the south that are opposed to instrumental music in the churches, and to missionary societies, insisted on the separate listing. This past spring Rev. John E. Dunn of the Conservative church in Waxahachie, Tex., and Rev. J. Wm. Stephens of the progressive church arranged a joint evangelistic enterprise, and the two churches worked together happily in it. At the close of the meetings, twenty-five members from each church sat down together and discussed their differences. No union has resulted, but the news of these conferences has spread all over Texas, and the popular reaction is very favorable indeed. The conservative churches are most numerous in Texas and Tennessee.

SUNDAY SCHOOLS ADOPT EDUCATIONAL STANDARDS

(Continued from previous page)

tee of "log-rolling" and other misdemeanors which were described in characteristic Kentucky phraseology. But the convention reserved its applause for speakers like Margaret Slattery, who denounced theological controversy in a time when the world is dying for the lack of unified Christian leadership.

Prof. H. Augustine Smith was the music leader of the convention. For once the Sunday school convention was singing "O Love that will not let me go" in place of "The Glory Song." Nothing but the best church music was used, and the effect both on the enthusiasm and the piety of the convention was the most marked in a decade. The Rainbow Chorus of Kansas City children was a striking feature. Ten thousand people filed in to see Mr. Smith's pageant at an admission price of fifty cents. The spirit of Christianity was presented as calling into service the various groups of the Christian church and sending them out to the various tasks of the world.

The officers of the new organization, the International Sunday School Council of Religious Education, for the coming year will be Dr. W. O. Thompson, president; Wm. Hamilton, of Canada, vice president; Herbert L. Hill of New York recording secretary, and J. L. Kraft, treasurer. Hugh S. McGill is the new executive secretary. Twenty members of the executive committee were chosen by the convention.

The question of the next place of meeting for the convention is always interesting, and this year the contest was particularly spirited. Among the cities making a claim were Los Angeles, Detroit and Birmingham. The last named city was chosen, and the 1926 convention will go there. The month of April will be convention month that year in order to avoid the excessive heat which characterized the Kansas City weather.

No friend of progress in religious education went home discouraged. The very things that experts have been advocating for years are now in process of being realized just so rapidly as so great an organization may be changed.

Give Godspeed to Departing Missionaries

A special service in honor of departing missionaries was held in Boston in Park Street church on June 18. The missionaries going out under the American Board of Commissioners for Foreign Missions were the geusts of honor. Groups of young people from all of the Boston Congregational churches were in attendance. An American flag was presented to each of the out-going missionaries. The charge to the people was given by Secretary D. Brewer Eddy and the charge to the out-going missionaries by Rev. A. Z. Conrad.

Canadian Disciples Form National Organization

The Disciples of Ontario have been organized for many years, but the scattered churches of the great northwest were often without ecclesiastical fellowship on account of the vast differences. The Ontario Cooperation of Disciples of Christ was the former organization under which the missionary work of the churches was carried on. At a recent meeting at Popular Hill, Ontario, the All-Canadian Continuation Committee of the Churches of Christ in Canada was formed. Through lack of fellowship there has been a decrease of churches in the great northwest at the very time that a forty-five per cent gain in population was being made.

Convalescent Home for Missionaries

A very practical kind of Christianity has been in operation in Los Angeles the past year. Disciples in southern California have rented a house in Los Angeles where ten missionaries and members of missionary families have been housed while convalescing from disease. The medical care of these people has been donated by a Christian physician, a member of Hollywood Disciples church. The ten are now all cured and have gone on their way rejoicing. Seeing the significance of this work, Mrs. Royal J. Dye, a well-known returned missionary, is now advocating that this home may be made a permanent institution. This is now being seriously considered by the Christian people of the west.

Congregationalist Figures Are Encouraging

A steady and solid growth characterizes the work of the Congregationalists. The official figures for the past year are now with the printers, and a few proof sheets have been given out. The net gain in membership last year was 19,046, which is said to be the largest since the landing of the Pilgrims. The membership now stands at 838,270. The net increase in money for home expenses and for benevolences was $858,600. The Congregationalists are now considering some possible consolidation in their missionary and benevolent boards.

Dr. Jones Will Not Leave Detroit

On May 21 Dr. Edgar DeWitt Jones resigned at Central Christian Church of Detroit. He had gone to the city aware of the need of larger equipment for his work in that church and it seemed impossible to secure the equipment. The church was not willing to lose so valuable a leader who in a short time has come to be known all over Detroit so arrangements have been made to carry out an aggressive program during the coming year. In the light of these new plans, Dr. Jones was persuaded to withdraw his resignation. The Detroit News says: "The city of Detroit has none too many such public servants. The entire community benefits by the decision reached by Dr. Jones and his church."

Will Run for Congress

Mrs. Luella St. Clair-Moss was known for many years in Disciples circles as president of Christian college, an institution for young ladies, located at Columbia, Mo. She resigned here a few years ago and has since served in a number of public positions, being on a national board of education and a member of the Missouri Educational Commission. She is now a candidate for Congress in her district.

Bethany Assembly Will Bring Preachers Together

Disciples ministers love discussion, and one of the events of the year in the middle west is the ministers' retreat at Bethany Assembly in Indiana. This year, Rev. H. H. Peters, state secretary of Illinois, will give a course of lectures on preaching. Prof. Alva W. Taylor will give a course of addresses on "Christian Solutions for Social Problems." Dr. W. E. Garrison will lecture on the history and teachings of the Disciples of Christ. Rev. E. B. Barnes of Cleveland will speak on "The World's Greatest Reformers." Rev. J. D. Garrison of Indianapolis will lecture on "The Death of the Prophets." The addresses are followed by discussion.

Swedenborgians Gather at Urbana for National Meeting

The Church of the New Jerusalem held its national convention at Urbana, O., beginning June 13. In previous years the Swedenborgians have gathered in large cities, but this year the lure was a visit to the college which was founded in 1850 by the denomination. This college was coeducational from the start. During the past year a successful drive for an endowment fund of three hundred thousand dollars has been carried through, Senator Thomas Coleman Dupont contributing half of the money. At the close of the convention a pageant was given setting forth "The Torch; a Pageant of Light."

Eight hundred people and twenty-six horses appeared in the cast. This denomination is not large in this country, but makes its appeal to people who can appreciate the mystical phases of religion. Most of the larger cities have several Swedenborgian churches

To Mark Grave of Man Who Married Lincoln's Parents

Thomas Lincoln and Nancy Hanks were married June 12, 1806, by Rev. Jesse Head in Washington County, Ky. This fact would have been of great comfort to President Lincoln if he had known it. Unfortunately he did not know and but little has been known of this hardy pioneer preacher. His grave and that of his wife, Jane Ramsey, has been discovered in a corner of the cemetery in the old town of Harrodsburg, Ky. Dr. William E. Barton, author of "The Soul of Abraham Lincoln," through whose effort this discovery has been made, proposes that the grave be now marked with a modest stone before the memory forever passes. No elaborate monument is desired, but it is thought that a good many people would gladly give $1.00 toward such a memorial. Miss Mary A. Stephenson of Harrodsburg, Ky., is treasurer of the fund and will acknowledge subscriptions if an addressed postal card or self-addressed envelope is enclosed.

Southern Baptists Putting Money Into Theological Seminaries

Already $35,000,000 has been paid in on the $75,000,000 fund of the southern Baptists. This denomination is leading all others in the promptness with which the pledges are being paid. One of the big investments of the near future on the part of southern Baptists will be the founding of theological seminaries in many of the countries of Europe. The opening of many catholic countries to Baptist work makes possible great enlargements just as soon as a native ministry can be created.

Southern Presbyterians Lack Ministers

The Presbyterian church in the U. S. has 750 churches without ministers. The past year 51 ministers were ordained while the loss by death and otherwise was 49. It will be seen from these figures that progress in recruiting a ministry is very slow. No minister can be ordained in this denomination who has not had four years college work and three years in the seminary. Dr. Henry H. Sweets of Louisville is in correspondence with 12,000 young people trying to influence them in behalf of a religious vocation. It is hoped by this means to greatly increase the ministerial force of the denomination.

Southern Methodists Look With Favor on Presbyterian Plan

The recent general conference of the Methodist Episcopal church, South, took action with regard to the simplification of its boards. The plan which it favors has striking similarities to that which was recently adopted by the Presbyterians at Des Moines. The commission which has the matter in charge has been instructed to bring in a report as nearly as possible in line with the following general plan: 1. The formation of a General Board of Foreign Missions, under which shall be related all the work of the Church outside of the United States of America (excepting the work of the Woman's Board). 2. The formation of a General Board of Home Missions and Church Extension, under which shall be related all the Home Mission Work of the Board of Missions as it is now constituted (except the work of the Woman's Board), all the work of the General Board of Church Extension as it is now constituted, all of the work of the General Board of Temperance and Social Servce as it is now constituted, Laymen's activities, Hospitals, etc. 3. The formation of a General Board of Education, under which shall be related all the work of a General Board of Education as it is now constituted, all the work of the General Epworth League Board as it is now constituted, all the work of the General Sunday School Board as it is now constituted. 4. The formation of a General Board of Finance or Superannuate Endowment. 5. The formation of a Womans' General Board of Missions, under which shall be related all the work of the Woman's Missionary Society, both Home and Foreign.

Amusement Clause Still Agitates Methodist Leaders

The Bishops of the Methodist Episcopal church met in Washington in Hotel Sherman recently. Dr. Clarence True Wilson, secretary of the board of tem-

Dr. Inman Returns From Mexico

WHEN Samuel G. Inman, secretary of the Committee on Cooperation in Latin America, makes a trip into any part of the many far-stretching lands with which his committee deals, the church in Anglo-Saxon America gives especial respect and consideration to the report of what he saw and heard. Dr. Inman has just returned from a visit to Mexico where he came into closest contact with missionary, political and social conditions in all parts of the country. He writes of many specific and concrete matters and closes his detailed report as follows:

"It seems to me that I have never found in Mexico such an earnest desire for friendship with the United States and such a universal recognition of what Mexico can learn from the United States as I found on this trip. Everywhere there was an endeavor to show this friendship. The minister of foreign affairs, after a long interview, invited me to take luncheon with him in his home. He afterward arranged an interview with President Obregon and sent the official car to call for me at the Union Theological Seminary. I was supposed to have ten minutes with President Obregon, but was with him for nearly an hour. He did not hesitate to answer any questions that I asked and his manner was so open that I felt free to ask anything I desired to know. He is on the job every minute. His eyes twinkle, his mind scintillates and often he jumps right into the middle of one of your sentences anticipating your question and responds. He said that Mexico was far behind in her development and that she could not afford to go along the regular path of development, counting only on herself, but that she must take the best from the United States and other nations and move swiftly toward the top. He explained his sympathetic attitude toward all the social movements. He told me of his fight in reducing the army and its budget and multiplying the budget for education. The fact that he has reduced the army from over a hundred thousand to about fifty thousand soldiers and its budget exactly 50 per cent and at the same time has increased the budget for education about 50 per cent is significant. He has been able to bring about law and order. The propaganda which one finds today about revolutions in Mexico is mostly in the minds of those who desire such revolutions, both Mexican politicians and foreign investors. If Mexico could have the recognition of the United States government now she could strengthen her situation, both interior and exterior so that in a few years the affairs of ten years' fighting would be forgotten and only the good of the revolution predominate.

"While in the City of Mexico the missionary forces took me to see a large plot of ground which they desire to secure for the center of our union institutions. It can be purchased at the present time for a comparatively small amount. The plot consists of seventy-five acres of land a few blocks from Chepultapec Palace and only about twenty minutes from the heart of the city. It provides ample room for the proposed union university, union hospital and buildings for the Union Theological Seminary and missionary residences. In a little while this land will be worth many times its value today as the city is building very rapidly toward its location. We ought to find a hundred thousand dollars among interested friends to buy this property. We can take our time in putting up the buildings, the three union institutions mentioned, but it is imperative to get hold of this property now if we are to take the opportunity to build a great Protestant center in the heart of one of the leading cities of Latin America. We have done much for the Orient and for the near east and for restoring churches and libraries in Europe. We have done nothing toward erecting a real educational institution beyond the primary grades in Mexico. Certainly the time is ripe for the Christian forces of the United States to demonstrate our friendship to Mexico by the erection of a real Christian college in that land."

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perance and social welfare was permitted to address the meeting of these great Methodist leaders. He was outspoken in his denunciation of article 280 of the Methodist Episcopal Book of Discipline, which prohibits attendance on dances, theatres, circuses and other amusements. The position of Dr. Wilson was stated in these words. "It keeps tens of thousands of young people out of church. And it does not keep them out of the dance halls. The evils it warns against are all tendencies that Methodism stands four-square against. The article should be a broad declaration of the conscience of the church and not a specific listing of certain prejudices."

University of Oklahoma Teaches Religious Education

Dr. Maurice J. Neuberg is director of the department of religious education at the University of Oklahoma. While a state university cannot teach religion owing to the American principle of the separation of church and state, it is possible for the state to teach education to those who are to carry on educational work in the churches while the churches themselves teach the religious principles which they wish to inculcate. There has been set up at the University of Oklahoma a complete organization for religious education.

Boy Scout Movement Disourages Sunday Hikes

The National Council of the Boy Scouts of America met recently, and at this meeting they considered the question of Sunday hikes on the part of their troops. Since a part of the Scout law is reverence to religion, it was decided that the Council would discourage any plan of outing which takes away from a boy his opportunity of attending church and Sunday school. This would not necessarily mean the abolition of week-end camping parties, but only that the people in charge should provide on Sunday some sort of religious opportunity for the boys. The tendency in this movement is to establish ever closer relations with church organizations.

Declares Against Denominationally Owned Daily Paper

Rev. J. Brabner Smith, who represents the Methodist church in the newspaper world, furnishing press stories for the secular press, spoke at the Church Publicity Convention in Milwaukee recently on the stategy of the church owning a daily paper. On this point he makes the following interesting observation. "The ownership and control of newspapers by denominations has been debated with considerable zeal by church zealots who desire to use the press for propaganda. There is something to gain in a church having at its command a paper or papers to spread its peculiar doctrines and to stress its mission. But the small gain is not worth the great loss which inevitably comes by such church control. Recent experiences in ownership and control by the Catholic and Christian Science churches, even with exceptionally able and experienced writers, editors and papers of rare journalistic ability, are positive proof that church control of newspapers is neither wise nor profitable, and is certainly not an advantage to the churches who own the papers. There is an increasing number of Methodists who are publishers, editors and writers, and in all the offices of great and small newspapers Methodists are busy at work, not as Methodists, but as faithful servants of society. This is the real test of the Christian, whether he serves society and not solely his church."

Seattle Developes a Substitute for the Passion Play

Pageantry is catching on in various cities of the land. The great pageant called "The Wayfarer" was first presented at the Methodist exposition, at Columbus. It has been made an annual event in Seattle, and the Chamber of Commerce, ever on the alert to develop features for the advertising of their city see in this pageant a permanent institution in Seattle life. Thirty thousand people often attend the spectacle at once. Prominent among the actors is Rev. Cleveland Kleihauer, pastor of University Christian church. He recites a whole chapter of the book of Revelation with a voice that reaches the vast throngs that gather for the spectacle.. It is said by those who have seen both that "The Wayfarer" is superior to the Passion Play of Oberammergau.

Drake Loses Prominent Leader as President

Drake University of Des Moines, the Disciples institution with the largest student body is losing its president. Dr. Arthur Holmes has offered his resignation to the board of trustees and it has been accepted. He came to Drake several years ago from the state agricultural school of Pennsylvania. His plans for the future are not announced. Dr. F. O. Norton has resigned as dean of the college of liberal arts, though continuing a member of the faculty. He is taking a two years leave of absence to carry on a piece of research work for an eastern institution on "The Landmarks of Early Christianity." President Holmes has dated his resignation to take effect in June, 1923, one year hence.

Disciples Have Set Up Committees for Winona Lake Convention

The committees that prepared for the Winona Lake convention of the Disciples of Christ last year have been reappointed for this year. Rev. C. W. Cauble, state secretary of Indiana heads the general committee once more and on his committee are Mrs. O. H. Griest and Rev. John D. Hull. The chairmen of the various sub-committees are as follows: Entertainment and assignment, Rev. John D. Hull; Reception, Rev. Chas. Stewart; Registration, Elmer Ward Cole; Ushers, Rev. J. Boyd Jones; Communion, Rev. Chas. R. Oakley.

Oberlin An Interdenominational School

Though Oberlin was founded by the most convinced Congregationalists, and for many years was the home of the most evangelical leaders of that denomination, in common with nearly all denominational schools it tends to grow more and more interdenominational in its constituency. Only one fifth of the student body this year was Congregational. An equal proportion was Methodist. The remainder of the student body was distributed among the various religious communions in varying percentages, the Roman Catholics having a group of students. The Congregational church at Oberlin has become a union church.

Secular Papers Take Up Fundamentalist Controversy

So long as the Fundamentalists were busy expounding the "second coming," they were allowed to carry on in their little corner of the world largely unnoticed. The recent attacks on modern science have aroused a different spirit in the laity, however. Many newspapers are carrying articles on the controversy over evolution nowadays. In a recent issue of the Public Ledger of Philadelphia W. W. Keen, M. D., Sc. D., LL. D., contributes

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an article on "I Believe in Evolution and in God." In this article he says: "The attitude of the Church, and especially of the clergy, toward science and toward the origin of man is of incalculable importance. Darwin's 'Origin of Species' was published in 1859, the year when I graduated at Brown University. The recrudescence of the warfare over evolution, which for many years had subsided and almost disappeared, except sporadically, is a strange phenomenon. The illogical and futile attacks upon science by some of the miscalled fundamentalists, and an illogical and even absurd attempt to prove that the Bible contains and anticipated the discoveries of modern science, are doing immense harm to religion. There is serious danger if present tendencies triumph that intelligent people—these who eventually mold the thought of the world—will be alienated from the Church and finally driven out of it. It is not without deplorable significance that Lord Bryce, in his 'Modern Democracies' (Vol. II, page 226) states that in Argentina and Brazil, 'Men of the educated class have practically dropped Christianity.'"

Roman Catholics Hope to Win Russians in America

A million Russian Christians in this country are largely unshepherded. In Detroit, where large numbers of Russians are to be found, there are not over fifty Russians attending the orthodox church, Rev. Constantin Auroroff reports. He is a newly appointed leader for Roman Catholic work in Detroit operating under the direction of Archbishop Bonzano and Bishop Gallagher of Detroit. The leaders of the Orthodox church in America and Russia resist this attempt at the romanization of their constituency. They are in cordial relations with the Protestant Episcopal church, and there seems more probability of their cooperating with this church than any other. The Roman Catholic church leaders assert that with the death of the czar the Russian church lost its head, and that it is now on the road to disintegration. The Orthodox church leaders on the contrary assert that the war has released great spiritual energies in that church.

Theological Schools of Harvard Reorganized

While Harvard has been long a center for professional study outside the realm of religion, but few men have gone there from year to year to study theology. Though long since the Harvard Divinity school has ceased to be officially Unitarian, it has long been associated with the Unitarian viewpoint. Under the new reorganization of theological study at the university, the beautiful academic building of Andover Seminary will house all the theological work of the university. A Congregationalist becomes dean of the new school, Rev. Willard Learoyd Sperry, pastor of Central Congregational church of Boston. Professor Fenn, who has been dean, will continue as Bussey Professor of Theology. The Congregationalists will present orthodox theology on the foundation of the Abbot professorship, a foundation of Andover. Under the new leadership it is believed that Harvard will develop as a center of religious instruction. This university was originally founded for the education of Christian ministers, but since the development of the controversies over unitarian and trinitarian ideas in theology, the university has well-nigh lost sight of this original function.

Disciples Church Will Build in New Suburb

The Disciples church organized in a neglected part of Oak Park two years ago has come rapidly to strength and power. During the past three months plans have been maturing for a new building and it is now announced that this building will be erected at an early date. A loan from the church erection department of the United Christian Missionary Society of fifteen thousand dollars will help greatly in the development of the young church. Rev. Ralph Nelson has been in charge of the work of this church, which is a ward of the Chicago Christian Missonary Society.

Dr. McAfee Arouses Protest on the Congo

The missionaries of the Congo country have a publicaton called the Congo Mission News. In the April number of this periodical Rev. Alfred R. Stonelake of the Baptist Congo Mission takes to task Dr. Joseph Ernest McAfee for a recent article in The Christian Century, in which the latter states there is still much sectarian rivalry on the foreign field. He says in this connection: "We do not believe that spiritual bankruptcy exists in Congo missions, and certainly not as a result of denominationalism. Indeed, just as it could be argued that a denominational society has the advantage of a permanent and constant constituency, to give stability to its work and confidence to its workers, so it may also be contended that the division of the fields is the surest way to secure the complete occupation thereof. And Congo experience points to the conclusion that contiguous denominational societies can work together in harmony every bit as well as other adjacent undenominational societies. Perhaps the greatest difficulty occurs when a denominational and an undenominational society are side by side."

Prophet Movement in Africa Subsides

The Congo country was stirred with excitement through the activity of a native leader called Kibangu last winter. Claiming prophetic inspiration, he was leading his followers back into many pagan practices and his influence upon the natives was regarded by government authorities as dangerous. He was arrested, and after trial put in prison. There has been much resentment of this by the natives, and Roman Catholic missionaries have used the incident against Protestantism since Kibangu was a Protestant. Meanwhile later reports indicate that the excitement has abated.

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An Undenominational Journal of Religion

Volume XXXIX CHICAGO, JULY 13, 1922 Number 28

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* *508 S. Dearborn Street, Chicago*

Subscription—$4.00 a year (to ministers $3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

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EDITORIAL

Ohio's Capital all Stirred Up Over Religion

IN Columbus, O., a group of ministers of kindred minds have held social and intellectual fellowship together in a club called the "Theological Seventeen." In most cities there are similar clubs. The Columbus group, however, decided that the papers and discussions which made their periodic gatherings so instructive and enjoyable ought to be taken out to the general public. They therefore held an institute in which they took turns in treating the more vital aspects of religious truth frankly and constructively, and all from the modern point of view. Probably no city in the land has seen this year such a theological hub-bub as that which followed. The newspapers reported the utterances, the people discussed them in their homes and clubs, and the pulpits took up the discussion with much heat. A prominent fundamentalist was imported by certain conservatives to make reply. He concluded by issuing a defiant challenge to the "Theological Seventeen" to debate the question of evolution with him. An interesting aspect of the discussion was the fact that there was scarcely a pulpit outside those held by the "seventeen" that came to the support of the modernist view. Practically the entire pulpit of the city stood solidly for the traditional view of things. The "seventeen" were pilloried as men who "tore the sacred scriptures to shreds." The five Methodist ministers who belong to the club were made the special target of attack. A whole day was spent by their fellow Methodist ministers in hearing the five state their position, and in making answer to them. The day closed with no action at all. When on a following Monday the five were out of town attending a conference on social service, the Methodist preachers' meeting passed a resolution reaffirming the virgin birth and offering all sorts of good advice to the absent ministers, in the list of which is the suggestion that they leave the Methodist ministry. On the whole, this chapter in the religious history of Columbus will prove to be as wholesome and fruitful as it has been interesting. We believe in discussion. The times demand it. There is a keen appetite just now for a better understanding of religion. The next ten years will see those truths which have become the commonplace of all modern scholars carried down into the ranks of popular thinking. But we could have suggested a better strategy for the Columbus liberals. We would have left the "Theological Seventeen" out of it. Such discussions should be disentangled as far as possible from every irrelevant social emotion. In this case the modern interpretation was symbolized by a group which, however unjustly—and of course it was altogether unjustly—found itself conceived as a sort of aristocratic and high-brow champion. The unconscious resentment which accompanied this conception undoubtedly played its part in solidifying the outsiders on the conservative side. It is bad strategy for an esoteric or exclusive circle of any sort to make itself the public champion of a spiritual movement. What it gains in esprit du corps it loses in spontaneous reinforcement from those unexpected quarters of public sympathy and intelligence which usually turn the tide.

Berry of Birmingham to Follow Dr. Jowett

IT now seems certain that Rev. Sidney Berry, of Birmingham, will follow Dr. Jowett in the pastorate of Westminster Chapel, London, as he followed him in his present ministry at Carr's Lane. No two men could be more unlike in personality and mental method, as well as in their point of approach in preaching. One turns to the only book published by Mr. Berry, "The Crucible of Experience," soon to appear in this country, to see what manner of preacher he is. There is no weaving of words into colored lace-work such as is characteristic of Dr. Jowett, no striking wealth of illustration as in Dr. Watkinson, nor any of the radiant mysticism of Dr. Horton. The secret of his preaching is that he is in vital touch with life as men live it today, dealing with the problems of the ordinary man who often finds it hard to trust the love and power of God. His faith is not a complete and final explanation of life, but the courage to face reality when there is no explanation—a song in the night. Like Dr. Norwood, of the City Temple, he is an example of the new preaching developed by the war, direct, not ornate, frank in facing up to the real issues of life and faith and death. He speaks always from experience, not from mere theory, and men hear in his words the ring of reality which means more than all rhetoric. If he accepts the pastorate of Westminster Chapel, we predict for him a fruitful and inspiring ministry.

Shall We Ulsterize the United States?

THE repudiation of the Ku Klux Klan by twenty-five Grand Masters of Freemasonry in the United States is very significant, in that it puts an end to the attempt of the klan to identify itself with a great fraternal order. Freemasonry is a beautiful and benign influence in our national life, humane, rich in philanthropy, founded on spiritual faith and moral principle, and in no-wise to be confused with owlish orders that work in the dark in defiance of law. It is an order of picked men, obligated to chastity and charity, and sworn to make righteousness and good-will prevail. The Ku Klux Klan, if it has its way, will Ulsterize America, making our cities scenes of tragedies such as terrify Belfast. It behooves right-thinking men of all races and religions to bestir themselves, lest rancor, running rife, end in a saturnalia of blood-red intolerance. Those who fan such passions are playing with fire, forgetting that Lilliputians may kindle a conflagration which even a Gulliver cannot extinguish. Though boasting of its "Americanism," a more un-American organization than the Ku Klux Klan has never been concocted.

The Thing Europe Needs to Know

MR. P. W. Wilson, New York correspondent of the London Daily News, has been telling England some plain home truths about the sentiment and opinion of America, and why it did not have part in the Genoa and Hague conferences. With uncompromising candor he put the matter after this manner: "The thing that needs saying to Europe as the opinion of the United States is that Europe is not the whole world. She is no longer most of the world, but only one-sixth of it. Apparently Europe is unaware that the other five-sixths of the world have, with the exception of Japan, reduced their armies to the size of police reserves, and we are told that Japan is preparing greatly to reduce her army. Outside of Europe and Japan there are no armaments left. What is happening is simply that the rest of the world is leaving Europe behind." He advises England to leave European entanglements alone, and take her course alongside the United States. If Europe wishes to "Mexicanize itself into bankruptcy," the brilliant journalist can see no reason why Britain should go down with it. All of which is good counsel as a temporary expedient; but, in the long result, the whole world must hold together or fly to pieces, and one-sixth may set fire to the rest.

The Objective Study of Church Life

SPIRITUAL forces are undoubtedly the major element in the development of a church, but they are difficult to weigh and measure. Other elements that enter into church life can be weighed and measured. Yet there is a strange lack of accurate knowledge with regard to church life. The study of the ministry is not carried on systematically by very many denominations. How many denominational officers could tell, for instance, the number of A. B. men, and the number of B. D. men in their ministry? The influence of training of ministers in the development of churches is yet a subject to be looked into accurately. What happens through a course of years to churches that adopt a social program? Does the service program detract from evangelistic success or is the opposite the fact? Without doubt an interesting study could be made of the outstanding missionary churches. Would the facts bear out the statement that these churches which carry the burden of the world's redemption on their shoulders are also more faithful in the work of the local field? Does any church secretary know what happens to a church through a long course of years which pursues a strict sectarian program? The common impression is that such churches suceed better than those which stress the liberal attitude in things religious. But is this so? Even in such ordinary matters as a fair count of church members many communions have no reliable figures. Dean W. E. Garrison has called attention to the fact that in a list of the ten largest Disciples churches, four of them report their membership as 4000, 3000 and two 2000. He remarks dryly that it is a strange coincidence that four out of the ten should have their membership reported in even numbers. The scientific study of the churches is yet to come. When it does come, it will put to flight a multitude of unchallenged ideas about church administration. Disciples who contend that "open membership" churches fail, will venture to look at the failure (!) of the Methodists, and Episcopalians who contend that without the eucharist at the hands of a priest one's spiritual life dies will perhaps take a peep at the missionary activities of the Congregationalists.

Cilicia Refugees in Syria

WE recently spoke of the problem of the refugees from Cilicia who have found their way into Syria. Their situation is difficult, but they are making their way and will in most cases be able to live and re-establish their families. Now a new phase of the question arises in the fact that several thousand orphans who have thus far been kept in the Near East Relief orphanages in Asia Minor must be brought out of the territory under Turkish control because of the handicaps under which work on such a large scale would be carried on in Anatolia. The Syrian orphanages are already crowded to capacity, and the orphans who came with the Cilician refugees have had to be cared for. To absorb a new group amounting to nearly ten thousand, without greatly increased facilities for handling them, is unthinkable. And those facilities can only be secured by the continued and increased gifts of America's Christian people. The very fact that the adults are winning out over the greatest odds, and ask a negligible amount of help, is proof of the physical and spiritual fibre of the Armenians. The orphans deserve to be helped until they are old enough to support themselves, and that help must be continuous. Summer must not be allowed to interfere with the flow of money, for hunger is never mindful of season. We may be inclined to tire of the constant appeal, but a moment of reflection cannot but prove our obligation to push to complete fruition the work to which we have set our hands, which is as valuable to our own souls as it is to the bodies and minds of the orphan children whose lives we are saving.

The Pros and Cons of Censorship

CENSORSHIP is feared by the moving picture interests. It is well known that if the churches once unite in a demand for censorship, it will surely come. However, there is not yet a unanimous verdict on the part of church folk. A recent voluminous report on the movies by the social service commission of the Federal Council of Churches leaves the whole question of censorship open. The evils that are protested by the churches are now well understood by the producers. The remedy is not so plain. Censorship, like all forms of government regulation of industry, lends itself easily to graft and favoritism. It is possible to accomplish the regulation of the movies by other means. In any local community the churches could do a good deal of regulating on their own account if they had a joint committee on movies. If the theaters showing objectionable film were clearly marked, and if the coming of helpful pictures were announced in advance, the church constituency could throw its support unitedly against bad pictures and in favor of the good. The box office receipts are the votes that determine the quality of movies. The suggestion that certain shows be given for children, and that children be barred out at other times has much to commend it. Many a film that is a legitimate delineation of adult problems is a baneful influence on the minds of children. Even if federal censorship does not come, there should be a federal licensing of producers and distributors with a penalty for the distribution of the obscene. This would make it possible to hale into court men whose productions are particularly obnoxious. We have long since barred out evil books, and the same regulation for moving pictures is in keeping with American principles. The local laws should make it possible for authorities to close places where the pictures violate the canons of morality and good taste. Meanwhile the discussion must go on in friendly spirit, for it cannot be denied that the moving picture rightly used is one of the great adjuncts of education.

Liquor and the American Ships

RECENT efforts of Adolphus Busch, the brewer, to make our prohibition laws seem ridiculous, have only served to draw public attention to a problem that the American government must work out. Were prohibition only a kind of police regulation, it is conceivable that different laws would prevail on the high seas from those which prevail on land. But prohibition is in the constitution of the United States. To permit violations of fundamental law anywhere in the world under the American flag is lawlessness. It is undoubtedly true that some will choose a foreign ship with liquor rather than an American ship without it, for that is the kind of a patriot the average rich drunkard is. But that this demand of a small group should be made the determining principle in American policy is, of course, absurd. The Anti-Saloon League counters with a suggestion which is worthy of consideration. Instead of permitting liquor on American ships, why not forbid it on all ships that enter our harbors? Such a regulation enforced in the three mile limit on all shores would solve the problem in a way that would maintain the sanctity of the fundamental law of our country. It is well known that the smuggling of liquor is now one of the profitable businesses that has sprung up following the war. Five thousand miles of British frontier on land and sea makes the problem a difficult one, since so much of the shipping of the world travels under the British flag. The smuggling business that has its base in certain islands of the West Indies can be stamped out by proper regulation. Meanwhile the zeal of Mr. Busch in behalf of the American laws may be gauged by his suggestion that our laws be modified to permit the manufacture of beer. He is likely to be going back to his castle in Germany soon, for there is no business in his line in America and there will not be.

International Demonstration Against War

CHURCH and labor groups will unite on July 29-30 with veteran's associations and uplift clubs in denouncing the evils of war and in lifting up the new slogan, "No More War." Two years ago three cities in Europe had such demonstrations. Last year, two hundred cities participated, and this year it is believed that the observance of the anniversary will enlist millions of people throughout the civilized world. In America the demonstration is being managed by the National Council for the Reduction of Armaments. It is planned to send to President Harding a monster petition in which Christian people will ask him to continue his efforts in behalf of world peace. One of the publicity features of the campaign is the placarding of the whole country. Posters are now being printed by the million, with the three words of the slogan in startling black type. The ministers of the nation are being asked to preach on the slogan on the last Sunday in July. In times of peace we must prepare for peace. This movement is international and it is hard to see how any right-thinking citizen can find fault with it. Unless we are imperialistic in our thinking, we shall meet more than half way the advances of men across the water who long for the blessings of peace. The National Council for the Reduction of Armaments has some very concrete and sensible suggestions to make. The nations should ratify the treaties that were made at the recent conference. America should make drastic reduction of its army and navy to prove its good faith. Our nation should share in the work of the International Court at the Hague. Governments should manufacture all munitions. This would end the machinations of munition makers. These and other equally intelligent ideas should be given to the people of the world for consideration.

The Ethics of Advertising

APPRECIATION of the significance of the recent convention of the advertising fraternity has already been expressed in The Christian Century. We, with increasing thousands of thoughtful Americans, watch this annually recurring event with the keenest interest. The tendencies are so wholesome, and the sense of their responsibility, on the part of the members of this high profession, is so gratifying that good hopes of the future are well justified.

It is peculiarly important that the members of this profession become their own critics and voluntarily establish ever higher standards of ethics for it, unlike other useful professions is exempt from the ordinary processes of criticism. Its rapidly increasing power must prove a grave menace, both to its members and to society at large, unless the fraternity shall itself keep sensitive and shall perpetually be about the holy business of cleaning its own house. The press—all others fall under its million-eyed scrutiny. But who sees anywhere in the press a calm and judicial appraisal of the virtues and vices of the advertising fraternity, or a thorough-going critique of the philosophy upon which it operates? The publisher dare not countenance a bold essay into this field. The editor is too subservient to the publisher to give free vent to the thoughts which may be stirring within him. Only a few periodicals, and they of a purely technical character or for other reasons limited in circulation, are published or can be published today, except by the grace of the advertising fraternity.

The occasional radical journal boldly assails the brigand department store which dictates the editorial and news policy of the metropolitan dailies, or is said to do so. Unscrupulous publishers who are willing to go partners with the vendor of patent medicines in poisoning their readers, are held up to reprobation by editors whose publishers have attained a state of civilization capable of discarding that barbarism. But no widely circulated, popular periodical could survive, or thinks of attempting to survive, without the aid of the advertiser. And as the business becomes more highly organized, more nearly trustified, if one may so speak, this subserviency is not alone to a method of doing business, a mode of society, but to a particular guild or profession, whose massive organization more and more conclusively dominates the vending of news and of current comment. As already remarked, no other profession or business enterprise in the whole range of our civilization is so nearly exempt from criticism through the ordinary media of public discussion. Even the book publisher would doubtless think twice before he would permit a volume to pass from his presses which should undertake to overhaul the fundamentals of the advertiser's profession, and seriously raise the question whether we do well to buy our reading matter by the round-about process of paying the merchant for our soap and breakfast foods and chewing gum. The numerous books in this field are all committed to the guild and its program. The periodical prints are all loyal to its fundamental principles, however mildly critical they may be of certain incidental usages. The country editor dwells upon the wisdom of the heavily advertising merchant, and scorns the poor bumpkin who pretends to keep store without calling him and his wide pages in as a partner and an ally in the vending of his wares. Naturally. No country newspaper can survive apart from this alliance.

To raise any of these fundamental questions subjects one to the peril of being classified with this poor bumpkin. Can any person be so benighted as not to see the advertiser as the very savior of society, the prophet of popular education, and the inspirer of advancing civilization in all of its outreaches! But simply because so few are disposed to these searching questions, it is the more important that the advertiser should himself give his attention to them. He may be sure that they are not being overlooked by the discriminating but unvocal layman. Perhaps this silent citizen is not as yet numerous enough nor sufficiently bold, to raise his voice through the few media which the advertiser's program has left open to him, but he is at least wondering whether all this furious and fulsome exploitation of anything and everything prepared to pay the price is really a civilizing process or the contrary.

Has the advertiser threshed out the question already referred to, and confirmed himself in a seasoned conviction? Is it an altogether worthy service to society that every citizen should be compelled to pay heavily for chewing gum and automobile tires and various brands of soap each time he buys a magazine or a newspaper at the corner of the street? Or, since that is truer to the facts, turn the proposition around, and ask whether it is altogether good economics and morals, that every time a citizen buys a rubber tire or an automobile or a stick of chewing gum or a cake of soap, he should be forced to pay for the cheap story magazine which the addle-pated may choose further to addle their wits upon? Might it not be better economics and better morals if we should all be given the privilege of paying for what we get and want to get, and not be forced by the riotous canons of our advertising policies to pay with each purchase for a lot of things which we do not want, and have no possible use for? Surely every one who has pondered this matter at all, and has thumbed through the amazing display of advertising pages which weigh down every popular periodical, has had such questions raised again and again in his own mind. Of course the most casual reader of these popular prints understands full well that the five, or ten, or fifteen cents, which he pays for the bulky tome at the news-stand, not to speak of the two or three cents which are alone expended for the vast expanses of his daily paper, are not paying for what he is getting. If he knows anything about the business, or has even a vestige of imagination, he is conscious that usually his few cents do not so much as pay for the white paper which he carries home. The enormous expense of printing and distributing the text, and of remunerating the highly talented authors who supply the copy, must manifesty be met otherwise than through his purchase money.

Usually he is sufficiently a philosopher to have carried his queries to the point where, conscious that the publishers, and the authors, and the editors, and the news-dealers, are not in their several businesses purely for their health or driven by the missionary passion, he realizes that he himself, and his fellow-consumers of widely advertised commodities, are finally paying the bill of expense. And this is one of his practical queries: Would it not be more honest, and in every way better social economy, to pay for our reading matter what reading matter costs, and pay for our soap and chewing gum what they cost?

Of course one must be prepared for the come-back: You simpleton, do you suppose there would be much of any reading done on that basis? The reading public would at once be cut to one-tenth of its present host. The advertiser is a great benefactor of society. He encourages reading, and general education, by cozening simple-minded and stingy folks into paying for their reading matter while they buy, or assume that they are only buying, their soap and groceries. Is not this the way of all education? If people were compelled or expected to pay for what they get, they would seek and get precious little. Is not the advertiser practicing an exceedingly wholesome deception upon the sluggard public, compelling them to pay for culture, will they nil they, when they pay for their automobiles and tooth-paste?

Perhaps a few laymen may still be bold enough to demur against the kind of culture which must come of this process. May it not be that this is one of the things which is the matter with our culture? Is it so certain that this is an altogether worthy service to society, this wholesale humbug under which we are absorbing culture through subsidizing print? But pass on to another question.

The highest-minded professional advertiser must be keenly conscious of the frightful temptations which his science puts in the way of his fraternity, to make and unmake values by the sheer cunning of his arts. The accepted formula for successful merchandizing is, Have something fit to sell and tell people about it. Emerson was so far disposed to disregard the importance of the latter half of the formula that he is often held up to the scorn of the advertising fraternity and their clients. They scout the suggestion that the public will make paths through anybody's wilderness to reach the inventor of anybody's mouse-trap, however ingenious or efficient it may be. Such an isolated manufacturer will perish and his invention with him. On the other hand, may not the query be justified, whether the advertiser is not often so impressed with the importance of the latter half of the formula that he quite overlooks the former half? A brilliant member of the fraternity is credited with the statement that his art can infallibly guarantee a return of a hundred and fifty thousand dollars to the manufacturer of anything, who will put one hundred thousand dollars into advertising; after that the article must make its way on its merits. This latter concession contains some slight reassurance. But is it not disconcerting to realize that the public, up at least to the comfortable margin indicated, is at the mercy of any and every propagandist or bunco-steerer who has or can borrow his hundred thousand dollars? So comfortable, indeed, is the margin, as to lead to the apprehension that the easy risk has been assumed by a large number of the exploiters of commodities with which the markets are flooded.

In short, has the advertising fraternity devised a means by which it can be rescued from the frightful perils of the power it has assumed? Quite regardless of its merit, it has the power to "sell" any old or new thing, up to a certain limit entirely profitable to the exploiter, of whatever conscience? Regardless of the probity of high-minded leaders of the profession, is it wholesome that this power should be lodged anywhere? Let us not ask whether this power is abused, or how flagrantly it is abused; is it well that any irresponsible agent or agency should have such power? Above, we were compelled to shake our heads over the program of seducing the public into gaining its culture through subsidizing print; is a pedagogy which conducts its school under such standards the kind to which our democracy should be sent? Now we propound, are democratic ideals likely to be wholesomely conserved under a system which confessedly gives merit a chance to assert itself only after any exploiter has recovered his risk and has acquired a fifty per cent profit?

Once more. Advertising has multiplied the wants of the multitudes, and widened their aspirations. It is forcing upon them, by all the seductions of the artist and the phrase-maker, articles which their dull wits would never drive them to "make paths through the wilderness" in search of. Admitting the value of this service, and that the motive back of it is laudable, does the advertiser sincerely justify the present expense of this educational process? We will accept his glowing phrases, setting forth the virtues of a mouthful of inexhaustible chewing gum, following each meal. All humanity needs chewing gum, and he is going down to an untimely grave who neglects the purchase of this essential commodity in sufficient quantity to insure a supply immediately and constantly at hand against his unfailing and inappeasable diurnal need. But is society properly burdened with an expenditure of hundreds of thousands of dollars for the sole purpose of communicating the fact to the public that one manufacturer, who has three kinds of flavors already on the market, has now rendered humanity the boon of placing there a fourth, which turns out to be a plain and unmistakeable immitation of a form and flavor which a rival manufacturer has found takes the popular fancy? This event is heralded on flaming bill-boards, on cards in the street cars, in the periodical prints, with a zeal and at an expense which would lead the visitor from Mars to suppose that our society ranks it as immeasurably more significant than such inconsequential incidents as the signing of Magna Carta, or of the Declaration of American Independence.

This is not an isolated case. This is the constant and largest resource of the advertising fraternity, this lending of the sublimation of their art to the magnifying of the insignificant, and the imposition upon the public of the enormous burden incident to ridiculous and wicked cut-throat competition. Does not the advertiser, brainy, alert, resourceful, marvelously talented and skilful, as he is universally conceded to be—does he not sometimes entertain doubts of the value of his so prodigious labors? Is he not compelled by his own science to feel himself pretty cheap at times? What are the motives which drive on the artist and the phrase-maker and the expounder of the truth of modern advertising from the pulpits of the city in which he holds his annual convention, as he labors to "put across" such a prodigy as a new wrapper for a stick of chewing gum, or a new tube for the same old tooth-paste? Perhaps he is only taking the public where he finds them. But surely some other motive than that of imperishable service to humanity holds him steady to this purpose and crowns his acknowledgedly brilliant success.

These few paragraphs bristle with interrogation points. Questions are all we intend to raise. After raising them we feel a new satisfaction in the reports from the recurring annual conventions of the advertisers, to the effect that the fraternity is eagerly striving to put itself upon an exalted ethical platform. All good citizens will wish them Godspeed in a task whose successful issue is so manifest a social desideratum.

Lincoln

HE walked among us and we passed him by
And thought him but a country lawyer, crude
As our red prairies are, and more than rude,
Who reveled in his jokes and deviltry.
We could not know the heart within that breast
Until the blood flowed freely from the wound
A madman made; then was it that we found
That God had loaned us for a time His Best.
And now the nations, since their kings are gone,
Have taken him across the wide-flung sea
To rule their hearts as well as ours; to be
The goal of their desires, with breaking dawn.

THOMAS CURTIS CLARK

The Sources of Joy

A Parable of Safed the Sage

GO to, all ye who say that this world is a desert of woe; for behold, I declare unto you that the Red Card came down from the house of the daughter of Keturah on the very day when the Organ and the Monkey came to town. And this was not the first Red Card, but the one that the Board of Health put up afterward; for the Measles of the Daughter of the Daughter of Keturah descended to her little brother. And on the days when he was Well Broken Out, he considered himself a Person of Distinction.

Now, as we sat at Dinner, I spake unto Keturah, saying, The Merchants of our Village, are giving a Little Street Fair and Carnival tonight ,and they have done some Decorating, and I think I will show my Appreciation of their Enterprise, and walk down there after a while.

And Keturah said, I would not trust thee there alone. I also have determined to walk down there.

And I said, That is all to the good. We will go together.

And she said, The Grandchildren are counting upon it, and their parents have promised to take them.

And at the corner, we met them, and we went with them.

And there were festooned Japanese Lanterns, with Electrick Bulbs in them, but otherwise they were the same as when I was a boy and we used Candles; and there were Flags and Streamers and Lights. And the Avenue was closed to Traffick, and two Policemen stood keeping out the Automobiles, so we forsook the Sidewalk, and walked in the Street, or any old place we chose.

And on the corner was a man of Macedonia, Popping Pop Corn over a Gasoline Torch, and we stopped and patronized him. And then we met a man who sold Horns, and we patronized him. And then we met a man who sold Red Balloons and we patronized him.

And the only trouble is that no little boy or girl hath hands enough to bankrupt a grandfather; for when thou hast a Red Balloon and an Horn and a Feather Tickler and a Bag of Pop Corn, the eye may not be satisfied with seeing, but the hands are fully occupied with holding.

And after that there were the Clowns, and the Outdoor Moving Pictures, and the stunts of the Firemen, and the Organ and the Monkey. And that is the most funny of all.

And Keturah said, I could verily testify that this is the same old Italian I heard when I was a girl, and the very same Monkey.

And I answered and said, *If* that be true, I will be willing to assert that there have been no repairs to the Organ.

And when the children grew weary and sleepy, then did we go home, and not till then. And it pleased me to discover anew that the joys of one generation differ not greatly from those of another. And I said unto Keturah:

Myself when young did eagerly frequent Places arranged for childish merriment; And now I take a little hand and go Into the very doors where then I went. A bag of Pop Corn underneath the bough, A feather tickler and an horn to blow, A monkey and a slap-stick and a clown. Oh, life is full of joys both then and now.

Zionist Designs on Palestine

By Herbert L. Willett

AT the present time the people of the Holy Land are greatly exercised over the efforts being made to stimulate Jewish immigration thither, and to secure special political rights for Jews resident there. The British government, to which has fallen the entente mandate for Palestine, has created Sir Isaac Samuels its High Commissioner, and measures already taken have alarmed the non-Jewish elements in Palestine, where the Zionists already claim to have secured a program that will make the country the homeland of the Jews, and ultimately a Jewish state. It is insisted by such people that Palestine was originally in Jewish possession, and so continued for many centuries, until other races expelled them, since which time they have been powerless, and should be restored to their native land.

What are the facts? The two most serious shocks that disturbed the life of ancient Israel were the fall of Samaria which brought the end of northern Israel's history in 721 B. C., and the destruction of Jerusalem and the beginning of the exile of an important section of the people of Judah in Babylonia in 586 B. C. Of course neither of these events removed a very large proportion of the population either of the north or of the south. Some of the more resourceful of the people, those who were most likely to promote new efforts for national revival, or those who were most likely to promote new efforts for national revival, or those who were most promising as citizens of the lands in the Mesopotamian valley, were removed. The remainder, which included the vast majority, was not disturbed. Those who refer to the "ten lost tribes" as though they were taken somewhere else and lost, forget that the most serious dislocation of this unhappy people was not of population, but of racial integrity and institutional life. They "lost out" by intermigration and neglect. For more than half a century from the fall of Jerusalem the territory of Judah was occupied by the depressed though numerous remnant of the kingdom of Judah, while the region to the north did not recover its importance until shortly before the Christian era.

FAITH OF THE PROPHETS

All through this time the prophets preached the need of faith in Israel's future. Hardly one of the notable moral leaders of the nation who were witnesses of these sad experiences, or lived in the dark days that followed them, failed to bear insistent witness to the confidence that the people would be permitted to return to their land and rebuild their institutions. Pages could be filled with prophetic words of this sort. They are found in Amos, Hosea, Isaiah, Jeremiah, Ezekiel, the Second Isaiah, and the oracles of later days. The later voices were as insistent as the earlier ones, for at best the return of the exiles in 538 B. C. was partial and unsatisfactory. During at least a century more the leaders kept urging the prosperous and satisfied Jews in the lands of the east to come back to the country of their fathers and assume their part in its rehabilitation. The glowing hopes of the past had been realized in only the most meager manner. The fragments of the nation, both in Palestine and beyond the great river, needed assurance that there was really a future for Israel.

In part, such hopes and promises were fulfilled in the return of some of the Jews when Cyrus conquered Babylon in 538 and issued his famous decree of liberation. In part, they were fulfilled in the long years of the slow and painful revival of Judah that followed. In part, they were based on conditions of obedience and consecration which were not realized, and therefore were never fulfilled, and never will be. New Testament writers, like the apostle Paul, say that the royal hopes for a Davidic line of rulers in Palestine were futile, and that the vivid expectations of the earlier generations would have to be transferred from the political to the spiritual plane. This did not mean that these promises were to be allegorized and rendered ineffectual. It meant, as Jeremiah affirmed, that God was not shut up to one instrument for the accomplishment of his will, but could select another people who would achieve his designs by faith and evangelism. This was what Paul made the thesis of his epistle to the Romans, wherein he made clear the eternal purpose of God to reach all men through the message of the gospel. To the Jew that was first committed. But upon his failure to accept that first responsibility, it was made the joy and privilege of the non-Jews to undertake it. None the less, Paul loved his nation so much that he was not without confident hope that in spite of their former indifference to their high vocation, they would yet come to prize the divine gift which at first they despised.

NO SCRIPTURE FOR RETURN

But in all this there was no assurance that they should ever go back to their ancient land. The prophets had hoped that such a consummation might be enjoyed. In part it was actually realized. In part it could not be accomplished. And beyond the fulfillments which the returning Jews obtained, and the attainments of faith to which Jew and Gentile alike may aspire, there is nowhere in scripture the slightest indication that the Jewish people are to return to their ancient land. Those long lists of prophetic texts on which millenarian interpreters love to dwell, have not the remotest reference to such a reassembling of Israel in Palestine in the present or any future time. They dealt wholly with the political fortunes of the ancient nation.

So much for the biblical aspects of the matter. What about the more material facts of Israel's reoccupation of the Holy Land? The situation is not difficult to understand. The Hebrew people were in possession of Palestine from about 1250 B. C. until the fall of the northern and southern kingdoms in 721 and 586 respectively. Before them there was a long Amorite and Canaanite history. With the revival of Judah after the exile the Jewish population gradually increased until the later and more tragic fall of Jerusalem in 70 A. D. Since that event which closed the volume of Jewish national life, apparently forever, various other races have been in possession. As the Hebrews dispossessed the Canaanites, and were in turn succeeded by a portion of their national group, so in like manner came the Arabs, who with as good title have held the land for twelve centuries. Today they are as much the possessors of Palestine as are the French of France or the Italians of Italy. Under all the forms of government, Arab, Saracen, Christian and Turkish, which have prevailed in Palestine for the last twelve centuries, as long a period as Hebrew history covered, the Arabs have been in possession.

There has always, however, been a small group of Jews in the land. Today they number, among the 650,000 population, about one-tenth. They are of four sorts. There is the company of Jewish pensioners, including the Sephardic Jews that originally came from Spain in the days of the persecutions under Ferdinand and Isabella, and those of the Askinazim group from Russia and Germany. They receive regular stipends from Jewish funds, but are not of a sort to contribute in any helpful manner to the life of the land. Secondly, there are the industrial Jews, who make up the membership of some dozen communities planted by wealthy Jewish patrons in various parts of the land, and exhibiting a most commendable spirit of thrift. In the third place there is the commercial Jew, who has taken advantage of the tourist traffic which will always be a considerable part of the business of Palestine. Money is to be made there, and no one knows better than the Jew how to profit by catering to the needs of the public. Lastly there is the Jew of the Zionist type, whose emotions are stimulated by the memories of the land, and the dream that it may again become the home of his race.

FACTS AGAINST ZIONISM

It is only fair to believe that there will always be Jews in Palestine. The land is dear to them as a race. But it is no dearer to them than it is to Christians and Mohammedans, to both of whom it is truly the Holy Land. And when one faces the simple facts he is instantly aware that the Jewish are not going to return to Palestine. To come to this conclusion it is only necessary to look at conditions as they exist. There are some twelve or fourteen millions of Jews in the world. The total population of Palestine today is a little more than six hundred and fifty thousand. Under improved agricultural conditions, such as it is fair to believe are likely to prevail with better government, the land would sustain a population of a million. If adequate dams and other irrigation projects could be constructed, another three hundred thousand might be added to the population, but hardly more. Palestine is a very small country. Its area is only about a quarter that of the state of Illinois, and about the same as the state of Connecticut, or the principality of Wales. Even of this the Hebrews never occupied more than the central mountainous district, a stretch of territory some seventy or eighty miles in length by about twenty to thirty in breadth. The lowlands were for the most part in the hands of other people, like the Phœnicians in the north and the Philistines on the southwest. The richest section of Palestine, that portion on the east of the Jordan, was never counted as a Hebrew possession, but belonged to Moab and Ammon.

Moreover, the description of the country as "flowing with milk and honey" must be understood as the regard in which it was held by the desert tribes, among whom the Hebrews tarried in the wilderness. It was not the measure of its fertility as judged by standards prevailing in agricultural regions. Portions of the land are fertile, and very beautiful in the spring. But on the other hand, large parts return only grudging harvests to the most careful cultivation. Close study of the Old Testament shows that the land never supported a large population at any time within the historical period. The notations of numbers in the Hebrew records, particularly the size of armies and the numbers slain in battles are picturesque rather than authentic, while the patriotic exaggerations of Josephus have long been discounted. War and devastation have greatly reduced the capacity of the land to support its population. But even in its most prosperous times this could never have compared in proportionate numbers to the teeming multitudes of Egypt, Babylonia or Central Europe. When it is further remembered that of the total population about sixty per cent are Mohammedans and about thirty per cent Christians, it is at once evident that a considerable problem confronts those who propose to replace ninety per cent of the present inhabitants mostly Arabic or Syrian by race, with a new element represented by ten per cent of the population.

NO WISH TO RETURN

Furthermore, the Jews as a race have neither the wish nor intention to emigrate to Palestine. A small and very sincere portion of them would be glad to do so. They are the scholars, the poets, the dreamers of the nation, whose affection for the land and the traditions of their race has issued in the creation and spread of Zionism. In the aggregate they number many thousands, and include some of the choicest spirits in Judaism. But in proportion to the total number of Jews they are a negligible fraction. For the Jew is a commercial spirit. He is and has been since the days of Babylonian exile the world's typical middle-man. He flourishes only where he can take his place between producer and consumer. Palestine offers only the most meager opportunities for such a vocation, even were its extent many times what it is.

There seems to be no reason why many Jews may not go to the Holy Land to make it their home. Small groups enlisted with one or another of the allied armies with the express stipulation that they should be sent to Palestine to assist in its emancipation from the Turkish yoke. Others organized for hospital and other relief work there. Many of these have remained in the land. They ought to carry out their fine project of organizing in Jerusalem a Jewish university, where the ancient Hebrew language shall be taught, and be the medium of instruction. Their colonies ought to increase there in the land which their fathers once possessed. There is no reason why they should not secure complete political privileges under the new regime which the entente nations have established under English direction. But there is not the least reason for a Jewish state being organized in Palestine. The great mass of the Jewish people, both orthodox and liberal, are opposed to such a plan.

Mr. Henry Morgenthau, perhaps the most representative Jew in America, and lately the ambassador of the United States at Constantinople, says: "Zionism is the most stupendous fallacy in Jewish history—politically unjust, as it is based on the annulment of the national rights of another people; spiritually sterile; economically unsound; socially provocative of the very menaces from which the Jews are trying to liberate themselves." Perhaps this sentiment is as well expressed as anywhere in the resolutions of the Conference of American Rabbis, held in Chicago in July, 1918. The pertinent portion of these resolutions has the following statement: "We are opposed to the idea that Palestine should be considered the homeland of the Jews. Jews in America are part of the American nation. The idea of the Jew is not the establishment of a Jewish state, not the reassertion of Jewish nationality, which has long been outgrown. The mission of the Jew is to witness to God all over the world."

FUTURE OF THE JEW

In a word, then, it may be asserted with emphasis that there are no predictions of restoration of Israel to Palestine which were not fulfilled in the home-coming of the various groups of exiles, or were rendered incapable of fulfillment by national misadventure. The occupation of Palestine by Jews would require the expulsion of its rightful possessors, the Arabic peoples, who have today the same rights in the land that Israel once had, rights that it is one of the great purposes of the enlightened program of internationalism to guarantee to every people by the privileges of self-determination. The Jewish race could not occupy Palestine. No stretch of imagination could picture that "least of all lands" accommodating the millions of that people, scattered throughout the world. Palestine is wholly unfitted by location, character and extent to be the home of the modern Jew, and the vast majority of the race are entirely uninterested in any project that looks to such an end.

The future of the Jewish race is not to be determined in any light or doctrinaire manner. Its place in history has been remarkable. Its persistence has been phenomenal, though to be sure its modification through admixture with other peoples and changes in environment has broken it up into many groups, markedly different and often wholly antagonistic. The moral and religious problems of modern Judaism are perhaps of all most perplexing and acute, for Christianity has too often stood for an arrogant and persecuting force, and is therefore repellent to a vast majority of that race. At the same time the power of the synagogue declines yearly. The Jew has gone into all the world, and there he will remain, either to be absorbed at last like other scattered races which have ceased to be nations, or to play some other as yet undisclosed role in the future. But in spite of the bald materialism and commercialism which seem to dominate so broad a zone of Jewish life, all Christians are under obligation to sustain an attitude of sympathy and good will toward this unique people, partly as an atonement of immeasurable wrongs in the past, and partly in the hope that gradually through the years they may realize that the crowning glory of their race, the greatest gift they ever made to the world, was the man of Nazareth, the lover of Israel, and the Savior of the world.

The Psychology of the Secretary

By John R. Scotford

THE evangelical churches have inherited an ancient antipathy to overhead ecclestical organization. Certain of our forefathers were attracted to this land because the soil had never been desecrated by the toe of a bishop. We have believed and practiced the equality of both churches and ministers. But present necessities require overhead organization in at least three aspects of our common work. We must have religious promoters to organize and finance our missionary and benevolent work. We must have administrators to direct these enterprises in a statesmanlike fashion. We must have experts to study the problems of the church in the fields of education, evangelism, and social service that policies and programs may be intelligently formed.

In the episcopally organized churches such tasks have commonly been laid upon the bishops. The Roman church has oftentimes made of her bishops true ecclesiastical statesmen. They wear gorgeous robes, sit on thrones, and go at the common tasks of the church with energy and authority. The bishops of the Anglican church are gentlemen rather than generals, but they have made a respectable contribution to the thought and life of the world. Formerly Methodist bishops were little more than ornamental examples of piety, but they are now being hitched up to the task of church administration. From the point of view of church organization, the virtue of a bishop is that he represents the entire life of a church within a given area. He is the responsible leader of the church.

By getting rid of the title of bishop our less highly organized churches have not gotten rid of the work of the bishop. Rather have they let out the work of bishops to an unimposing group of men upon whom they have conferred the rather silly title of "secretary." Let us consider for a moment the apostolic succession of the secretary.

SOCIETIES AND THE CHURCHES

A hundred years ago, more or less, the churches came to feel the necessity of doing certain work in common, such as sending missionaries to foreign parts and establishing churches in the new settlements of the frontier. Having a horror of ecclesiastical organization, the churches did not undertake this work directly, but delegated it to certain self-constituted and self-perpetuating societies organized for that purpose. Originally the missionaries were the only employes of these societies, but soon they found it necessary to pay someone to write letters, keep books, and remit money. Naturally the person so employed was called a secretary, and the title has persisted ever since. As there was always need for more money than naturally found its way into the treasury, it was not long before the secretary was sent forth to find the money. Until quite recently the major charge of missionary secretaries was to bring in the money. The financial success of the societies rested squarely on their shoulders.

Through the years the organization of these societies has been modified in the direction of a larger degree of control by the churches. Originally they were run by benevolent gentlemen pretty much to suit their own pleasure. But this utter independence on the part of the societies led to abuses. Sometimes a society would run amuck theologically and misrepresent the churches. More often financial mismanagement would plunge a society into debt—and the churches would have to pay the bill. Slowly have we learned the lesson that independent churches may be a blessing, but that independent societies are a nuisance and a menace. In one way or another the churches have assumed a pretty complete control of the benevolent organizations which they finance.

As a result, the financial methods of the secretary have changed. No longer does he go among the churches taking collections. Most of our denominations have one budget for benevolences covering the work of all the societies. This is commonly apportioned by the national body to the state bodies and by them to the individual churches. The entire machinery of the denomination is used to raise this money. Though the secretaries keep in the background, the ultimate responsibility is largely theirs. In proportion as the missionary enterprise is presented in a large and statesmanlike fashion will the churches respond to the appeal in a generous manner. The task of the secretary today is not to play up picturesque bits of work in order to attract reluctant dollars, but to convince the churches that his organization is rendering real service towards the realization of the kingdom of God among men. It is vision and statesmanship which our secretaries need for their task.

SECRETARIAL LIMITATIONS

But the traditions of the secretarial office are not such as to develop these qualities. Rarely is the secretary taken seriously. The pastors do not ponder long over his letters, nor do the people wait upon his words. Usually he does not get as close to the large minded layman as does the pastor. The secretary easily surrounds himself with an unreal atmosphere. He works in a secluded office. He does not rub up against life in the raw. Too often he loses the point of view of the man who does the actual work of evangelization. He is dealing continually with professional representatives of the real people most involved.

In this environment of spiritual isolation and institutional activity there easily develops an occupational disease which we will call the secretarial mind. The thoughts of the secretary come to revolve about three ideas—the society, the denomination, and money—until his judgment on these matters tends to become constitutionally twisted.

The average secretary is tempted to see his society large and the church small. He thinks of himself as a "faithful servant of the society" rather than as a statesman of the church. Many times has this led to a silly secretarial rivalry. Our secretaries have not all discovered that the society is only a legal fiction for the church, and in consequence they take a partial view of the church and its work. Protestantism has produced able Sunday school leaders, effective debt raisers, industrial superintendents of church extension, sagacious foreign mission administrators, but we have not developed many real leaders of the whole church. The agencies through which the churches work have stood in the way of an effective church consciousness.

DENOMINATIONALISM

Denominationalism creates a more serious kink in the secretarial mind. The secretary lives in and for the denomination. He comes near to being a high priest of the present sectarian order. He exaggerates the peculiar contribution which his denomination makes to our common faith and life, and he minimizes or entirely disregards the contributions of other churches. The Methodist gets to imagining that there is no true spiritual fervor save in his own fold, the Congregationalist deludes himself into thinking that he has a monopoly of democracy and education, while the Presbyterian suspects that there is no sound doctrine where the authority of presbytery is not recognized. They offer their devotion to a denominational fairy land which exists nowhere in heaven or earth save in their own unnatural consciousnesses. As a matter of fact, denominational virtues and vices are so thoroughly scrambled that no secretary can ever find a local congregation which really represents the idea in his own head. Further, years of labor on behalf of certain churches and institutions gives to them a certain sanctity in the eyes of the secretary. It is pretty hard to convince him that a church which he has nursed through the years is really dead. A theological student was once sent as a summer supply to a church in the southwest. He found it a totally unnecessary organization to the community, and hopelessly dead. He reported to the secretary that he would not be a party to the perpetuation of an ecclesiastical superfluity. The secretary sent him to another town, with the comment that while he knew the church in the first community was hopeless, he hated to admit it because it happened to have been the pioneer church of the community. This man was honest above the run of secretaries. If the secretarial mind could shift its center of interest from the denomination to the kingdom of God, church unity would take a long step forward.

The most subtle and dangerous obsession of the secretarial mind has to do with money. Dollars are the most definite, tangible, and fascinating things with which the secretary has to do. He must see that the missionaries' scanty salaries are paid, and he can only do this by somehow getting the money. Never was there known to be enough money to carry on the work properly. The more conscientious the secretary is in his devotion to the missionary enterprise, the more earnest will he be in the pursuit of funds. Further, the secretary's personal fortunes depend upon his financial record. The man who does not keep his organization out of debt and show a decent increase in receipts is in danger of losing his job, and it is pathetically difficult for a man once a secretary to be anything else. These conditions tempt him to make money getting the supreme goal of his labors, with the result that he becomes more concerned about the treasury than about the kingdom. Financial pressure oftentimes leads secretaries to do strange things and still keep a good conscience. For years it has been the custom to capitalize the picturesque and appealing phrase of the work so as to get the dollars. Just at present the missionary work in Alaska seems to be the favorite money getting appeal. But financial pressure also leads secretaries to drop work, not because the need no longer exists, but because it is not popular with the people who have the money. Some denominational schemes of social service have suffered a mysterious disappearance.

THE LURE OF MONEY

The lure of money seems to have a strange effect upon secretarial theology. The secretarial mind is willing to keep quiet about its own views and to give a silent assent to strange doctrines when such an exhibition of "tact" will bring in the needful sinews of war. There are a good many secretaries who never express a conviction of their own until they have first discovered what the other person's convictions are. But somewhere diplomacy shades off into deceit. If the Disciples did not need the immersionist dollars of America, their secretaries would probably not be so disturbed about fellowshipping unimmersed Christians in China. It was the dire need of money and not any overwhelming desire for a creed which led Baptist secretaries to tolerate the proposal to construct a statement of Baptist belief. In their yielding to the money argument the secretaries are undoubtedly sincere. That side of their conscience which has to do with supporting the work speaks so loud as to drown out the other side of their conscience which would urge a more transparent sincerity and a more whole hearted devotion to the principles of the kingdom. But secretaries need to remember that not only sinners, but doctors of divinity can sell their souls for gold.

The protection and development of the secretary's office is one of the problems of Protestantism. These men ought to be put in a position where they can render constructive and statesmanly service to the kingdom of God.

Dialogues of the Soul

By Arthur B. Rhinow

In the Forest

I—There it is. We must descend the hill and enter the forest.

MYSELF—It looks so wild. I cannot see a path.

I—None see the path until they have entered.

MYSELF—So dense and dark.

I—Plunge in and you will see the light.

MYSELF—But not as bright as out here. How beautiful the sunshine on the hills.

I—In the shaded light you will behold what you cannot see in the glare.

MYSELF—Must we penetrate very far?

I—Through brush and bramble to the goal.

MYSELF—Where we lie down to rest?

I—Where we eat of the tree of life.

The Wonder

MYSELF—You are so still.

I—I feel the hush of the church.

MYSELF—It is the architecture; the Gothic windows. The arches point upward, you know.

I—It is more than that.

MYSELF—Perhaps it is the ritual with its great traditions. And the organ. How some of the new songs jar.

I—No; there is something else.

MYSELF—Is it the quiet? The stained glass softening the light? Shall I tell the boys down stairs to be quiet?

I—Yes, do. I need the quiet. But that is not what makes me so still.

MYSELF—What then?

I—The Wonder.

MYSELF—The Wonder? This is not Lourdes.

I—I know.

MYSELF—Or do you mean the miracles of Jesus?

I—Those were just wonders. I feel the Wonder.

MYSELF—Tell me.

I—I cannot tell. It is so wonderful. Time and eternity blend, and He and I are one. But I cannot tell.

MYSELF—Few feel as you do.

I—They miss the church who do not feel the Wonder.

MYSELF—I wish you would explain.

I—Were it a Wonder if I could explain?

Now

I—Some day—

MYSELF—Why not now?

I—Now?

MYSELF—You will never have a better hour than this.

I—The future may be brighter.

MYSELF—With corresponding shadows.

I—This hour is narrow.

MYSELF—Break the barriers and grow strong.

I—I am weak.

MYSELF—We never pray unless we realize our weakness.

I—And then?

Myself—Then we draw power from omnipotence.

I—You speak well.

Myself—No better hour than this. Others will be different, but not better.

I—The future seems so romantic.

Myself—Because you make it so. But this hour. It is all yours. Surrender to its beauty. Pause and ponder.

I—I shall. I am. I yield. O God.

Myself—What is it?

I—The hour is expanding. I feel the wholeness of it. It is—

Myself—Tell me.

I—The hour is touching eternity.

From the Study Window

I—Do you hear the voice?

Myself—I hear many voices. The evening is warm, and the avenue is a-swarm with people.

I—No; not many voices.

Myself—I know what you mean. On the next corner two orators are haranguing the people.

I—I heard them before; but now the voice is calling me.

Myself—You surely do not mean the pedlar under our window.

I—No; the voice does not speak of buying and selling.

Myself—Not the favorite record of the phonograph man?

I—No instrument. It is like a great soul calling to my soul.

Myself—Where are you going?

I—To follow the voice.

Myself—Where to?

I—In among the people. I hear the call.

Myself—I understand. You mean the ensemble of many voices.

I—No; the soul is calling to my soul.

Alone

Myself—Castles in Spain?

I—Just planning a house.

Myself—A mansion high, above the common?

I—An oriental house, closed to the street and open to a garden, where you and I can be alone and play.

Myself—Closed to the world?

I—Yes. No curious rabble; no dissonant noises.

Myself—How high the walls?

I—High enough to be alone with ourselves and our own.

Myself—But the aeroplanes.

I—The aeroplanes? The aeroplanes! I shall overroof the garden.

Myself—And shut out the light?

I—I shall use frosted glass.

Myself—And shut out the sky.

I—Alas! Can we not be alone?

Myself—Less alone with every advance of science.

I—Not alone?

Myself—It is harder than ever to flee the world.

I—Is there no island, no height, no forest solitude?

Myself—Less every day. Even our dreams are invaded by the spirit of the times.

I—What then?

Myself—Win the world. Bear the good man's burden.

I—And my home?

Myself—Make it occidental.

I—With windows—

Myself—Open upon life.

The Lion in His Den

By Lynn Harold Hough

THE Lion was holding a book in his hand. Bending over beside him I read the title: "Letters of Principal James Denney to W. Robertson Nicoll 1893-1917." My friend was gazing at the portrait of Dr. Denney opposite to the title page of the book. It revealed a strong, severe face, the face of a student and scholar. But it did not tell the secret of the vital tang of the author's style nor did it hint the presence of a low burning humor or the play of dark gleaming wit.

"It was easy to misunderstand Denney. And it was easy to underestimate him," began the Lion. "Think of a theologian who was able to say that if the historical plays of Shakespeare were lost he could repeat them from memory. Think of a stern Scottish professor replying to a friend who had suggested that you must be under twenty to get a real taste of Byron, by saying 'Yes, but Byron has something for us even in the sixties' and then humorously refusing to state what it was. Men were likely to get a sense from afar of Dr. Denney's extremely conservative theological position and then never come to appreciate the ripeness of his scholarship or the keenness and elasticity of his mind."

My friend looked across the room to where several volumes of Principal Denney's stood on one of the shelves.

"I began with Studies in Theology," he said. "And oddly enough it was the standing ground they gave for a man who wanted to accept the general position of modern critical scholarship which first gripped me. Then the clear and cogent way in which the author made a way for the understanding of how men who had never heard of Christ met in their own fashion an opportunity for moral and spiritual decision greatly helped me as to a matter which had caused me some burnings of heart. The publication of "The Death of Christ" found me in a receptive mood. Some particularly searching experiences of struggle and defeat had made me ready for the almost terrible moral realism which gives tone to this New Testament study. Frankly I accepted Dr. Denney's interpretation the more readily because the Christ who speaks from the cross had come to have in my own life just the sort of place which the author was so sure critical study would reveal as belonging to him in the New Testament and in his own consciousness. I dipped into his other books and read carefully his posthumous volume of lectures. His daring criticism always roused and stimulated me. His literary style with all its pungent energy held my mind at sharp attention. And his central message as to the meaning of the cross has always spoken deeply to me."

"A good many men have found Denney the author of hard sayings," I interjected.

"I do not mean at all that he seems to me a complete and well rounded Christian thinker," replied the Lion. "Occasionally one finds a metallic quality in his thinking which hardly suggests that he is in contact with reality. He never speaks of the mystical side of Christianity in words which satisfy me. And I am afraid he was so much taken up with the thought of the inadequacies of some men's presentation of the social aspects of Christianity that the great tidal movement of our time in Christian things was never viewed by him with understanding sympathy. He had one great and mastering word to say and he said it with memorable power. And while I must go to many other men for many other things I think I must say quite simply that I think his fundamental word was a true word."

I was by this time holding the volume of letters in my hand. "What about these?" I asked.

TELLING CRITICISM

"I have read them with constant relish," replied my friend. "There are pages of good talk about books and Dr. Denney writes more freely or at least with an easier frankness of expression in his letters than would be possible in a more formal statement. All sorts of books on the New Testament and in respect of the interpretation of Christianity pass before our notice. There is many a glimpse into the study of a busy scholar and in spite of the reticence there is many a quick revelation of a very noble and responsive heart. It is good writing and there are very telling bits of criticism and very discriminating bits of comment. Take this: (the book was now again in the hands of the Lion) 'Most people will agree with what you say about theological colleges making believers uncomfortable, but I am not sure that burning is the cure. I fancy it must be establishing a more intimate connection between them and the life and work of the church.' Or at a deeper level take this: 'It needs the whole of the New Testament to show what Christ is, and the man only deceives himself when he goes behind Christianity, and exhibits the historical Jesus as a figure which could never have created Christianity at all.' Or in an entirely different vein take this: 'The only man of whom Wesley reminds me is B. Franklin. They have the same relentless practicality and effectiveness in their minds and something of the same kind of limitation.' To me one of the most interesting things in the whole volume of letters was this: 'I had (Kirsopp) Lake staying with me, and much as I dislike his opinions I took to the man very much. He said my review in the British Weekly was the only serious review his book had.' It is wonderfully interesting to think of Dr. Denney and Professor Lake talking together in this intimate and friendly way. Altogether I like the letters so well that I shall read them again. And that means more than adjectives. Sometimes you throw an author an adjective in order to get rid of him. If you go back to his book for a second reading it means that it really has something for you."

America and Japan

By Lucia Ames Mead

As Japanese-American relations are constantly changing, it behooves the voter to keep in touch with the latest aspects. The first new fact is the psychological effect of the Washington conference, which has marvelously lessened the growing tension between Japanese and Americans. Mr. Frederick Moore, the American advisor to Japan, recently said that when, after two years of intense anxiety regarding the increasing friction, he heard the memorable words of Secretary Hughes demanding a naval holiday, he felt as if the walls of a prison house were falling down around him. He felt only those like himself who intimately knew the orient could realize the full significance of this.

A year ago, an intelligent Japanese would have had every reason to regard America as a menace. He might have asked how a so-called Christian country which had hitherto been content with a smaller navy than Great Britain's could now insist on having one as large, unless it meant aggression. Great Britain and Japan can not feed themselves and must protect the merchant marine that supplies their necessities. We, on the other hand, can supply all our own needs. Great Britain has with her possessions twice the coastline to protect that we have with ours, including Alaska. A Japanese might have pointed out that we are the only nation protected by a great ocean. Our northern border is the safest in the world. Ever since battleships were taken from the lakes and all the menacing forts torn down, we have arbitrated every dispute with the nation that had the greatest navy on earth. The Japanese know that no nation on this hemisphere ever attacked us or ever would. Why then were we changing our life-long policy if it were not to menace Japan?

THE WASHINGTON CONFERENCE

Thank God for the Washington conference and a fifteen-year breathing space to get the nations into rational relations and to outlaw war. Official word has now come that Japan has made a complete withdrawal of Japanese troops and gendarmes from Shantung. The Tsingtao garrison will itself be removed from the port simultaneously with the transfer of the administration of the leased territories to the Chinese authorities. The report here that Japan is building six new cruisers is denied. Our war department reports Japan as living up to all engagements.

An improvement has been made as regards justice to the Japanese in California. Just before the presidential election I saw in my Los Angeles hotel where Mr. Randolph Hearst was staying, a large cartoon representing a big, brown arm crushing a poor, little prostrate American farmer. As I happened to know that there were much over 3,000,000 whites in the state and only about 80,000 Japanese, half of them women and children, I did not think there was any menace to the white farmer; though men who want to work six hours a day are naturally opposed to men who choose to work twelve hours in the day at the same occupation. The Hearst papers were dragooning the voters into voting for the anti-alien law, and succeeded, despite the vigorous protest published by Dr. David Starr Jordan and a long list of eminent citizens. I recall in one of the Hearst Sunday papers the hideous monster with horns and fangs which represented Japan.

UNFAIR DISCRIMINATION

The interesting event now is that, last month, the supreme court of the state pronounced this anti-alien land law unconstitutional and now permits parents who were ineligible as citizens to be guardians of their American-born children's land. The same court has also declared the $10 poll tax for all aliens unconstitutional. That the courts are gradually rectifying injustices verifies Lord Bryce's advice to Baron Makino, "Trust America, for in the end, she will do the right thing."

But not everything is yet right. There does not seem to have been any notice taken by the federal government of the lawless action of representatives of the American Legion who "met and expelled two or three Japanese families on their arrival in Texas to occupy farms that had been duly and legally purchased." Though, when twenty-eight Japanese laborers were taken from the fields in Turlock, California, and forcibly placed on trains by white laborers, state officers did act and the dozen men involved were arrested and tried. Approximate apologies were made by state officials to the Japanese government.

Were it not for the Hearst papers which are said to be read by 15,000,000 citizens, a new spirit of good-will might now be developed. Says the committee on relations with the orient, of the Federal Council of Churches: "The Hearst and other papers do not fail to utilize every possible incident that can by any means be twisted or exaggerated or even absolutely invented to foster the belief that war between America and Japan is certain." The Herald of Asia of April 20, 1922, says: "When the fabrications issued by the Hearst press as news reach the enormity of prevarication attained by the story recently published by the New York American, the time seems to have come when the Japanese authorities ought to do something more than deplore the existence of malicious Mr. Hearst. The article referred to tells the story in the head. It reads: 'Japan Holds Korea in Slavery with Rifle and Bayonet. Ninety-eight women slain in wholesale executions.' The author, Mr. Robert I. Ward, who is described as an American business man recently returned from a three-years' stay in the far east, gives revolting details of this massacre which is supposed to have occurred thirteen months ago and accompanies his narrative with pictures showing execution scenes. To readers in the orient the 'fake' is plain as the figures, both victims and soldiers, are dressed in Chinese garbs, but to persons in America having no knowledge of Japan and China they are likely to be convincing. Mr. Ward goes on to tell how he saw a Korean buried alive by Japanese soldiers and how the Koreans are gradually being exterminated. The Japanese Advertiser which devotes a long editorial to condemn and expose the canard, points out that the 'extermination is proceeding so gradually that from 1910 to 1918 the Korean population increased from over 13,000,000 to over 16,000,000. The outnumbering in Seoul is done by Koreans whose ratio to that of Japanese residents is three to one."

A Boston man recently touring through the southern cotton belt of our country reports that each local paper carried a Hearst column with the Hearst doctrine. The following excerpts are samples:

"The Washington authorities are content that Japan has turned all her man-power and machinery to building so-called merchant ships. Those ships arranged for transporting flying dynamite-carrying machines across the ocean may worry our government later. If this country ever goes into war with Japan some 'Miss Nancy' gentlemen at Washington will have a bad moment. . . . A few millions for preparation now might save billions for war later.

"Nice invention, that league of nations. Lucky for the United States that a collection of sentimentalists failed to drag us into it. All Europe laughs at it now. . . . Agreements between nations, now as before the war, mean as little as between pirates or burglars. They are broken when it suits either side. The best 'alliance' or 'league' for this purpose is the Atlantic on one side, the Pacific on the other, justice with our dealings with Mexico . . . and adequate preparation here at home."

AMERICAN ASSURANCE

The ominous growth of imperialistic methods of control of weaker people, evidenced in recent demands made in connection with American loans to Liberia and to Bolivia, and in our present coercive attitude to Haiti, Nicaragua and other Caribbean countries is coincident with popular suspicion of Japan. The great majority of citizens are sublimely ignorant of what high finance has tried to effect through American marines in the Caribbean. Even an able congressman told the writer that he had not read a word on the Haitian question and did not know what she referred to when she appealed to him to use his influence for the abrogation of the treaty imposed by force on an unwilling people. He was wholly absorbed in federal banking. Most people are wholly absorbed in domestic matters and are naively sure that the "republic of Washington and Lincoln" with "liberty and justice for all," can be safely trusted to do right by weaker peoples.

So long as many Americans look upon other nations as so many pirates or burglars, we jeopardize our influence. "To see oursel's as ithers see us" would be worth a college education. The Japan society of Boston, composed both of Americans and Japanese, is about to make an easy interchange of letters between Americans and Japanese who write English. These letters may be accompanied by photographs and useful clippings. It is hoped thus to bring about that personal touch between the friendly folk of the occident and the orient which shall lead to mutual benefit. Making treaties must be followed by making friends.

Putting an End to Strikes

ONE of the most sensational notes sounded at the recent national convention of the American Federation of Labor was the statement made by a prominent official of the construction trades that the American people are tired of strikes. It was sensational in that it came from a labor leader who frankly urged that it be acted upon as a recognized fact in labor tactics and that a better way to promote labor's cause be found. The public will heartily echo the desire that a better way be found. Strikes are expensive to labor both in the waste of time and wage and in the exasperation of the public which so often prejudices the case without reference to its merits. They are wasteful of investment, and drive well intentioned employers into the camp of the reactionary all too often. And the public usually loses more than both parties to the war.

There is an average of something over two thousand strikes per year registered by the department of labor. Estimates of the losses entailed are never quite satisfactory. The fact that strikes have to be counted upon necessitates the inclusion of some principle of insurance against them in the profit and loss accounting. Labor is not able to charge up its loss so easily, though it catches up some of its slack by means of casual outside employment during a strike period. Strike payments, in the long run, come out of wages, so there is no gain for labor unless one group in a trade strike for longer periods than others, and even then the extra wage loss far overbalances the strike fund gains.

Of the two thousand strikes per year labor and capital win approximately one-third each, the other third are draws. And the public loses them all. Of course statistics like these do not tell the whole story, as one side may win a big strike and be much the gainer, but in a series of several years it is safe to take the averages at their face value. There is no doubt that strikes have brought to labor a net gain in terms of reduced hours, increased wages and bettered working conditions. Lost strikes may, like Washington's retreats, win a campaign.

* * *

The Herrin Massacre

No more deplorable incident has happened in strike annals than that of the recent massacre at Herrin, Ill. I use the word "massacre" deliberately that the onus of such a crime may be expressed. It was massacre by capital's hired gunmen at Ludlow, Colo., and it was massacre by strikers at Herrin, Ill. It was no part of the general strike tactics nor was it deliberately planned by the local union, but it was one of those unspeakable atrocities that inevitably emerge when there is a state of war.

We have no word of extenuation for the men who did the killing. All law abiding citizens hope they will each and severally be given their deserts. But candor should compel all law abiding citizens to attach the appropriate degree of guilt to those who acted so as to make mob action possible and even probable. A man may have a perfect legal right to carry fire, whether in his pipe or his house chimney, but if he exercises that right when there is a ton of exposed dynamite in his vicinity he is both a fool and a menace to society. There is evidence of such culpability on the operators' side at Herrin.

The story runs thus: The unions consented to work on "stripping" the earth off the coal with the express agreement that no coal would be lifted during the strike. The operator agreed. As soon, however, as the coal was stripped and ready for lifting he broke his agreement by hiring a bunch of non-union laborers through one of those infamous agencies which sends strike-breakers and gun men into any area of strife for a price. One of the men testifies that he and his fellows were hired to do railroad work, then herded into the mine by the gunmen and told to dig coal. The man who manipulated this program was killed, but let us hope the full truth will be ascertained by a state tribunal and then given as full publicity by the press as the massacre itself has received.

In some places the companies own the sheriff and use him to put the veil of legality over their criminal doings in importing such feudal retainers. In Herrin the sheriff seems to have been owned politically by the miners and to have refused to do his duty. He would have done his duty by them in the highest degree by preventing the massacre and by disarming every man, imported or other, who had a firearm. A model proclamation for all law officers was issued by Chief of Police O'Neill of Bayonne, N. J., in a recent labor war there. He said: "Mindful of the bloodshed and property damage brought about by the last strike in the Hook section of Bayonne, and convinced that the greater part of same could have been averted had all the persons concerned acted as intelligent persons instead of savages, I now take the opportunity to serve notice on the officials of the Tidewater Oil Co. that any attempt to bring armed strikebreakers into Bayonne by water or land from New York or any other source will result in the summary arrest of such individuals and a strict accountability from those responsible therefor."

* * *

The Coronado Case

Readers of labor news have heard much recently of the Coronado decision by Chief Justice Taft. It is likened to the famous Taft-Vale case in England and hailed as an instrument for the utter ruin of unionism unless remedial legislation is enacted by congress. It establishes the suability of an unincorporated labor organization, though in this case it finds the unions not culpable for the damage done. The British parliament passed remedial legislation but it took five years to get it done. Perhaps it will take longer here, because labor has not direct representation in legislative halls in the United States as it has in England. But if the decision carries with it the possibility of harassing labor organizations out of existence or making it impossible to conduct strikes it will be remedied for the simple reason that both are inalienable rights in fundamental law to say nothing of fundamental Americanism or democracy.

Labor is very apprehensive over the consequences of a decision which holds in principle that an unincorporated union is suable. The decision in this particular instance absolved the international union from responsibility because it did not authorize the strike, and with an expression of regret the chief justice found it impossible to assess damages against the district organization which did authorize the strike because he could rule only under the Sherman law which is limited to interstate commerce, and there was no evidence that the strike had interfered with interstate commerce. The thing that gives apprehension is the ruling that a union can be held corporately guilty of the acts of its individual members in a strike it has authorized. Will it be found possible to do the amazing thing of holding any association responsible for any and every act of any member without having to establish the direct guilt of the organization as such? It scarcely seems possible, and if that is what the ruling means there are more dangers in its application than in the evils which it aims to cure. If this interpretation stands, remediable legislation will be promptly forth-coming for the ruling will unquestionably prove to be an instrument of injustice.

The immediate effects of the ruling are likely to be a series of harassing lawsuits, adverse decisions by judges hostile to labor, such tying up of funds as resulted from the decisions of the lower courts in this case, (some $800,000 was tied up for several years), and at least a clearing of the issues either by a specific act (such as the Clayton act, which declared labor not a commodity), exempting labor unions from suability or by some legislation making the unions accountable under the law for violation of contract and for any damages flowing from direct orders issued by the executives. Labor should be willing to accept such legislation. It is just and right and will be to labor's advantage in the long run. But to hold a union equally responsible with a corporation and under the same law as a corporation is manifestly unjust for it puts the savings and dues of a nonprofit bearing association on the same basis as the capital and profits of a profit making corporation.

* * *

How Shall We Put An End To Strikes?

Indeed, labor itself will doubtless take the initial step in that direction by withdrawing from local hands the power to call a strike and putting it into the hands of a committee more detached from local irritations. This will diminish the number of small battles and bring a judicial mind to bear upon each situation. Public opinion will do something also. It will increasingly insist that a better way than the strike be found. There is a marked tendency just now to demand some such compulsory arbitration court as that operating in Kansas. More important is the influence of that enlarging group of enlightened employers who are advocating and actually setting up conference relations with their men. There is no court equal to that of conference between the parties concerned when such conference is actuated with a genuine desire on the part of both sides to cooperate by getting each other's point of view.

Beneath all expedients there must be the unqualified presupposition of giving justice to labor. All strikes are presumably called to gain rights which have been denied. Because of that presumption and because it has been so universally confirmed in industrial history the right to strike is held inalienable. Of course not all strikes are justifiable. The most justifiable of weapons will be abused in the most unjustifiable manner. But from the twelve and fourteen hour day to that of nine and eight hours labor has been compelled to fight for every hour's gain. The same has been true of wages in large measure, and of working conditions in even larger measure. It is yet true of the arbitrary boss system, the method of hire and fire at will and of the primary right to have an organization. It is of little use to talk of ending strikes until certain fundamental rights are recognized. Just as rebellion is a right that holds against all governments because some governments are unjust, so the right to strike holds against all industrial arrangements so long as some employers conduct their business on the principle of autocracy.

Violence, however, is never justified in these enlightened days. The right to strike does not mean the right to use violence. Such criminal disasters as that of the Herrin massacre do more to prejudice labor's just cause than a score of reactionary employers' associations with their tons of printed propaganda. These associations usually accomplish little more than to line up the employer crowd with a temper that reacts to plague them. But a murderous act like that of Ludlow or Herrin inflames millions into unreasoning prejudice.

Violence is sensational and is under the ban of civilization. It brings its own answer. But such conscienceless action as that ascribed to the operator at Herrin must come under the same ban of ignominy before full justice is done. The same sort of thing was done at Coronado and Justice Taft lays the lash of condemnation upon it. The manager violated his contract, broke his word, brought in nonunion men in direct violation of both, manipulated legal matters in an immoral manner, irritated his former workingmen by erecting fences, stringing cables, posting gunmen and in general so conducting himself as to influence the community, defy the welfare of his neighbors and incite just such riotous action as he reaped.

We do not know the truth until we know the whole truth, and the whole truth is rarely revealed in labor troubles where there are overt acts. Overt acts of violence make good headlines and the "strategy of cunning" hides easily behind a manipulation of legality. Remove all just cause of strikes and there will be fewer of them. Make the human cause paramount to that of property and there will be an easy road to peace in industry.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

A New Den of Lions *

I SUPPOSE the average person hears or reads this story and thinks it very interesting, but I am wondering how many feel any modern setting for a Daniel of today? Here was a young man who had come up to a great city. He brought his religion with him and he did not keep it in his trunk. He kept faith alive, by flinging his windows open and praying with his face toward the holy shrine of his fathers. Tempted by the rich foods and soft indulgences of the palace, he and his intimate friends had the rare courage to exercise control. In Babylon, he did not do as the Babylonians. Such inner worth brought him to power and made him the envy of the native authorities. At last, driven to desperation by the white life, the masterly self-determination, the strong mind and attractive personality of Daniel, they plot for his undoing. They go back along the path of his life and look for some mistake, some fault. When Mr. Folk was running for Governor of Missouri, we are told that his opponents went back along the trail of his career, back to college, back to boyhood, but never a thing could they find to blast his triumphal march. Not long ago ago I heard a man who aspired to high political office. He had made a pile of money, now he wanted preferment politically. He secured the endorsement of the party managers. He spent money like water. Everyone predicted his election. Then something happened. Somebody unearthed a scandal. He denied it, but he denied it weakly. All the fight was gone out of him; all his ambition faded. He withdrew from the race. His dream was ended. Blessed is the man who hath no skeleton in his closet. How to get Daniel, that was the question. His religion was unpopular; he prayed to a foreign deity. This was the trap. A decree was signed by the king forbidding prayer to be made save to himself. (Remember that even the Roman emperors regarded themselves as gods.) What to do? Would the man neglect his God now? Would he pray in secret? Would he be like Tom Brown and say his prayers in bed, which would do just as well? No, he opened his windows as before and, three times a day, with a clear voice, prayed to Jehovah his God. Magnificent Daniel, inspiration for distraught Jews under a Grecian tyrant, spur to our lagging faith today. No compromiser, was this Jewish prince. Lions were cowards compared to him.. They threw him into the den of lions. But he wavered not. God took care of him.

We want to see Daniel today. It is all very well to know that there was a brave young man some hundreds of years ago, but what of today? And are there lions today? Yes, there are the lions of the old sins. We may have overcome certain habits for years, but the lions still growl, and only a will like Daniel's and the power that comes through the Daniel-like prayer can subdue the beasts. Again there are lions of envious people. They snarl at us. They seek to destroy us. They watch to devour us. No man ever came to a place of leadership and prominence but envious men sought to belittle him, to impugn his motives, to question his sincerity, to circulate lies about him, to endeavor to create enemies for him. It is part of the price of success, of mastery. Washington had his opponents, Lincoln suffered from envious men. Ask many a preacher what he thinks of any other preacher and he will probably answer: "Oh, he is a very bright fellow, a good talker, *but*"—and that "but" is murderous. That "but" is intended to stab and to kill.. "O, yes, brother Blank is a brilliant preacher, but he does not believe in the deity of Christ," or, "Yes, I know him very well, he is a most engaging personality, but he is always trying to get into the lime-light." Those "buts" are as deadly as revolvers; they are used to kill reputations. Daniel had his envious associates; they used an underhanded scheme to get rid of him, but God delivered him. Take courage. There are the lions of new temptations. I believe that we have the best young people today who ever lived since the world began. They may know more and they surely conquer more. They are surrounded by most attractive and subtle temptations, the freedom of today gives endless opportunity, but in spite of all, they have high ideals and they struggle to live up to them. It does no good to underestimate the enemy and we may as well admit that these lions of new temptations are all about us, seeking whom they may devour. Most often these lions appear in the form of evil associates who are fascinating. Daniel had the secret of the Lord: his windows were open toward Jerusalem. Earnest prayer, reinforcing your healthy will, can hold the lions at bay.

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*Lesson for July 23, "Daniel and the Lions." Scripture, Daniel 6: 16-23.

JOHN R. EWERS.

British Table Talk

London, June 20, 1922.

M. POINCARE is with us; we are permitted to see photographs of him and to learn of the luncheons given in his honor; we have read of his gracious words at the tomb of the unknown warriors but we are still anxious to know whether the spokesmen of France and of England have reached any working agreement. Feeling here is divided, but for the most part it goes with the prime minister in his manifest desire to lead Europe back from war to peace and to establish an order of things in which commerce may once more have freedom to move. I have never met anyone with anything but admiration and gratitude for France; we understand her desire for safety first; but sometimes her tactics seem to English folk bad business; and the pursuit of her policy looks as though it would leave Europe still an armed camp. And as we need to be reminded in our old world conceit, Europe is only a part of the world! . . . Ex-President Taft has had a warm welcome here; he is going the round of luncheons and dinners and receptions, and the spirit of his speeches has been all to the good; he has already a warm place in the hearts of all who knew him before and he will make new friends. . . . Tomorrow the prince returns and London will have a joy day; the prince is without doubt a great favorite; when the planning of his journey is recalled, though we said little of it at the time, we knew that it was a plucky thing to do; and the prince did the brave thing as brave things should be done, without parade and with a blithe cheerfulness and this is precisely the bearing which wins the heart of our people. They will show their welcome to the returning prince in no half hearted way. And then, let us hope the country will give him a holiday.

* * *

Birmingham or London?

It will be known by the time this letter is read, whether or not the Rev. Sidney M. Berry is to succeed Dr. Jowett at Westminster Chapel. He has received the invitation, and if he should leave Birmingham for London, he will be received with trust and affection by his new church, and by all of us within the London radius. Mr. Berry has won his way to leadership by the possession and use of gifts which are solid and enduring; and no one has any doubt of his fitness for any place there is in Congregationalism. He has succeeded Dr. Jowett before, and as he is reported to have said in jest, he does not want the experience again: once is enough! To step into the pulpit of Westminster will be a great test of a preacher's courage and faith, but a man who has filled worthily a pulpit revered for the names of John Angell James, Robert William Dale, and Jowett, need not shrink; and in any event a man like Sidney Berry will think not of personal reputation but of the service of the kingdom. Americans will not have forgotten that his father was invited to succeed Henry Ward Beecher; and here is another case out of many which give the lie to the idea that the sons of great men are always dwarfed by their fathers. It is assumed that Dr. Jowett will still be able to preach in the morning for a certain number of Sundays. The effect of an occasional ministry on this preacher will be watched with interest and hope; it will be a great thing if Dr. Jowett can still exercise his gracious ministry among us, even as a half-timer.

* * *

The Editor of The Pilot

Some of us have an affectionate memory for a weekly journal, The Pilot, published in the early years of the century. It was edited by Mr. D. C. Lathbury, whose death was reported last week. He was a great journalist in everything save the power of making a journal pay. The Pilot was a wonderful paper; it had an influence far beyond the measure of its circulation; its literary style was admirable; its wisdom upon things political and ecclesiastical fresh and bold; and yet it did not pay, and after being subsidised for a time it passed away; and Lathbury was left in his later years without an editorial chair. He edited a book dealing with the religious life of Gladstone; he contributed many reviews and articles, but the peculiar gift which he had it in him to exercise was denied him after The Pilot ceased. The plain fact must be faced; the independent man, who will not fit into a party in church or state, has an uncomfortable time. Lathbury hated the Boer war and therefore lost his editorship of one paper; he was a strong high churchman, yet he favored disestablishment, and was a liberal of the Gladstonian order throughout; he did not fit easily into our scheme of things. Yet what a tragedy it is when one of the few great publicists has no editorial chair! At the present moment there are two great publicists in the same case. It is a fine thing to write occasional articles; but I want to know that I can find the counsel of Mr. Spender or Mr. A. G. Gardiner in some definite place; I don't want to chase them from one paper to another.

* * *

Opium and Education

It was to China more than to any other field the conference of missionary societies turned last week. The opium question was raised by Mr. Basil Mathews, who reported upon the action taken by the league of nations. The opium commission, appointed by that body has appealed to the missionary societies for their help.

"Here" he said, "is the biggest international organization in the world, the league of nations, turning to us for help in fighting the great moral campaign to free the world from the octopus of the world drug traffic, a campaign which can never be carried through victoriously apart from the driving force of a spiritual dynamic." The British conference approved of the resolution to urge the International Missionary Council to accept the invitation.

Professor Roxby of Liverpool, who had just returned from six months in China in association with an education commission at which the Chinese, the British and the Americans were represented, reported in an address of an hour and a quarter's length (which held his audience of experts in a close grip of attention throughout) the fundamental principles and the definite proposals of the commission.

The report thoroughly investigated the whole educational system in China, both governmental and missionary. The missionary contribution, he said, if it was to render to China the service which no other institution could render, must be "more efficient, more Chinese, and more Christian."

Professor Roxby said that nowadays no single denomination could efficiently run an educational center of university rank and that there must be cooperation of which the West China University of Chengtu supported by two British, two American, and one Canadian society was the ideal of the future. He said that the commissioners recommended that instead of the present sixteen colleges aspiring to university rank there should be five or six that were really efficient regional centers.

"It is," he concluded, "our sober judgment that there has developed in the last few years and is still in the process of development, a new opportunity for the Christian schools of China, an opportunity he reiterated of being more efficient, more Christian, more Chinese, to render China a service that no other institution can render."

* * *

Recent Books

Professor Hogg, of Madras, has published his Cunningham lectures on "Redemption From the World." His earlier work, "Christ's Message of the Kingdom," did much to shape the thought of those who read it, especially of those who read it in youth. Whether we agreed with it or not, it left the problem of the "Kingdom of God" and as that is set forth in the Gospel, changed in its character. Now the author returns to the same theme, giving himself more room than his earlier volume offered to expand his thought. It is particularly with the miracles that he deals; in the breadth of his thought, redemption, in the daring faith that he teaches in the powers of the kingdom available, readers will find much to quicken their thoughts and rekindle their hopes. I see that more than 22,000 copies of his early book have been sold. I wonder whether this fact raises sad memories in one publishing firm which declined it; but the best have their bad shots. . . .

Mr. H. G. Wells has once more done some thinking and furious thinking too in "The Secret Places of the Heart." There are clear traces that he is following with all his old eagerness and his intellectual sincerity the latest science of the mind. Mr. Wells stands by himself in the utter candour of his mind; but the last book does not carry him, I think very far beyond his last mark. I have heard young men read papers on Wells at various stages in his literary career; they must need fairly long supplements if they read those papers now; and the last chapter is not written yet. Mr. Wells shows incidentally clear evidence that he has been studying closely the American scene.

* * *

The Death of
Sir Henry Wilson

When death comes to one of our great countrymen, we cease to talk of the peculiar political views for which he stood, and we think only of his loyalty to duty and to the light which was in him. When the cruel assassins killed Sir Henry Wilson, we ceased to think of him as the soldier or the politician, pledged to policies which many of us hated; we thought only of the man who had given his best to his country, and with honesty of purpose and clearness of judgment had spent and been spent in its service. If the assassins thought to weaken the policy for which this strong man stood, they were as dull and foolish as they were wicked. Every cause for which he fought will have an increase now; and Ireland may find below the present deep, a still lower deep. Is it always to be the same story in Ireland? There must be many who cry out, "How long!" At the very moment when it seemed as if the advocates of the Treaty were gaining ground, this thing happens. In the 80's the death of Sir Lord Frederick Cavendish; in the 90's the folly of Parnell; in the war the stupidity of almost all who handled Irish concerns; and now in this year the crime of June 22nd! If we are wise we shall not yield to the counsels of panic; but we may not be wise, and then, good-bye to the hope of an Ireland at peace! And all that this means, it needs no voice from this side to expound.

* * *

Wise Words from "Woodbine Willie"
The Rev. G. W. Studdert Kennedy

"If a man goes wrong today everybody in England knows, every boy and every girl reads it. It is in all the papers and in pictures. We go into the streets and have it flung at our heads every moment. We imagine it does not do us harm, but we know very little of ourselves. The everlasting suggestion of broken marriages and broken homes is bound to do us harm. We may resist it with our will, but it sinks in all the time. If we could clear it all away, if we could destroy that insidious and damnable suggestion of the impossibility of the moral life that is made to us continuously, we would discover that our area of possibility is infinitely larger. There will be a conflict, but it will be a healthy conflict, and we shall be victorious if we turn our minds and attention upon those things that are pure and good and holy and true. We can erect for ourselves a battery of self defence against those continual attacks from without. We have to learn to bring the outcasts and the down trodden into such a powerful atmosphere of real love and real glory that it will go down to the depths of their soul, and wipe out by the blood of Jesus the record that is against it. I believe it can be done, but we have to set ourselves against this eternal counter suggestion of the impossibility of a moral life. That is what Christ came to fight."

* * *

The Book of Christian Discipline

From the Friends' bookshop there is issued a beautiful book, "Christian Life, Faith, and Thought," being the first part of the book of Christian discipline. It is in reality a collection of testimonials given by Friends from the beginning. Happy is the society which has so noble and so moving a body of witnesses to the light. Among them are John Woolman and John G. Whittier. It is interesting to note how the society which has never encouraged psalmody or hymn-singing finds some of the clearest expressions of its inmost faith in the poetry of Whittier. There are still some truths which go best to music. This is indeed a book to be loved by all who are followers after divine charity. May I add the prayer with which the book closes? It is from John Wilhelm Rowntree. "Thou, O Christ, convince us by thy spirit, thrill us with thy divine passion; drown our selfishness in thy invading love; lay on us the burden of the world's suffering; drive us forth with the apostolic fervor of the early church! So only can our message be delivered. 'Speak to the children of Israel that they go forward.' "

* * *

A Quaker on Compromise

In his Swarthmore lecture upon "Religion and Public Life" Mr. Carl Heath dealt with compromise in a suggestive manner:

"What is the content of this word compromise that gives it an ill sound in religious or in moral conduct? The streams of life produce an endless series of complicated knots in conduct in which at most we see truth relative to mixed conditions. It is not political compromise that is the enemy of religion but the method by which compromise is reached; the method that is falsely called democratic, of reaching an agreed end by immoral surrender of principle and by voting down and coercing one another. A nobler way of transcending differences has been achieved in the Quaker method of reaching a decision, without vote or counting of heads, by a spirit of cooperative search for the best. This Christian method needs to be applied to all the problems of corporate life."

This will sound to many readers a most impossible suggestion. But, speaking as one who has seen it work, I can testify to the value of the Quaker method. No vote is ever taken at the annual meeting of the Friends and in other assemblies of which I have personal experience. There is a patient, sincere, charitable discussion; there is a readiness to wait for the guidance of the spirit; there is the open mind; and in the midst there is the spirit of love and truth. It works.

* * *

A Testimony

"God has no human body now upon the earth but our own, yet he calls the bodies of men his own.

> "Christ's spirit taketh breath again
> Within the lives of holy men.
> Each changing age beholds afresh
> Its word of God in human flesh."

"Do we indeed come to his aid as we see him starving or unemployed? Are we not driven with shame to confess that again and again we pass him by? Should we not strive to find God as Jesus found him in every man, whether we call him British, Russian, Chinese, German, Frenchman, Orangeman or Sinn Feiner, communist, or capitalist; above all to find God in those with whom we live and work?

"If men fail to do God's will, how can his will on earth be done? 'I would fain,' said one of old, 'be to the Eternal Goodness what his own hand is to a man.' Are we prepared to be the hands and feet of God? If so, we must hold nothing back, but, whether in our homes, in industry or in international relations, we must follow in whatever paths he may lead us." So reads an Epistle of the London Yearly Meeting of the Society of Friends, 1922.

EDWARD SHILLITO.

CORRESPONDENCE

Presbyterian Social Literature

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of June 8th in the editorial on "Presbyterian Consolidation and Disciples Unification" appears the following sentence:

"It is a sorry fact that since the official voices of Rev. Charles Stelzle and Joseph Ernest McAfee have been silenced, the Presbyterians now have more to say in their official literature about the humane treatment of horses and cats and dogs than about the workers in great cities."

This would indeed be a sorry fact if it were a fact at all, but it is not a fact. The Presbyterians have had an increasing amount of literature on the subject of workers in great cities. Among the recent publications of this board alone and not counting the various articles in our denominational papers have been the following, many of which have had a wide circulation: "The Christian Spirit in Industrial Relations," by John McDowell; "Who Is Our Neighbor," by William P. Shriver; "The New Home Mission of the Church," by W. P. Shriver; "Cleveland Goes on an Adventure," by Francis R. Bellamy; "The Church in Greater San Francisco," by Robert St. Donaldson; "The Neighborhood House," by W. Clyde Smith, and many others.

New York City. FRED EASTMAN.

Here's Our Hand!

EDITOR THE CHRISTIAN CENTURY:

SIR: It is evidently wise not only to ask as to "The future of the Congregationalists" but, to extend the question to all the various denominations why not scrap them all, throw them into the melting pot, run out what gospel ore there is, and from henceforth have "one faith, one Lord, one baptism." Then let science and religion go hand in hand—to show a God of wisdom, love and power. Then may we all be ready to take part in "the coming symphony" so well expressed by Arthur B. Patten on page 783. We stand at "the parting of the way." Which course shall we take?

Andover, Conn. C. L. BACKUS.

To Our Subscribers

It requires two weeks to make a change of address. It is necessary that our wrappers be addressed a full week ahead, and time is required to handle accurately the large volume of requests for change that come to us at this season of the year. You therefore run a risk of missing a copy both at the beginning and at the end of your vacation. Unless your vacation period is more than six weeks, we advise that you leave a few one-cent stamps with your postmaster or postman, and ask to have your Christian Century forwarded to you.

We desire that our readers shall not miss a single issue, and while we will gladly make any change of address requested, we are sure the risk of irregularity is greatly reduced by the plan we are here suggesting.

No publisher has yet found a satisfactory system of carrying with precision requests for a *second* change of address in connection with a present change. In your own interest, therefore, please do not request more than one change at a time.

THE CHRISTIAN CENTURY PRESS.

Contributors to this Issue

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Ambassadors of God

By S. PARKES CADMAN

In this book, a striking volume, Dr. Cadman, well-known Brooklyn preacher, maintains that the outstanding truths for preachers to proclaim are few, simple and experimental. He bids them find these truths in the Scriptures and shows how their greater peers in the Christian church through all the centuries have taken this Scripture material, and shaped it, each to the needs of his own generation.

Boards $2.50, plus 12 cents postage.

THE CHRISTIAN CENTURY PRESS

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

To Distinguish Two Presbyterian Bodies

In the census reports we find Presbyterians in the U. S. A. and also Presbyterians in the U. S. That is a little perplexing to the man who may imagine that the U. S. A. and the U. S. are the same place. U. S. A. Presbyterians have often been called northern Presbyterians, but that was always misleading for there has never been a time when there were not Presbyterians in the southland who did not maintain their allegiance to the northern church. When the Cumberland Presbyterians united with the U. S. A. church, hundreds of southern churches united with the U. S. A. organization. Church extension activities in the south in communities where there are no U. S. congregations have also added many U. S. A. congregations to the list. The Continent, the leading Presbyterian journal published in the north, announces an editorial policy of speaking henceforth of the National Presbyterian church and the Southern Presbyterian church. Whether this nomenclature will ever become official is uncertain, but it would certainly simplify things for those not Presbyterians who would like to speak intelligently of their religious neighbors.

Southern Methodists Change Missionary Editor

The Missionary Voice is the organ of the missionary interests of the Methodist Episcopal church, South. For the past eight years this journal has been edited by Rev. Robert B. Eleazar. By a recent action of the Board of Missions at Hot Springs, Dr. A. J. Weeks has been elected to succeed him. He was formerly one of the leading preachers of Texas, and more recently editor of the Texas Christian Advocate. Under the editorship of Mr. Eleazar the Methodists of the southland have grown accustomed to the message of a Christianized industry and of international peace.

Delinquent Boys Volunteer for Christian Baptism

The state school for boys at St. Charles, Ill., contains many of the unfortunate lads of Chicago who for many reasons have been taken from the custody of their parents. In this school a significant Christian work has been carried on for years by Miss Helma Sutherland under the general auspices of the Chicago Church Federation. Miss Sutherland has donated her services. On Children's Day this year a number of Chicago ministers were present including Rev. Thomas K. Gale and Rev. J. T. Brabner Smith. When the invitation was given to the boys of the school to come forward and receive Christian baptism, 125 boys responded. The response was quite beyond the expectation of the Christian workers.

How Christian Edifices Are Erected

The erection of houses of worship becomes more and more an enterprise in which denominational machinery is involved. The Roman Catholics often build a church entire. Most of the protestant denominations give loans and grants. The report of twenty-two denominations for 70 years shows 62,841 buildings erected. The amount of aid given by different communions varies widely. The Baptist church, North, the Presbyterian church, South, the Reformed Church in America and the Christian Reformed church keep their loans down below one thousand dollars. The average loan of the United Brethren is $1,348; of the United Evangelical church, $1,500; of the Evangelical synod, $2,000; of the Protestant Episcopal church, $2,148; of the Congregational Church Building Society, $2,400; of the Disciples, $7,000; of the Evangelicals, $2,000; of the United Lutheran church, $5,000 to $10,000; of the Lutherans of Missouri, Ohio and other states, and also of the Methodist church, South, $5,000; of the Presbyterian church, North, $8,000; of the Reformed Church in America, $10,000, and the Unitarians, $4,000.

Presbyterians Will Found Boys' School

The Presbyterian church has at Stony Brook, Long Island, a property valued at $300,000 which is held free of debt, and which by charter of the state of New York may never be mortgaged. On this property a school for boys will be opened this coming autumn in which the newer ideals of Christian education will be wrought out. The enrolment the first year will be forty boys, which will be increased as time goes on. A thousand inquiries have been made by Presbyterian parents concerning the new school. Among these are nine foreign missionaries in various parts of the world who wish to place their children under Christian influences.

Famous English Preacher Goes Back Home

Rev. Frederick W. Norwood of the City Temple, London, has been preaching at Broadway Tabernacle in London in exchange with Dr. Jefferson. His ministry there has drawn great throngs of people. Oberlin College recently conferred upon him the degree of doctor of divinity. Dr. Norwood has been in this country as the voice of international peace but his preaching has sounded the deep notes of religion. In a recent address he said: "These three things—birth, marriage and death—are deeper than the church, are of infinitely greater influence than the church; keep men close to the divine, keep men human and sober, more than any ecclesiastical system can hope to do. The kind of church the world wants and in a sense is waiting and searching for is the church that grows out of life. We are weary of the interpretations of life which are compressed and sometimes distorted to fit the dogmas and institutions of the church."

Dr. Ainslie's Sabbatical Year in the Interest of Fellowship

During the past year Dr. Peter Ainslie's church in Baltimore released him from pastoral obligations to permit him to spend a sort of sabbatical period in the wider ministry of unity and internationalism. From November to June he has been on a tour that extended from the middle Atlantic states and New England to California and return, speaking almost constantly in universities, various denominational colleges, high schools, churches and clubs in the interest of international friendship and Christian unity. There has never been a time in the history of the world when there was such an opportunity for evangelism in these causes, nor has there been a greater obligation upon the church to espouse such evangelism. Sectarianism is strong, but there is rising a tide of thought not only in the educational institutions but in churches and other circles that promises to better international relations and better interdenominational relations. He has gathered thousands of names of persons where he has spoken, to whom literature has been sent bearing on these problems. He was impressed with the open mind and the ready response in the attempt to get away from where we are to where we ought to be. Invitations accumulated beyond the possibility of acceptance. He writes that he is very happy to have had such a year of evangelism. He leaves in a few weeks for the meeting of the World Alliance for International Friendship through the Churches at Copenhagen, Denmark, and a meeting of the executive committee of the Universal Conference of the Church of Christ on Life and Work at Stockholm, Sweden.

Fundamentalists Still Threatening

At the close of the Northern Baptist Convention in which the Fundamentalist leaders met with defeat, they gathered at Moody Institute in Chicago to consider the strategy. Dr. Frank M. Goodchild of New York said: "We have effected a compact organization to carry on our work of uprooting rationalism from our schools, and we purpose to continue that work until it is accomplished." Dr. Curtis Lee Laws made a happy bon mot for the group when he declared, "We lost a battle, but we have not lost the war." This militaristic simile was received with enthusiasm. Dr. Laws presents the issue as the Fundamentalists see it in these words: "Fundamentalism is a protest against that rationalistic interpretation of Christianity which seeks to discredit supernaturalism. This rationalism, when full grown, scorns the miracles of the Old Testament, sets aside the virgin birth of our Lord as a thing unbelievable, laughs at the credulity of those who accept many of the New Testament miracles, reduces the resurrection of our Lord to the fact that death did not end his existence, and sweeps away the promises of his second coming as the idle dream of men under the influence of Jewish apocalypticism." Dr. J. C. Massee of Boston made a threat against the treasury of the Baptist enterprises. He said: "The organization forces in control of the machinery of the denomination committed the crime of aligning themselves with the rationalists. That fact alone will cost the denomination hundreds of thousands of dollars. They did this under the mistaken notion that the fundamentalists' protest against the present school situation and some of the tendencies in the Board of Promotion was an attack on the denomination."

This Church Takes Stewardship Seriously

The stewardship campaign in the churches is getting hold of people at last. From different parts of the country come some very remarkable stories of Christian giving. The Presbyterian church at Norfolk, Neb., has a membership of 125. The wealth of the membership is estimated as $200,000. With these resources they gave recently $30,000 to a building fund. One woman with $9,000 gave $4,000. A traveling man pledged twenty per cent of his income. A young girl with an income of $1,200 gave $200, while another with an income of $1,000 gave $400.

International Assemblage of Students

Under the auspices of the World's Student Christian Federation for European Student Relief there was held in Czecho-Slovakia in April a great conference at Turnov. Eighty-three men and women from thirty nationalities came into the town with their student caps. They were mixed up indiscriminately and most of them found themselves quartered with former enemies of the world war. Students had come from most of the nations that are commonly considered as the focus of international misunderstanding. The group recommended that all students aided should work for their money. The vote was practically unanimous for continuing the aid of Russian students as formerly, and the relief of students in other countries as there might be need. The principle of the organization was reaffirmed to provide relief "without reference to religion, race, nationality, language or political party of the recipient."

Bryan Warns of Dangers of Darwinism

At the concluding session of the International Sunday School Convention at Kansas City, William Jennings Bryan delivered his well-known lecture on Darwinism. He warned the Christian people present against the dangers of the Darwinian hypothesis. He said: "Darwin has done more than any other person in modern times to undermine faith and to encourage materialism. His hypothesis takes man's eyes away from the throne of God and gives him a family tree that connects him with the jungle. He launched a guess upon the world with nothing to support it and it has lived for sixty years without nourishment—not one single species having been found which can be traced to another. And yet, evolutionists insist that all of the more than a million species came by gradual change from one or a few invisible germs of life. The hypothesis is not only unproven and supported by explanations that are ludicrous, but its tendency is to destroy belief in God, belief in the Bible as the inspired Word of God, and belief in Christ as Son of God and Saviour of the world. Darwin himself was led to abandon every cardinal principle of the Christian faith. He began life a believer in God, in the Bible, in Christ, and in heaven. Before he died he discarded all. He declared himself an agnostic and said that he believed there had never been any revelation; he left each one to determine for himself 'on vague and uncertain testimony' whether there is a future life. Darwin's god was nowhere—he could not find him; Darwin's Bible was nothing—it was uninspired; Darwin's Christ was nobody—a mere man with a brute ancestry."

Chinese Mission Considers a Radical Change

The thirty-fourth annual convention of the Central China Mission of the Disciples of Christ met in the Drum Tower church at Nanking May 16-20. The mission is seriously considering a change in constitution which would give the native Chinese church equal authority with the mission in all matters, thus developing local leadership. This policy is in line with recent recommendations of the National Christian Conference of China. The Central China mission elected for president Rev. Guy W. Sarvis; for vice-president, Miss Minnie Vautrin; for secretary, Rev. Ben Holroyd.

Student Meeting of Large Significance

The recent ten day conference of college and university students at Lake Geneva was attended this year by 650 students from 109 institutions. Many dramatic decisions were reported in connection with the meetings. Two Chinese and one Japanese students sought baptism into the Christian church. The students were divided into 38 groups for their Bible study each day. Prominent among the activities at this great meeting is the influencing of young men to make decisions for Christian work. Many missionaries and ministers are recruited here. It may well be doubted whether the whole recruiting machinery of all the denominations produces results which are to be compared numerically with the results of the annual Lake Geneva Conference. Some of the greatest Christian leaders speak at this conference.

Methodists Are Sounding the Note of Warning

Since the last meeting of the Boards of Benevolence of the Methodist Episcopal church it has been apparent that something out of the ordinary would have to be done to bring Methodism up to its pledged obligation in connection with the Centenary. In a document called "Methodism's Future at Stake,"

Presbyterians Take Great Strides

PRESBYTERIANS seem to have seven league boots on these days. The reports recently issued from the office of the New Era Movement through Rev. Guy L. Morrill are very heartening, though there is strong appeal for more men in the ministry. Mr. Morrill says: "Each week last year nearly 2,000 persons united with the Presbyterian church on confession of faith, or 285 each day of the year. It is not improbable that the membership of the church will mount up to 1,825,000 by the time of the next General Assembly. The spirit of evangelism spreading through the church is also evidenced by the number of presbyteries carrying out the plan of the assembly's committee on evangelism. Next year seventeen presbyteries with 757 churches will use 24 full-time evangelists and 300 visiting ministers in soul-winning efforts. The membership of the churches on the foreign mission field exhibits the same cheering increases. In 1837 the communicants on the foreign field numbered 10, in 1907 there were 70,447, in 1917 there were 161,470, and in 1922 the native church members number 196,175. The total gifts to all causes in this year of financial stress amounted to more than $47,000,000. Of this amount over $32,000,000 was for congregational expenses which is $12,000,000 more than we were giving for this purpose three years ago. In the last three years the churches have raised and used for their own work $25,000,000 more than in the three preceding years. Much of this increase without doubt has gone into the salaries of ministers. Attention must still be given to this most important matter, until the Presbyterian ministry is put upon not only a living basis but an efficient basis of living. In contradiction of the assertion that the Presbyterian church does not need more ministers let these facts be considered. The foreign board was asking for 69 ordained men up to March 31, 1922, and at present has in sight only 16. The Presbyterian New Era mailing lists indicate that there are 2,018 vacant churches. In the Home Mission field 873 ministers serve 1540 churches. Nearly 40 per cent of our home mission pastors serve two or more churches, 17 per cent serve three fields and nearly 10 per cent served four fields or more last year." Most denominations would be a little boastful over receiving 120 ministers from other communions in a single year. The Presbyterians do not feel that way about it, but are a little worried. Of five hundred men of this sort received in recent years, it is shown that one-third of them had neither college nor seminary training. As the Presbyterian church has long stood for high standards of ministerial training, these figures are looked upon with alarm.

the following solemn words are spoken: "Never before in the history of the Methodist Episcopal church has its leadership been called upon to face a situation so grave or an opportunity so great as that presented to the Council of the Church Boards of Benevolence at its recent meeting in Chicago. From June 1, 1921, to June 1, 1922, there was a shrinkage in the payments of centenary subscriptions of approximately $2,000,000 over an already tragically declining income of the previous year. This serious diminishing of resources constitutes a direct blow at the heart of the missionary enterprises of Methodism. Already the crippling effects of loss in income are beginning to appear in the care of returned foreign missionaries who cannot be sent back to their fields for lack of funds."

Chicago Church Federation Issues Booklet on Publicity

The Chicago Church Federation will at an early date issue a booklet on "Cooperative Church Advertising." It is being compiled by an eminent lay expert in church publicity. This is one of the steps being taken in advance of the big publicity meeting in October to arouse interest. The pamphlet will be given considerable circulation in order to arouse church people to the duty of bringing religion to the attention of large numbers of people who would not otherwise be interested.

Forty Mission Study Groups in One Church

Not in all the bounds of Presbyterianism in this country can be found a church like Westport Avenue Presbyterian church of Kansas City for mission study. Forty groups are meeting for this purpose and the missionary offerings of the church last year were very close to $15,000. The pastor, Rev. George P. Baity, recently celebrated the 29th year of his pastorate in this church. He began with 46 members and there are now 1,500.

Dr. Taylor and the Self-Made Man

Someone has cynically said that you can tell the self-made man for he is always so awfully proud of his job. Dr. F. E. Taylor, the newly elected president of the Northern Baptist Convention denies that there is any such thing as a self-made man. In a recent sermon he said: "No one can honestly boast of being a self-made man. When you find a man who has made good boasting of having made himself what he is, don't you believe it. If he would know the truth, he is simply a part of all other men who have served him." Dr. Taylor will take July and August as vacation months and during his absence some eminent Baptists will preach for him.

Missionary Bishops Bring Cheering Tidings

The missionary bishops of the Methodist Episcopal church in a recent report brought cheering news of the extension of Methodism beyond the seas. In the Philippines there are 65,000 Methodist church members and 70 missionaries. A local ministry of a thousand men has been set to work, besides 1,000 native workers who are not preachers. The student Methodist church in Manila no longer seats the audiences. In the home mission field some equally splendid results have been achieved, and report is made of Maharry college, a medical school for negroes at Nashville, Tenn., which has an endowment of a million dollars. It is the largest medical school for the training of negroes in the world.

Church Record Book Goes Back a Hundred Years

The record of the Providence Baptist church of Christ near Princeton, Ind., has been kept for a hundred years in one large volume. The proceedings have often been in the form of excommunications. A brother was in jeopardy in 1825 for acting as a judge at a shooting match. The story also includes the record of the defection of eight members to a General Baptist church which was said to be "in disorder." The number of early members that received censure for drinking too much liquor is also interesting to modern readers. The old record book was brought out and many things read from it on the hundredth anniversary of the church recently.

Methodist Bishops Meet in Indianapolis

The Methodist bishops held a meeting in Indianapolis recently at which the bishops were appointed to preside over the various Methodist conferences of the country. The meetings are not open to the public but announcements are made of the main items of business. J. Henry Smythe of New York sought admission to the meeting that he might appeal to the bishops to lend their influence toward the change of the amusement clause of the denomination. He was not allowed to tell his story. Three bishops will be assigned to the task of keeping the Methodists up to their obligations in connection with the centenary movement. Of the $100,000,000 about $45,000,000 has been paid in up to date. Arrangements have been made for the bishops to meet in Baltimore November 14 to attend the unveiling of a statue to Francis Asbury, known as the first Methodist bishop of America. President Harding will be asked to attend.

What Religious People Talk About in Tennessee

Religious people talk about a wide variety of things in various sections of the country. While some are still debating the higher criticism and evolution, others are talking about the social application of the gospel and the coming of world peace. Down in Tennessee a group of church folk are all excited over the solemn question—Shall organs be used in the churches? Thousands of the conservative wing of Disciples deny, and the "progressive" wing of this conservative communion has sent for Rev. W. H. Book of Columbus, Ind., to debate the question with those who pronounce the use of an organ in worship a sin. Debating this subject is one of the specialties of Mr. Book. In Chicago recently Wilbur Glenn Voliva told four thousand people that the world was flat, for the Bible says so. The audience cheered this announcement to the echo.

Baptist Editor Retires to Private Life

Dr. Arthur W. Cleaves, editor of the denominationally owned organ, known as the Baptist, has resigned after two and a half years of service. He will spend the summer in the Maine woods. Since the paper came into being there have been at least six committees responsible for the conduct of it. This has meant the continual reshaping of policy. Before coming to the leadership of this paper Dr. Cleaves was a prominent New England pastor.

Baptists Undertake to Raise Ministerial Standards

One of the significant actions of the recent Northern Baptist Convention which was lost sight of in the keener interest of theological debate was a comprehensive resolution designed to raise the standards of education in the Baptist ministry. The state conventions are asked to pass resolutions that no man shall be ordained to the ministry who has not had a two year course of study which includes English, English Bible, biblical theology, Baptist principles and history, homiletics, modern missions and religious education. Nothing is said in the resolution about previous training. This is regarded as a radical advance step by its proponents which indicates the state of ministerial education in the past. The Ministers and Missionaries Benefit board is asked to administer its funds in the light of this recommendation. The next convention will be held in Washington next year the first week in June. It had been understood that the 1923 convention would go to Philadelphia and the 1925 convention to Seattle, but the convention at its last session voted that conventions should be held biennially. Just how soon the biennial convention plan will go into operation is not yet apparent.

Southern Presbyterians Report a Good Year

General Assembly reports of the Southern Presbyterian church are encouraging. The membership of the denomination is now 411,854, a gain of 14,796. The gifts to benevolence during the year were $5,006,000. This denomination is small, but has very high standards. Its ministers must be men with the regular college training and in addition three years of seminary work.

Organized Paganism in New York State

In the state of New York is another state almost entirely independent of the American government, the reservation of the Iroquois Indians. The spirit of this group is so strong that one may say there is organized paganism, resisting not only the inroads of missionaries, but all the arts and devices of modern life. Roads are built through the reservation only on condition that the white

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Well-Known Student Worker is Bereaved

Every college student of the middle-west knows A. J. Elliott, student secretary for the international committee of the Y. M. C. A. for the middle-west. He has for years been a fruitful worker among college students. The tidings of the recent death of Mrs. Elliott will elicit sympathy from a large circle. There is one daughter, about sixteen years of age. Father and daughter will spend some time in the west. Mrs. Elliott lived in Wilmette, a suburb of Chicago, and the interment took place at Kankakee, Ill.

Anti-Christian Movement Breaks Out in China

Fundamental religious changes are not accomplished in any country without times of reaction. In the university circles of China at the present time there is a movement of protest against Christianity and the organization of hostile groups. In a student manifesto coming from the Non-Christian Federation of National University in Peking is the following indictment: "Christianity is the public enemy of mankind, just as capitalism and imperialism are, since they have one thing in common, to exploit the weak countries. Realizing that China has long been an object of exploitation of the capitalistic and imperialistic countries of the world, Christianity is utilizing the opportunity to extend its influence. Christianity is the intelligence officer of the capitalists and the hireling of the imperialistic countries. Everything that may aid its spread Christianity is willing to utilize. If no effort is made to exterminate this evil in time, it is impossible to tell its dangers in the future. We who have long had a deep hatred of Christianity are unanimous in our opposition, and have just united to help similar organizations to exterminate this evil fiend until China gets rid of it."

Bishop Lawrence Will Head Money-Raising Campaign

The Episcopal Theological School at Cambridge is out for a million dollar endowment. Bishop Lawrence of Massachusetts has accepted the work of chairman of the committee that raises the fund. Though he is seventy-two years of age, he has opened a campaign that is characterized by great energy. No churchman in Massachusetts is so able a leader for this task as the bishop for he has been student, teacher and dean in the institution which he represents. After twenty-nine years as bishop of the diocese, he naturally knows better than anyone else where the large resources of his church are in New England. His ideal of ministerial education is stated in these words: "We do not

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Clergymen Ask for Mutual Recognition of Ministries

The Lambeth Conference declaration has taken root in Canada. Five Episcopalians and five Presbyterians of that country recently conferred on some practical steps to be taken, and finally agreed to petition their respective ecclesiastical superiors for a mutual recognition of the ministries of the two denominations. By the terms of this proposal, an Episcopal clergyman would be authorized to minister in a Presbyterian church while a Presbyterian clergyman would be free to minister in an Episcopal church on invitation. The ministers joining in the appeal live in the vicinity of Montreal. The petition has been forwarded to the Bishop of Montreal and to the Montreal presbytery. Nonconformist ministers are usually insistent that there shall be no negotiation which invalidates their ministry or casts a cloud on the ministry of their predecessors.

Catholics Will Build Great Shrine in Washington

Contracts are being let for a great Catholic shrine in Washington. The building will be in connection with the Catholic University, and will cost five million dollars. The present contracts are for the basement only which will seat 1600 persons and will contain fifteen altar chapels. The high altar is to be called "Our Lady of the Catacombs." This will be the contribution of the various Catholic women of the United States whose name is Mary. The virgin Mary is the patron saint of the church in the United States.

Working on Church Union in England

During March and April a group of nonconformists and established churchmen in England met to discuss the question of church union. A committee of thirteen under the presidency of the Archbishop of York brought in an exhaustive report on the theme. The Nature of the Church, The Nature of the Ministry and the Place of Creeds in a united church. The personnel of the committee was noteworthy. The Episcopal group included five bishops, besides Dr. Headlam and Dr. Walter Frere. In the nonconformist group was Rev. J. D. Jones, moderator of the Federal Council of the Evangelical Free Churches, Dr. Garvie, Dr. P. Carnegie Simpson and Dr. J. H. Shakespeare. Some of the statements in the committee report are quite startling when one remembers that they represent the sentiments of both groups. The distinction of a visible and an invisible church is worked out, and denominational churches are recognized as parts of the true church, though often faulty in life. The mark for recognizing the true church is the profession of faith in God incarnate in Christ, the observance of the two sacraments, an ideal of life protected by discipline and a ministry. The episcopate is accepted by the whole group without attaching any definition to it, as well as a council of presbyters. The two groups agree that the united church shall in a corporate capacity use the apostles' creed at baptism and the Nicene creed in liturgy, but the exact form of usage would be left to individual churches. It is expressly declared that these creeds are to be taken with considerable liberty of interpretation. The creeds are not to be regarded as a complete or final expression of the Christian faith. The men who sign the committee report do so as individuals, and the document is put out to influence thought in the various communions on the subject of Christian union. The men who sign are such foremost leaders that the statement of a plan of union can hardly fail to elicit a long-continued discussion among the Christian churches of England, and it might even lead to some attempt at organic unity.

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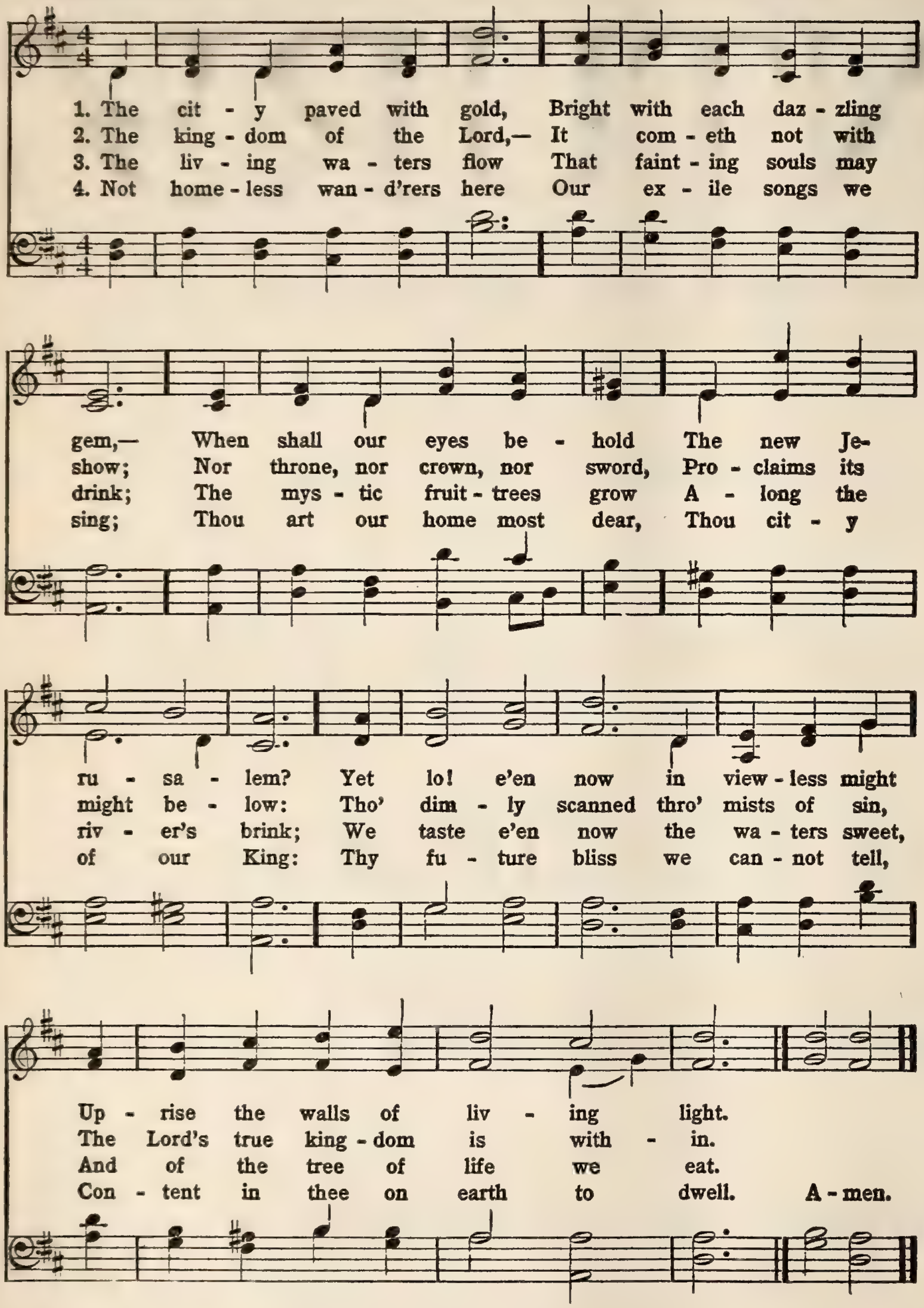
1. The cit - y paved with gold, Bright with each daz - zling
2. The king - dom of the Lord,— It com - eth not with
3. The liv - ing wa - ters flow That faint - ing souls may
4. Not home - less wan - d'rers here Our ex - ile songs we
gem,— When shall our eyes be - hold The new Je-
show; Nor throne, nor crown, nor sword, Pro - claims its
drink; The mys - tic fruit - trees grow A - long the
sing; Thou art our home most dear, Thou cit - y
ru - sa - lem? Yet lo! e'en now in view - less might
might be - low: Tho' dim - ly scanned thro' mists of sin,
riv - er's brink; We taste e'en now the wa - ters sweet,
of our King: Thy fu - ture bliss we can - not tell,
Up - rise the walls of liv - ing light.
The Lord's true king - dom is with - in.
And of the tree of life we eat.
Con - tent in thee on earth to dwell.
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Volume XXXIX CHICAGO, JULY 20, 1922 Number 29

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
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EDITORIAL

Denominations and Organizations Promoting Religion

FOR a concise and comprehensive view of the Christian forces of the United States, the new edition of the Year Book of the Churches, published for the Federal Council of Churches, is indispensable. It contains over four hundred pages of statistics and information so compressed as to be almost statistical. There is a reference list of presumably all the religious bodies in the United States, with the personnel of their general organizations, a list of their missionary, benevolent and educational enterprises and of their publications, a brief statement of the history, doctrine and polity of each body, and the latest available statistics. There is a directory of the Federal Council, with its commissions, committees, and affiliated and cooperating bodies; and a very complete directory of the undenominational or interdenominational organizations for social service and for the promotion of religion. About two hundred and fifty of these agencies are listed; a bewildering array of causes and specialized types of service, but less bewildering when viewed in such a conspectus giving the personnel and purposes of each and its relation to other and kindred organizations. An instructive contrast: One hundred and ninety-five denominations, mostly the heritage of our generation from earlier days, specializing upon the technicalities of doctrine and ceremony. Two hundred and fifty social service organizations, almost all the product of our own day, specializing upon the living problems of the present—peace, industry, temperance, purity, hygiene, education, play, citizenship. It would be a useful exercise to make an arrangement in parallel columns of some of the distinctive doctrines for the propagation of which denominations exist, and on the other hand the purposes for which these social agencies have been called into being. On the left we would put the propositions that "repentance is the fruit of justifying faith, not a ground of the sinner's pardon"; that "the washing of the saints' feet is an ordinance the perpetual observance of which is commanded by Christ"; that "the Holy Ghost proceeds from the Father alone." On the right we would place such objectives as "the promotion of the cause of peace among the nations"; "to develop character, good citizenship, initiative, and resourcefulness in boys"; "to investigate conditions underlying labor legislation"; "to provide employment for discharged prisoners"; "to improve conditions of living in the home"; to further "the protection of the home, the abolition of the liquor traffic, and the triumph of Christ's golden rule in custom and in law." Copies of the year book may be secured from either of the offices of the Federal Council of Churches, New York or Chicago.

Good Roads, Good Schools and Community Churches

CONSOLIDATED public schools have begun to appear in every state where hard roads have made the transportation problem easier. Twenty years ago the first consolidated school in Illinois was organized in a township in Winnebago county. Now many such schools may be found in the various states of the union, particularly where the good roads movement has caught on. Hard roads and the automobile are changing the entire structure of rural life, and people are no longer willing to have meager facilities in small communities. A whole township goes together for a good school. That is the very reason there are about a hundred community churches in the state of Iowa. Even in advance of good roads the people in many rural communities are insisting on the consolidation of the churches that there may be a resident minister, a larger neighborhood and a more efficient religious ministry. Meanwhile the religious leaders of many communions continue to rail against the community church. One week it is a southern Methodist bishop. Another week it is a Disciples state secretary. From time to time officials from most of the denominations join in, although it must be said that one rarely hears such sentiments from Congregational leaders. There is no provision for the recognition of community churches by the denominations except the community church be a thinly veiled denominational church set to win the unwary. This conservatism in the face of basic changes in the very structure of rural life in America illustrates well the density of the official ecclesiastical mind. The automobile is already ceasing to be a toy. People do not just ride. They go somewhere. In such families there is bound to come a revival of interest in church attendance, for the automobile makes a church ten miles away more accessible than the church used to be one mile away. In the new day we shall have rural churches still, but they will not be hopeless little affairs with a handful of the faithful. They will assume the dignity of town churches and be able to command an able ministry.

"Lord, Teach Us to Pray!"

DR. Alexander Whyte was the last of the great Puritan preachers, a prince of the pulpit of Scotland, and his volume of sermons on prayer, to which is prefixed an exquisite interpretative sketch of the preacher, is a treasure. Happily it is now obtainable in America, and it ought to be much in the hand of every man of the pulpit, not only for its insight into the many-sided life of prayer, but for its profound and moving power as an example of great preaching. At times startlingly dramatic, it is everywhere rich in gorgeous imaginative coloring, and insights that flash light into the deep places of life and death. There is something in this book that defies all analysis, something titanic, colossal, overwhelming, which makes ordinary preaching lie a long way below such heights—a sweep of vision, a grasp of reality, a grandeur of conception that fills the heart with wonder and awe. Dr. Whyte seemed utterly oblivious of the modern difficulties about prayer, perhaps because he was a man of importunate, victorious prayer. He did not argue about prayer; he prayed. Where there is so much that is sublime it is difficult to select, but the sermons on the prayer of our Lord in the garden, on the Costliness of Prayer, on the Geometry of Prayer, are memorable. Perhaps the fault of the book—if it be a fault—is that its visions and conquests soar so high above our critical, hesitating, baffled, and, alas, neglectful, modern life, that it seems to belong to another dimension of experience. It makes one wistful, at thought of the ranges of insight and experience to which one has not attained. Piety was his passion; the great saints were his familiars; he tore the world aside like a veil from the face of the soul. If one would know the secret of great preaching, it is revealed in this book as nowhere else, perhaps, in our generation.

The Daily Vacation Bible School Movement

IN the field of religious education the Daily Vacation Bible School is the distinctive feature of the present generation. The summer of 1901 witnessed the successful operation of four schools in mission churches of New York City. The movement reached other large cities of the east within a year or so, and in 1907 four schools were conducted in Chicago. This summer greater New York and suburbs is operating over 250 schools and Chicago has opened over 200 with an anticipated enrollment of over 30,000 boys and girls. The country at large will have more than 4,000 schools. The founder of the movement, Rev. Robert G. Bovelle, is promoting the work in China, where he reports that in Pekin alone there are 42 schools. The Daily Vacation Bible Schools open at the close of the public schools. Attendance is voluntary, not compulsory as in the public schools. On account of its varied and interesting program which runs the range of marches, drills, Bible stories, music, character stories, memory work and all kinds of hand and craft work activities, it wins with the children. The term is five or six weeks, two hours a day. As to number of sessions this is equal to half a year of Sunday school, and each session is twice as long. A well known leader in the field of religious education speaking of the moral and spiritual value of the movement refers to it as a great summer evangelistic campaign. A minister and church leader of national reputation speaks of the movement as the greatest development of the church in a generation. All of the first hour has a direct religious educational value, while the second hour is given more specially to recreational and hand work activities under the direction of trained Christian teachers. To a considerable extent there is an effort to correlate and harmonize the various elements of the daily program so that something of unity prevails regardless of the variety of activities.

Fighting Famine With Modern Methods

GASOLINE power must replace the horse power in the famine areas of Russia, for the horses are dead. The Quakers with the practicality which has so splendidly marked their efforts in all the famine areas of Europe have begun the use of modern methods in farming. Incidentally they may teach Russia some lessons which will be worth more than all the famine fund has cost. Three tractors are in use all season tearing up the ground for potatoes and millet in famine sections remote from the railway. The tractors never work for individuals but only for communes and social groups which work co-operatively, for only thus can a whole village be saved. The American machines run day and night and young Russians who never held a steering wheel before are learning to clean spark plugs and mend ignition wires. Late in July the fall plowing will begin and the sturdy machines will start on the long battle to conquer the famine of 1923. Of course three tractors make a pitifully small force with which to face the starvation of millions of people. But probably before these lines are in print more machines will be on the way to Russia. The vast oil fields of that land guarantee an abundant supply of fuel. Were the machines multiplied into the hundreds and set to work all through the famine areas, it would soon be possible to announce to the world that the job was done. The reorganization of Russia into anything like industrial normalcy is a long slow process and one that is the task of no other people save the Russians themselves. But the feeding of the hungry waits only on a few simple agricultural expedients. Most of Russia is agricultural and lacks only tools to extricate itself from its present terrible crisis.

Protestant Strategy in European Countries

FOR centuries Protestant activity has been virtually impossible in some European countries. In others the work has been stunted because of handicaps imposed by governments. In spite of these handicaps the Protestant faith has made some headway, and little preaching centers have been established in most of the cities of Europe. Following the war many ancient restrictions were removed. Now, for the first time the gospel may be preached freely by Protestants in many countries. The popular movements in the direction of Protestantism have been striking and encouraging. Meanwhile the Jesuit machinations in the capitals of Europe revive once more the sort of political maneuvering which made the religious history of Europe disgraceful. Unless the Protestant churches move quickly, the door will be closed again and no permanent gains for a free faith will be made. For an hour like this it is a pity that our American denominations such as the Baptists and Methodists persist in going it alone. Enough money is available, if it were directed by a central board of strategy to make effective every struggling Protestant church in Europe. In place of that, denominations which have never had churches in certain European countries now place denominational advantage above the interests of the indigenous Protestant group. Europe is not a foreign mission field. We do not need to send American workers over there in large numbers. What is needed is to develop the native resources in the several countries by grants of money and by reinforcement of leadership. Theological seminaries must be set on their feet. Churches must be erected. A literature must be created and widely circulated. Many countries in Europe that are now nominally Roman Catholic but really agnostic, would turn to the Protestant religion if it presented itself as an effective movement promising to meet adequately the religious needs of the people.

A Million Cans of Milk For Russian Children

MILLIONS of Russian children will die for the lack of milk this year. Even a good grain harvest will not help greatly for the animals are dead and children must have milk to grow normally. The American Committee for Relief of Russian Children confines its work to children. Its overhead expense is all provided for by other than the publicly subscribed funds. Every dollar given actually reaches Russia where it is distributed by Rev. George Stewart, a Presbyterian minister of New York and Mr. Frank Connes, interpreter of the supreme court of New York. This organization has set itself the goal of securing a million cans of milk for the Volga district at once. The children of Russia in the famine districts that do not die will be worse than dead if not properly fed. It is from this vast mass of underfed children that a mass of degenerates and defectives will be recruited to curse Russia during the next generation. The most recent figures from Russia show that with all the relief work being done there are still seven million people who are unprovided for. Capt. Paxton Hibben in Leslie's Weekly pictures the grewsomeness of the situation in these words: "I came upon a boy, stretched on the bare flagstones. He was dying, and as his breath came in little, hoarse gasps, his mother was taking the ragged clothing from him, very gently, to cover a half-naked little girl. And over on a step of the station a man sat, a boy a year and a half old tugging at his father's torn coat, and a baby of four months awkwardly stretched crosswise of the man's knees, sucking at a bit of watermelon rind. Every railroad station was like this. And at night, as our car lay in the railway yards, I could hear all night long the thin voices of the children saying over and over again: 'Uncle! Uncle, give me a little, tiny piece of bread—uncle!' I think I shall hear that all my life."

American Students in French Universities

THE efforts that were made by the officers of the American Expeditionary Force in France and Great Britain at the time the armistice was signed, to provide the boys in the service with some useful occupation pending their return to the United States, resulted in the opening of the doors of practically all British and French universities to the men of the A. E. F. on the most simple and easy terms. The consequence was that a great number of American boys availed themselves of this opportunity. Practically all of the British and French schools received into their ranks temporary groups ranging in number from one hundred up to more than one thousand. In France this movement was particularly notable. Very few of the boys in the A. E. F. had any large command of the French language. Most of them had picked up bits of French in camp life, but this defect was soon remedied by intensive courses in the French language, and lectures by interesting instructors on themes that offered the greatest promise of being understood by the American boys. In each one of these French universities, some of which were among the oldest in the world, an American dean was placed in charge of the students from the United States, and delivered courses to those groups on themes related to France and to civilization. In addition, professors, preachers and lecturers visited these universities and gave stimulating addresses to the A. E. F. men at work there. The result of this system has been a very interesting increase in the number of students at work in French universities. Before the war Americans usually went to German, Scottish or English universities, and for under-graduate work to the universities of Cambridge and Oxford under conditions made possible by the Rhodes Scholarship plan. At the present time there are practically no American students in the German universities, but in the French institutions there are many. Of course, the larger number of them are in the Sarbonne at Paris; but there are representatives of American scholarship in every one of the sixteen provincial French universities, and the American students represent forty-six states and one hundred and seventy-four American colleges and universities. The number has risen from sixty-one in 1919 to thirteen hundred and forty-eight in 1922. A little less than half of this number are women, most of whom are teachers of French. These facts give eloquent testimony to the friendly feelings of the American people toward France as the result of acquaintance made during and since the war.

Britain and Self-determination

RIGHTLY has it been asserted with insistence that this is the century of democracy. Self-determination has become the passion of all the nations. The example of a few determined sections of the world's population has become contagious, and now there are few portions of the world that have any intellectual contact with the moving centers of life where the idea of self-government has not attained dominance. Even the very small nationalities are sharers in the passion of the time. To them as well as to the rest certain great voices have come with the assurance of universal sympathy in their proper aspirations after independence. In some instances this ambition is cherished without due regard to the long and severe preparation that ought to precede the attainment of self-government. But in all such cases the good will of the progressive nations is with the aspirants.

The early and persistent leaders in this movement have been the nations of the Anglo-Saxon group. They were the first to perceive the immense importance and the astonishing possibilities of the principle. Prophetic spirits in Great Britain caught the suggestion from the moral leaders of Israel, the philosophers of Greece, the tribunes of Rome, the leaders of the free cities of the middle ages, and the founders of the universities. Most of all they inherited it from the barons who wrested the Great Charter from the hands of King John on the plain of Runnymede, the Roundheads who brought King Charles to the block at Whitehall, the Pilgrims who sailed away in the Speedwell and the Mayflower to find civil and religious liberty in a new world, and the fathers of the two civilizations of Jamestown and Plymouth Rock. They were inspired afresh by the audacity and success of the French Revolution, and in later days they have been interested and sympathetic witnesses of the silent social and industrial revolution in Italy, the work of Mazzini and the followers of his potent ideas.

In the men of the Anglo-Saxon races this passion for self government has been steady and growing. The American Revolution was only one of its many expressions. That was an outbreak of the irrepressible spirit within the family. It was both a bold affirmation of the idea by a young scion of the household, and a significant lesson taught the mother-nation by one of the children. The final victory of the Americans in that struggle was already forecast by the fact that the best of the British nation was on their side. The best of the statesmen of England sympathized with the struggling colonies. The best of the British people were of the same mind, or indifferent to the attempt to conquer the provincials. The best of the soldiers of Great Britain were never sent across the Atlantic for the same reason. The red-coated armies were made up mostly of mercenary soldiers hired from military speculators in central Europe. And if there had not been a wooden-headed foreign king on the throne, one who hardly knew the English language but gloried in his Hanovarian inheritance and traditions, there would never have been a war between the mother-land and the colonies. When that struggle was over, England had learned the lesson that her children were of the same self-determined type as her own home people, and would never submit to autocratic treatment.

That lesson has been the secret of the colonial policy of Great Britain from that day forward. She has secured for herself large spaces of the earth's domain only to impart to their peoples the master ideas of the modern time—democracy, education, national honor, and religion—and then has set them on the high road to independence and a place in the sun. The British race has its faults, of which it is very proud. Among them are self-assurance, egotism stubbornness, irascibility, and a certain incapacity for easy adjustment to new and disturbing ideas. On the othe hand it has marvelous ability to hold its ground, to carry out its objectives in spite of heavy opposition, and t suffer if need be for great causes. British people are no easily aroused to enthusiasm. But once they have taken a stand, they are sure to hold on.

It is these qualities in them and their children that have made possible the world's great democracies. The example of America became contagious in the family of the English-speaking nations. Canada, Australia, New Zealand South Africa, one by one demanded the same self-government that the United States had achieved. And slowly grudgingly, but surely Great Britain assented to the proposal. There were many British people who opposed bitterly the movement toward independence on the part o these colonies. But there was the progressive heart of the nation that was always true to its ancient passion fo liberty, for itself and all the children of the family. Almos without demonstration the widely separated nations of the Anglo-Saxon blood found themselves lifted from the estate of provinces to that of colonies, and from that o olonies to dominions, such as they are today. And those ominions are held to the mother country by no arbitrary ule of royal decree, but by the most tenuous and gossamer-ke thread of official relationship. So much is this the ase that on the outbreak of the great war Britain did not now that she could count on a pound of gold, a regiment f men or a sea-going transport from the dominions. It was only the response of free peoples to the call of the mother race that poured gold and men and ships into the ervice of the union jack.

There is no reason to doubt that the other portions of he British empire will achieve independence as rapidly s they are able to vindicate their right to it. It must be nderstood that there are strong sentiments within the English nation urging freedom for all dependencies with he same vehemence shown by the most energetic nationalsts in these dependent groups. On the other hand the elfish commercial spirit often operates, as it does in other portions of the world, to retard the process of political iberation. The movement resulting from these contendng forces, favorable and unfavorable, both within and without the nation, is slow, but on the whole steady and ndefeatable. This has been the history of most of the British provinces. Their varying degrees of self-government are the result of careful consideration of their capacities for democracy, and the gradual transfer of power into heir hands. This movement is never rapid enough to satisfy the more ardent patriots. On the other hand, it is always too rapid to save the conservative elements in the nation from serious misgiving and alarm. On the whole he result is progress. And England is the one nation in he world, with wide colonial experience, that has succeeded in mingling wise administration with progressive development of the program of independence.

At the present time the eyes of the world are fastened upon the three most conspicuous examples of British dependencies struggling with the problem of self-government. These are Egypt, India, and Ireland. Egypt is a notable example of wise and constructive administration. From a French regime which well-night drained the land of its resources, the valley of the Nile has become one of the rich lands of the south. British residents like Lord Cromer and Lord Kitchener, though mere advisors of the native government, and having no official position save that of English gentlemen residing in the land, were in reality the rulers of Egypt. The local authority in every district was not the provincial governor half as much as it was the English doctor and engineer. By processes of this sort the people were taught a measure of thrift and expert knowledge of agriculture, stock rearing and other vocations. They were also taught to prize self-government. A strong sentiment in favor of a native administration that should have something more than the shadow of power was inspired by the spectacle of a race as efficient and dominant as the British. At length that plan was organized into the proposals made by Lord Milner. By some both in Egypt and in England these proposals were deemed too radical; by some they were thought too conservative. They are at the present time being tried out. No one is quite sure that Egypt is prepared for self-government. It is probable that if the strong support which British influence extends to the new administration in Egypt were withdrawn, the entire fabric of popular government would collapse. Time alone can determine. But it may be set down with confidence that it is the British disposition to grant to Egypt a full measure of self-determination at the first moment practicable. This, as in all cases, will be a compromise between radical and conservative opinion. But it will reach the desired end in due time.

Even more interesting, and much more in the public eye is the problem presented by India. There the situation is far more complex, and to that extent more tense. Half a hundred races, with as many dialects and widely varying religions offer a riddle which not the most acute intellects of Great Britain or India have been able to solve. Radical nationalists like Tagore and Gandhi insist that the many and diverse peoples of the great peninsulas are capable of self-government. Others as deeply interested in the welfare of the land affirm with confidence that the withdrawal of British control would precipitate intertribal strife which would undo the advance made during the past century. Here again it is not alone Indian opinion which demands independence and denounces the slowness of the government in affording self-determination to the widely scattered races of the great colonial empire. It is radical English opinion which is pushing for the complete emancipation of the land from British domination. Soon or late that will come. Nothing would be more disastrous than to have it come too rapidly. The best method seems to be to allow the Indian peoples the fullest measure of participation in the government. If in due time they disclose the same qualities of leadership in administrative work that they have manifested in literature and education, it will be proof that the time of the full realization of their national aspiration is at hand.

Of Ireland it is difficult to speak in this depressing hour. The plan that appeared to be on the point of consummation for a real democracy, as free and honorable as the estate of the great dominions of the empire, seems to have met a strange and baffling defeat at the moment when it was meeting approval by the electorate of that much harried land. The obstinate and incorrigible folly of a few self-appointed leaders like de Valera seems to have set back the clock for years. Perhaps the defeat of free government in Ireland by its own misguided agitators is but for a time. Constructive spirits like Griffith and Collins deserve the full confidence of all right-minded Irish people in all the lands, and the sympathy of progressive people of every race. It is incredible that Ireland should continue indefinitely to defeat the program for its own just and honorable inclusion in the family of free and self-governing nations. All that stands in the way of the realization of this hope is the rule-or-ruin policy of the bitter-enders. Great Britain will give to Ireland, as to the rest of her colonies and dependencies, the opportunities for self-realization at the moment when they can be appreciated and utilized. The movement for self-government in Ireland and in every other part of the world is undefeatable. And its surest guarantor and promotor is the history and spirit of the British empire.

The Objectives of Evangelism

IT is rightly assumed that a part of the program of Christianity is the service of evangelism. The Master went about calling men to himself and the work of the new social order he was inaugurating. In one of the most dramatic moments of his life he laid his hand on the great evangelistic message of the Prophet of the Exile and insisted that in his proclamation of the good tidings that ancient oracle had found realization. He sent his disciples out to invite men into the new fellowship. The men who became the interpreters of his ideals to the world made much of the call of others to his enterprise. And in the entire history of the church evangelism has had a notable place.

At the present time Christian leaders in all the churches are announcing the fact that the spirit of evangelism is prevalent and growing. This is counted as one of the favorable signs of the times. For such a movement there has been long and anxious waiting. It may be that the tokens of the present moment are really significant. Certainly there has been a more noticeable effort to win the attention of non-Christian people to the gospel during the past two years than in any recent period. A further note of hopefulness is found in the quiet and congregational character of the endeavor, rather than through campaigns and spasms of revivalistic energy. The day of the big meeting seems happily passing. It appears to have come to the attention of serious minded Christian people that an evangelistic "drive" in a community is as illogical and abortive as would be an educational spasm, in which some vocal persuader with the vocabulary of academic enthusiasm were to undertake to educate all the youth of the town in a series of daily or nightly exhortations.

It is a relief to find that evangelism which has so long suffered from the auctioneer method is quieting itself to serious and worthful appeals to men and women capable of estimating at their true values the factors of the Christian life. The income of young life into the churches from the families and the Sunday schools is healthy and natural. The tactics of the professional evangelist in the churches themselves are usually of a character to hinder rather than to promote the growth of the spirit of genuine Christianity. But in the Sunday schools such performances are so at variance with every principle of sound religious education that few self-respecting pastors will longer tolerate them. The evangelism that wins anything more than a transient and superficial success is that of the pervasive, pastoral, teaching order, that uses all seasons, and issues in the regular and orderly reception of young and old alike into Christian fellowship as a step toward more effective Christian service.

Insofar as that kind of evangelism can be promoted by denominational effort, by concerted community plans, by the encouragement and direction of church federations and councils of churches, or by the more widely extended ministries of the Federal Council of Churches, through its commission on evangelism, admirable results can be achieved. Indeed the reports of the past two years are encouraging as pointing to an era of sanity and efficiency in the evangelism of the Protestant churches. For it indicates a growing conviction on the part of Christian leaders that the serious business of the church is not evangelism, but the realization of the ideals of Jesus in human life. In the past it has been too much the effort of the denominations and the individual churches to promote evangelistic effort for purposes of self-interest. It is a pleasing euphemism to describe the efforts made to win converts as the "extension of the kingdom," or the "conversion of souls to Christ." In reality the chief objective of most of the evangelistic campaigns of the past has been to augment the membership of the churches, and thus serve the very practical institutional end of visible and financial success.

The only plausible appeal that can be made to people to unite with the churches is in the interest of the great objectives of the kingdom of God in the world. The usual type of evangelism is too transparently self-interested to win the enthusiastic enlistment of men and women who want to invest their lives in really great enterprises. When the church appeals to people to come into her membership because they ought to desire to save their souls, or to become a part of a church organization, the appeal is too shallow and unconvincing to get the best members of the community interested. But when strong personalities are made aware of the tremendous opportunity those who have the mind of Christ are afforded for the attainment of the ideals to which he directed them, the appeal is not usually in vain.

It is the age-long mistake of the churches that they have set their own success in the place of the true objectives which give them their only excuse for existence. Christian history is marred at a score of critical points by the fatal mistake of making the church an end whose success was to be promoted, rather than an instrument for the accomplishment of worthy purposes. Whenever that opinion prevails, it will be only the weak, the conventional, the conforming who will take the church seriously. An evangelism that aims at bringing people into the visible body of believers as its first and really important enterprise will always fail to make upon thoughtful people the impression of being worth their regard. Why should a church federation have a committee on evangelism? There are several answers. One is that the promotion of evangelistic effort in any manner possible is the most important work that can be undertaken by such an organization. We believe this to be wholly a mistake. There is value in the furthering of a sane, systematic and cooperative type of congregational and pastoral evangelism in every community. And this we believe can be greatly furthered by such direction.

Again, people who are aware that there is a more important field of Christian service than that of merely getting people into the churches, are led to acquiesce in a program of evangelism, even of the cruder sort, by the feeling that many people want it, and want nothing else; and perhaps behind the smoke-screen of some sort of evangelistic effort an opportunity may be found for some of those forms of practical Christian service, like religious education, community welfare, the relief of wrongs, the purging of public morals, the promotion of religious neighborliness, and other plans which are implicit in Jesus' program for any community.

The church and the Sunday school will have to be rescued from the habit of making them the stage for the exploitation of the ordinary forms of evangelistic effort. As long as they suffer under this incubus they can never reach the standard of efficiency of which they are capable. And the same unwise propaganda lies in wait to pounce upon every other organization that shows any degree of vitality. The Daily Vacation Bible School is the latest of these admirable forms of Christian activity to be threatened with an inundation of revivalistic zeal. There are eager propagandists of the evangelistic method who are pushing hard against the doors of such agencies of religious instruction, bent upon subverting them to their unscientific and medieval program.

The sort of evangelism that will prove really effective is the direct appeal to men and women, not to join the church, but to undertake the activities that can alone give the churches reason for existence. Why ask people to join the church, and then after they have learned to work in the harness of congregational and denominational loyalty, slowly and timidly inform them that there is something further to be done in the form of social service, adjustment of unsocial industrial conditions, salvation of the wastage of human life through the evils that afflict the world? Why not call them directly to these great objectives which were the theme of Jesus' thought and concern? Then there would be no possibility of keeping them out of the churches which held out to them such a platform of service.

The new and effective evangelism calls men and women to the great adventure of working at Christ's program. And the appeal of the church, not for its own sake, but for the sake of its supreme purpose, will not be in vain.

The Circus

A Parable of Safed the Sage

THE daughter of Keturah spake unto me, saying, There is a Circus in town. Wouldest thou like to borrow my two children tomorrow?

And I said, Nay, but I will borrow them today.

So we went to the Great Show.

Now, in my youth the Price of Admission was the half of a shekel for an adult and the fourth part of a shekel for a child. But now it is much more than that. But in my youth I did not always have the fourth part of a shekel, but I was always among those present. And Elephants are great consumers of water.

Now we went, I and the children. And there were Three Rings and Two Platforms. And there never was a time when a Spectator might watch any one feat without feeling that he was missing something better.

Now, as nearly as I can remember, the modern show hath much more skillful feats than the shows of my boyhood; for I saw wonderful stunts. But I think the Modern Show is based upon an error in Psychology; for it showeth more than can be seen or remembered.

And both in a Show and in a Sermon the Art consisteth largely in Knowing what to Leave Out.

And when we were home, and the children were tired out, and I was weary also, I sought to learn what had interested them. And the great confusing feats had not impressed them. But they had seen a Trick Dog, and an Educated Horse, and a Pony named Topsy, which they knew was the name of the pony their mother had owned when she was a little girl.

And the elephants, of which there were twenty-three, had not impressed them greatly; whereas a show with one elephant had been great in my boyhood. But they were impressed by the Hippo, as they called him. And they said, He looked like a Potato. Now, no grown person would have been clever enough to think of that; but as he lay there with two eyes in the small end of him, it was exactly what he looked like. And they noted the One Hippopotamus, and not the twenty-three elephants.

To Our Subscribers

It requires two weeks to make a change of address. It is necessary that our wrappers be addressed a full week ahead, and time is required to handle accurately the large volume of requests for change that come to us at this season of the year. Unless your vacation period is somewhat extended, we advise that you leave a few one-cent stamps with your postmaster or postman, and ask to have your Christian Century forwarded to you. You thus avoid the risk of missing a copy both at the beginning and at the end of your vacation.

We desire that our readers shall not miss a single issue, and while we will gladly make any change of address requested, we are sure the risk of irregularity is greatly reduced by the plan we suggest.

Experience proves that it is highly unsatisfactory to handle a *change* and a *change back* in one order. Our subscribers on vacation will therefore please take note that in their own interest we are disregarding all deferred "change back" orders and will wait for specific instructions at the time the subscriber wishes the "change back" to be made.

Two good rules to remember:

1) One change at a time;
2) Give present as well as new address.

THE CHRISTIAN CENTURY PRESS.

The Outlook for the Disciples of Christ

By Winfred Ernest Garrison

THE Disciples of Christ are the most considerable religious body that has originated on American soil. Those of us who were born in this family of faith and who adhere to its fellowship enjoy the belief that the movement is in many respects typically American—exhibiting perhaps the defects of its qualities, but at all events strongly American in its spirit and temper. Originating in western Pennsylvania a century ago, moving westward with the current of migration, it has gained and held its strength in the middle west. The east, in general, knows it not. It is a stranger in New York and Boston. But the Mississippi Valley knows it. It built itself into the growing structure of the social and religious life of the states of the old northwest; it was with the pioneers in Kentucky and Missouri; it helped to lay the foundations in Kansas and Oklahoma. It is neither a criticism nor a confession to say that its followers are for the most part a rural and small-town people. Uncle Sam himself, it will be recalled, is not exactly an urban figure. If one analyzes this claim to Americanism, the following specific qualities of this group seem to justify it.

DEMOCRATIC CHARACTERISTICS

It has from the start been strongly democratic and individualistic. There was too much Scotch-Irish stock in it to permit it to be otherwise. A favorite text is, "Call no man master." Its earliest promoters protested against "clerical domination." It was long before one of their ministers dared to wear the title "D.D." They refused to be called "Campbellites." Even in the prime of his power and influence, the words of Alexander Campbell were often challenged by those who, in a general way, might be considered his followers. His opinions bound nobody. It may be said of them, as it has been said of the Baptists, that their democracy sometimes takes disorderly and inefficient forms. Perhaps it does. So does American political democracy. I am not saying that the Disciples have been the perfect embodiment of efficiency or of the spirit of democracy, but that they are strikingly democratic in the characteristic American way. Because of this, they have often been the prey of demagogues and they have perhaps been unduly influenced by catch-words and mottoes. They have sometimes been suspicious of their best leadership and especially resentful of any apparent assumption of superiority. While theoretically committed to education, they have been not over-cordial to those who had too much of it. They are impatient of theorists and theories, distrustful of the critical mind, disinclined to the scrutiny of their presuppositions, and disposed to rely upon the judgment of the plain citizen as against the expert. If the right of private judgment is central to Protestantism, they may claim to be typically Protestant as well as typically American.

The Disciples have sought to reconcile liberty with union believing them to be one and inseparable, now and forever This antinomy presents problems, some of them still unsolved, but every element among the Disciples firmly believes that these two principles can and must be combined in the church of the future.

They have been a practical-minded, common-sense, unmystical people, loving to believe that their faith rested upon demonstrable certainties and objective facts which anyone could apprehend if he only would, and presenting a definite program of action which anyone could follow Christian faith, they have said, like any other kind of faith is simple belief of facts upon adequate testimony. Repentance is the turning away from one's actual evil ways not sorrow for a general state of sin as a theological concept. Baptism is a specific act of obedience. The entire process of becoming a Christian is as clear-cut and definite as the procedure by which an alien becomes a citizen Because it is all so simple and obvious, they have been perfectly sure they were right, equally sure that others were wrong, and correspondingly positive in utterance. They have had little patience with the dreamy, the misty, the transcendental, or with any conception of religion which could not be expressed in the common meaning of plain words and compacted into a formula.

They have been lovers of simplicity—a simple creed the "simple gospel," a plain form of worship. For a long time there was a decided feeling of opposition to the building of "fine meeting-houses." They feel about clerica vestments as the average mid-western American feels about the gold-laced coat and the satin knee-breeches of diplomatic court costume; and their attitude toward ritualism is that of a plain citizen toward the formal etiquette of a throne room. They are partly annoyed and not a little amused by it. They are a hearty, vigorous, friendly and direct people, with a certain scorn for theological subtleties and bu little interest in the delicate nuances of style or opinion They may occasionally split their infinitives, but they seldom split hairs.

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In so far then as the Disciples do constitute a characteristically American group, their contribution to the religiou life of this country and their present outlook must be a matter of some interest to others besides themselves especially since they are far past the point where they began to count their members by that favorite American numeral, a million. The fact, too, that their history and principles are not widely known may justify a brief statement which will go below the superficial description of their characteristics as an actual group.

A conviction of the unchristian nature of the bitter denominational rivalries of the time and of the inefficiency of a divided church as an instrument for saving men, furnished the impulse for those religious stirrings, early in the nineteenth century, which issued in the formation of the body known as the Disciples of Christ. Thomas Campbell, a minister in the Seceder Presbyterian church, emigrated from his parish at Ahorey, Ireland, to western Pennsylvania in 1807. On account of resistance to his efforts to unite the various branches of the Presbyterian church in that region, he had already broken with the authorities of his church, organized the "Christian Association of Washington (Pennsylvania)" and was putting into print a "Declaration and Address" proclaiming the principles of union, when he was joined by his son, Alexander, who had spent a year in the University of Glasgow, where, through the influence of Greville Ewing and the Haldanes and by his own independent study of Scriptures, his allegiance to the Seceder organization had been considerably shaken.

Father and son joined heartily in a movement which was motived, first of all, by an ardent evangelical desire to redeem and enrich the lives of men by the gospel of Christ; second, by the conviction that only a united church could accomplish that end and could be in harmony with the will of Christ; third, by the principle that the basis of union must be the essential and imperishable religion of Jesus, centering in personal loyalty to him, rather than any complete formulation of doctrines however correct. It was their conviction that all human and speculative opinions should be eliminated from the test of fellowship, and that Christian men in their thinking and the church in its organization and activity must be free from every sort of overhead tyranny and especially from "clerical domination."

THE ANCIENT ORDER

In working out these principles, the Campbells laid renewed emphasis upon the classic Protestant attitude to the Bible, and adopted as a presupposition the then current conception of biblical authority. Their escape from the complexities of creedal and speculative theology lay through a return to the phraseology of the New Testament, and the adoption of Peter's confession, "Thou art the Christ, the son of the living God," as the sole creed and test of faith. Their specific effort soon took the form of an attempt to "restore the ancient order of things," that is, the faith, ordinances, and life of the church of the apostolic age as it is described in the New Testament. After the movement was under way, its leaders became convinced that the baptism of the New Testament was immersion. The adoption of this practice brought them into relation with the Baptists, with whom they remained in fellowship until about 1830. When the separation occurred, in some places by the action of the Baptist churches and associations in casting out the "reformers," and in others by the action of the "reformers" in leaving or dissolving the associations, the new body came into existence with a considerable group of adherents, most of whom had been Baptists.

A great and effective stimulus to evangelism came from the adoption of a simple "ordo salutis"—faith, repentance and baptism—a program which gave the seeker after salvation something definite to believe and something specific to do. An important accession of strength, together with a re-emphasis upon the right of individual liberty of opinion, came from union with a movement led by Barton W. Stone, under whom an important group, chiefly in Kentucky and Ohio, had come from the Presbyterian church by a different route to the same essential position.

By reason of the breadth of its fundamental principles and the absence of any official theology, the movement lends itself to freedom and progress. While it is true that the leaders of the first generation developed a very definite theology which has been held by a large proportion of their followers, this is no essential part of the movement. It has never been codified or enacted; it never has been and, without radical changes in the structure and ideals of the group, it never can be enforced.

TWO BASIC ASSUMPTIONS

In giving form and definite content to this fundamental motive to seek unity upon a basis of the simple and essential gospel conceived in terms of personal loyalty to Jesus as Lord and Master, Mr. Campbell and his associates adopted with new emphasis two then current assumptions: first, the principle of the normative character of the faith and practice of the apostolic church; and secondly, the conception of the Bible as an inerrant record from which, by a simple process of exegesis, the content of that faith and practice could with certainty be ascertained. The first of these had occupied but small place in the thought and program of the churches through the eighteenth century and the first part of the nineteenth, but it was nowhere denied. It had, in isolated instances, been strongly asserted. The second was a re-affirmation of the formal principle of the Protestant reformation. This principle of biblical authority was greatly clarified by these nineteenth century "reformers" by applying to the Bible the distinction between the successive dispensations of divine grace—the Adamic, the Mosaic, and the Christian—so that the New Testament alone became the lawbook for Christians. Mr. Campbell, who had in him the making of a higher critic, was insistent that the student of the Bible must ask when, by whom, and to whom a passage was written before taking it as the will of God for this age. The basis of unity was further immensely simplified by discovering that, by the testimony of the New Testament, the requirements for admission to the apostolic church were simply faith in Jesus Christ as the son of God, repentance, and baptism. It was therefore not necessary to come to the agreement upon a complete biblical theology, or even a complete New Testament theology.

These two assumptions, together with the underlying view of religious authority as something external, absolute and unchangeable, a revelation of the will of God conceived as existing outside of the universe and independent of it, completely dominated the religious thinking of the early part of the nineteenth century. As a matter of course they also dominated the thinking of the Disciples in the period in which they were developing the type of doctrine and the system of religious thought which has been prevalent among them for the greater part of a century. In any consideration of the future of the Disciples it is of primary importance to distinguish between those things which constitute their motives and principles, and those opinions and interpretations which were developed on the basis of current presuppositions, and which were determined largely by the temperament of the leaders, their Lockian philosophy and their reaction against certain common abuses.

Let us say again, then, that the essential motive of the Disciples of Christ in the inception of their movement was to restore the simplicity and purity of the gospel of Jesus and to unite the church in loyalty to him, troubling no man's conscience and trammeling no man's liberty with man-made creeds and human opinions. To that program the Disciples are trying to stand fast. But the working out of that program in our time may conceivably take either one of two directions: First, for those who hold strict views of biblical authority and who hold that "revelation does not need to be interpreted" (the recent words of a prominent minister), this program will mean the maintenance of a definite doctrinal statement, a "divine plan of salvation" with its ordinances and procedure, and a scheme of church organization, all conceived as God-given, unchangeable, final, revealed and known beyond the possibility of a mistake or a reasonable difference of opinion. This is the "restoration of a particular ecclesiastical order" of which Mr. Campbell spoke hopefully. Or, in contrast with this, it may mean, secondly, an effort to emphasize the leadership and lordship of Jesus, to maintain constantly an open and inquiring mind, seeking to find what are the central principles of his religion, using such means of knowledge as are at our disposal whether they are perfect or not, to disencumber these of the accumulations which cramp and hinder them, and to put them to work in the world functioning for our day rather than perpetuating the accretions of the past, realizing meanwhile that our interpretations and applications of the religion of Jesus are not necessarily inerrant and that one must be ready to maintain a vital fellowship with those whose loyalty to him leads them to quite other opinions and practices.

PRIMITIVE CHRISTIANITY

Under the first alternative, the maintenance of the unity of the Disciples themselves, not to mention their contribution toward the unification of the whole church, would be conditioned upon securing unanimous agreement upon three matters: that primitive Christianity had an organization, a formulation of faith, and a set of ordinances definitely intended to be authoritative, permanent ,and universal; that the New Testament gives an account of these so authentic and dependable (not to say inerrant) and so unmistakably clear that we can have indisputable knowledge of them; and that a certain "particular ecclesiastical order" is the one taught in the New Testament. Under the second alternative there is room for diversities of opinion about the whole range of questions of doctrinal formulation, ecclesiastical organization, ordinances, and all the rest of the technique of the religious life, together with unbroken fellowship in doing the work for which Jesus lived among men.

FACING SHARP ISSUE

The Disciples of Christ have come squarely up against these alternatives. They need not divide, and I for one most earnestly hope that they will not. But only the blind can fail to see, and only the dumb can refuse to say, that there is a wide diversity of judgment among them as to what are the major interests of the kingdom of God and what is the unifying and motivating purpose of the church in this day. There are those, in large numbers, whose interest is primarily antiquarian, the apotheosis of a "particular ecclesiasticial order." Of course, they believe in righteousness and justice and brotherhood; they want to see society redeemed as well as individual men saved; but the first essential for all this, as they see it, is the proclamation of "our distinctive plea," meaning by that phrase that "particular ecclesiastical order" which they believe was exhibited in the church of the apostolic age. The acceptance of that order they consider essential to loyalty to Christ and to fellowship in his church. And there are those, in numbers perhaps not so large but rapidly increasing, who are unwilling to identify the religion of Jesus with any "particular ecclesiastical order" or to limit their fellowship to those who are in agreement with them upon these matters of doctrine, ordinance and organization. They also believe in righteousness, justice, and brotherhood, and in the application of the principles of Jesus to the individual and social life of men; and they insist that in claiming for themselves and granting to others the widest freedom of inquiry in all historical, critical and social questions, and in claiming fellowship with all others who are seeking to practice and promote the religion of Jesus, they are not only in harmony with the spirit and teaching of the master but also loyal to the true fundamental principles of this religious movement. These specific doctrines and practices which have been generally current among the Disciples—for instance, a theory about the authoritativeness of the Bible, an opinion of the priority of faith to repentance, a certain psychology of conversion, a belief as to the design of baptism, etc.—are merely incidental, growing not out of the great inspiring motive of the movement, but out of local and temporary influences and therefore subject to change and open to free investigation, dissent and variation without disturbing the essential bond of unity.

The Disciples are not unique in having within their fold representatives of these two types of mind and temperament. The question is, Can they continue to live together? It is encouraging, though not decisive, to note that they always have lived together, for from the earliest days these two types have been in evidence. A long series of episodes in the history of the Disciples have exhibited the tension between the legalistic or strict-construction type of mind and the liberal or progressive type. The legalists said, No unimmersed person is a Christian. Mr. Campbell, whose heart always had leanings toward liberalism though his views on authority were strict, said: "I do not substitute obedience to one commandment for universal or even general obedience. Should I see a sectarian Baptist (sic) or pedobaptist more spiritually-minded, more generally conformed to the requisitions of the Messiah, than one who precisely acquiesces with me in the theory and practice of immersion as I teach, doubtless the former rather than the latter would have my cordial approbation and love as a Christian. It is the image of Christ the Christian looks for and loves. . . . There is no occasion for making immersion absolutely essential to a Christian." There are probably few of any Disciples now alive who would deny the name of Christian to all unimmersed persons.

Later the issue of open or close communion arose. The argument—like most arguments on religion—ended in a draw, but the more liberal practice prevailed and has been universal for half a century. The modern inter-denominational cooperative movements came into existence. Against some internal opposition—not serious in this case—the Disciples entered heartily into the Christian Endeavor movement. Church federation aroused more alarm and opposition, and the decision in favor of it is not yet unanimous, but the Disciples have taken their part, not without credit, in the federation movement. The practice of inter-denominational comity in mission fields even yet encounters out-spoken opposition, and very naturally and logically. If "our distinctive plea" is identical with the gospel and if every item of it is an indispensable part of the gospel, then an agreement to leave certain regions to the ministrations of the Methodists and Presbyterians and others must mean leaving the inhabitants of that territory without the gospel, that is, without the complete gospel. Truly a weighty responsibility. (Note that it is never a question of whether the heathen cannot be saved without "our plea." Nobody says that they won't be—though how can they be, if "our plea" is the gospel, and the gospel is the power of God unto salvation? The question about the salvation of the heathen is usually parried by replying that the real question is whether we can be saved if we do not give the whole gospel to the whole world.) Well, it is a good argument. In fact, there is no answer to it—if "our plea" for a particular ecclesiastical order is the gospel.

PASSION FOR UNITY

But the Disciples have, on the whole, gone into all of these cooperative movements, from Christian-Endeavor to missionary comity, with a good deal of heartiness. Whatever may be the apparent logic of their doctrinal positions, they are naturally, constitutionally, instinctively—and some of them illogically—cooperative. They have preached union from their earliest days, which were the days when not many good words were being said for it. They have had a program for union which they thought the world might reasonably be asked to accept. The world has not yet accepted it with unanimity, but Disciples of all shades of thought and all types of temperament are agreed that the union of Christians is both desirable and practicable. Perhaps the implication of the doctrine of baptism found in most of their older literature is that the unimmersed are unregenerate, and therefore presumably are not Christians,—in spite of Mr. Campbell's generous words. But the implication of their appeal for the union of Christians, which lies much closer to the heart of their motive, is that unimmersed believers are Christians; and this commits them to approval of every form of "denominational disarmament" and participation in every enterprise which manifests so much of unity as now exists and looks toward a fuller realization of the master's prayer "that they all may be one."

II.

In announcing this series of articles on the Future of the Denominations, the editor indicated four questions upon which the writers would endeavor to furnish information. It may perhaps give me a sense of assurance that this article covers the desired ground if I repeat these questions and attempt to answer them as definitely as I can. The discriminating reader can doubtless distinguish between the statements of fact and the expressions of opinion.

Is the denomination still characterized by its original genius and significance, or have its distinctive ideas and aims passed over into the common possession of the Christion community?

The original genius and animating motive of the Disciples' movement—which was, as I interpret it, the reunion of the church upon the basis of simple and essential Christianity, or, in Alexander Campbell's phrase, "to make the doors of the church as wide as the gates of heaven"—is still the central and controlling principle with a majority of Disciples. But any movement in its formative and unpopular period makes its strongest appeal to a certain type of mind, and these like-minded persons tend to develop a common type of doctrine. So, while the Disciples have been earnestly desiring to discard all "human opinions" as tests of fellowship, they have inevitably developed a set of opinions of their own which, in general, they have not recognized as human opinions but have thought of as absolute and divine truths, some of which they have made tests of fellowship, and others of which many have made tests of "soundness." The natural history of this process by which opinion acquires the sanctity of revelation, Harnack expounds and illustrates in seven volumes in his History of Dogma. I am speaking now of the attitude of the strict-constructionists, whose voices are usually loud in denominational councils. The rise of the newer biblical scholarship and the increased contact with modern educational influences have been accompanied by a large measure of increase in emphasis upon the original motive and demand for the original liberty.

It is happily true that what I have called the animating motive of the Disciples from the beginning has become in large measure the common possession of all Christians. So much is this a matter of common knowledge that those who have not known the Disciples, and perhaps some who have known them, may smile at the suggestion that this now popular idea owes something to their advocacy. This merely shows what a change has come over the spirit of American Protestantism in the last hundred years. Yesterday I worshipped in one of the larger Presbyterian churches in Chicago. On the cover of the calendar was this statement: "The gates of this church are as broad as the gates of heaven; the sole requirement for admission is an honest confession of Jesus Christ as Lord and Master." This is not the Presbyterianism of 1810, which rejected Thomas Campbell for holding that "some opinions taught in our confession of faith are not founded in the Bible." Whether the Disciples deserve much or little credit for the diminished emphasis upon conformity to creed, is of slight importance, but it is worth observing that men who love liberty and seek after the unity of all the followers of Jesus, if they find themselves in this fellowship, have reason to feel that its essential history and deepest motives justify their position.

How do the issues define themselves with respect to modern theology and the new social vision? At what peculiarly sensitive spots does modernism clash with tradition?

AUTHORITY AND SPIRIT

It has already been sufficiently indicated that there is among the Disciples the same difference of emphasis and presentation which everywhere exists between those who consider religion as essentially obedience to a revealed law of God and those who conceive of it in more flexible and less authoritarian terms; between those who define Christianity as a precise system of "facts to be believed, commands to be obeyed, and promises to be enjoyed," and those who think of it in terms of the appreciation of those spiritual values which Jesus has helped men to see and the embodiment of these values in the inter-related lives of men. It is the contrast—in Sabatier's familiar words—between a religion of authority and the religion of the spirit. When underlying principles are being thought out, as at the recent congress at Columbus, the conception of religious authority becomes one of the "peculiarly sensitive spots."

Since the traditional Protestant attitude has localized the ultimate authority in the Bible, the nature of biblical authority is a sensitive spot. Still more specifically, the questions of biblical criticism are sensitive spots whenever they happen to be raised in any definite way. The preacher or teacher who assumes or asserts the non-Mosaic authorship of the pentateuch, or that the fifty-third chapter of Isaiah was produced during the exile, or that the book of Daniel is a Jewish apocalypse of the second century before Christ, or that Jonah is a work of religious fiction, or that the author of the fourth gospel was other than the Apostle John, is not only very likely to be promptly called upon to defend his position (as it is right enough that he should be) but is still more likely to be looked upon by many as not "true to the Book" without having a chance to defend his position.

Perhaps the most sensitive spot of all just at present is the issue of "open membership"—that is, the question of admitting unimmersed Christians to membership in Disciples churches. It has become a live issue because of the assertion that some of their missionaries in foreign fields have virtually received the unimmersed into those Christian groups which, though unorganized or but informally organized, they frequently speak of as their churches. At the International Convention, held at Winona Lake last August, the action of the missionaries was approved by an overwhelming majority. This by no means indicated a general sentiment in favor of open membership, for if the general adoption of that policy by the churches had been submitted to a vote—as it cannot be without a usurpation of ecclesiastical authority which the Disciples will never permit to any convention—the majority would doubtless have been equally overwhelmingly on the other side.

OPEN MEMBERSHIP

Any discussion of the merits of the question would be out of place in this article, but perhaps it is permissible to state an impression of the state of opinion in regard to it. To call for a show of hands or a straw vote simply for or against the admission of the unimmersed, would give little useful information. The following groups and perhaps others, would have to be distinguished:

1. Those who are opposed to open membership on principle because they consider immersion essential to salvation according to the divinely revealed plan, so that an unimmersed church-member would have the same standing in the eyes of God as a person who is not a church-member at all.

2. Those who are opposed to it because "we have always stood for immersion" and because "our movement" would have nothing distinctive left if insistence upon immersion were abandoned. (This, I must say parenthetically, is a completely sectarian attitude, as well as one based upon an entire misapprehension of the genius and purpose of the movement.)

3. Those who are opposed to receiving the unimmersed because the New Testament teaches immersion, and it is ours not to reason why but to follow instructions. These differ from group one above in the fact that they do not follow out the implications of their position; they have no condemnation for Christians of other bodies; they recognize Congregational, Presbyterian and Methodist bodies as truly Christian churches; they are willing to co-operate with them in all possible ways, but they insist that the fact that the apostles did not receive the unimmersed into the church settles the matter for us for all time. These are they who say that the essential purpose of the Disciples of Christ is the restoration of primitive Christianity—as they understand it.

4. Those who are opposed not so much because they themselves have scruples as because they think that others have; because it would divide churches; because it would offend many good people; because it would provoke criticism; in some cases, perhaps, because they apprehend that it would get them into trouble and have personal consequences of an unpleasant sort. There are many in this class who consider open membership logical and ultimately inevitable, but think it the part of wisdom and Christian forbearance to make haste slowly.

5. Those who are in favor of practicing open membership in foreign fields and in those home fields where the church must serve the whole community. They would

argue that where a single congregation occupies an entire field it has a duty to those in the community who cannot agree with its usual practice in regard to an ordinance, and that the members of such a church can be true to their own conception of truth and at the same time admit their unimmersed brothers to the full privileges of Christian fellowship.

6. Those who are thoroughly in favor of the open membership policy as a general practice, who say so out loud, and who advocate immediate measures in that direction whenever a congregation is willing to take the step.

STRENGTH OF GROUPS

Any statement in regard to the relative strength of these phases of opinion would be a guess rather than an estimate. It is probably true, as of statistical curves generally, that the central groups are the largest and that the numbers decrease toward both extremes. The first group is very small, and is negligible in influence. The second is considerable in number and includes those who are naturally of a sectarian mind, those whose sentimental attachment to familiar practices outweighs all other considerations, and the unthinking generally. The third is probably the largest class; it includes the intelligent conservatives and strict-constructionists and many of the most devout and useful, and many who could not in all respects be classed as conservatives. The fourth group is probably much larger than is commonly supposed. It includes many who have thought their way through to a liberal position, many who realize that their belief about baptism is itself a "human opinion," and the growing company of those who have little or no theological interest, who do not care very much about ordinances and cannot conceive that God cares very much about them; but they are all alike in wishing to avoid giving offense to their more conservative brethren or to precipitating division in the interest of unity. The fifth class would include many who are studying the concrete social problem of the church in congested city districts, in lonely country parishes, and in mission fields which have been handed over to the exclusive care of the Disciples. The sixth group is small numerically, but influential and growing.

Is the denominational apparatus adequate to the great task of present day Christianity?

No. No denominational machinery is or can be adequate to that task. It is the realization of this fact which is producing the wide-spread desire for a more effective organization of the Christian forces than any which is possible under the denominational regime. More specifically with reference to the Disciples, their "denominational apparatus" is rather notably inadequate for even their proportionate part of the great task. They have generous purposes and high hopes, but they are afraid of any organization sufficiently compact for efficiency. Up to the present time, they have preferred a doctrinaire independency to a functioning organization. A few years ago, when their general convention was re-organized on a delegate basis to make it representative of the churches, this organization was promptly scrapped at the next session and the convention reverted to its former status as a mere mass meeting. The fear that a convention of delegates would attempt to exercise authority over the faith and practice of local churches, prevents the organization of a representative democracy for the effective transaction of business.

Are the present denominational groups moving toward general coalescence, or toward further splits into still more denominations? Or is the entire denominational order moving toward collapse to make way for a distinctly different type of religious organization?

Perhaps this entire series of articles will make it possible to give a more intelligent answer to these questions. Some things are now reasonably clear. The clearest is that the present denominational alignment does not represent the grouping of Christians with reference to the most important issues of the present time. The possibility that several denominations will split along one or more of their obvious planes of cleavage, and that the fragments will join in other combinations, is a possibility worthy of careful study. Such a re-grouping on the basis of present like-mindedness rather than upon ancient issues would undoubtedly make for peace, for nowadays we do not indulge in acrimonious controversy except with those of our own respective ecclesiastical households.

DIFFERENCES AND UNITY

But this promises no permanent cure for the evils which afflict the church. Denominations have always arisen as groups of the like-minded, and they have been opinionated, self-satisfied, and unfraternal toward others in proportion as they were thoroughly homogeneous. If all of my kind of people are in my church, and if all the people in my church are my kind of people, evidently the impulse to fraternize and cooperate with the people of other churches will be greatly reduced. What Christians need to learn now is how to cooperate and fraternize with people whose opinions and practices are different from their own. We can learn this only by staying in close relations with such people. It is easy to have peace and brotherly love in a carefully selected and hand-picked group of those who hold to a single set of standardized opinions whether liberal or conservative. Do not even the publicans so? It is easy to grant liberty of belief to those who believe exactly with us, and to grant all others the liberty to get out. The seventeenth century had learned that much—except for certain state churches which tried to enforce conformity. They learned how to differ and divide and gather together the men of like opinions. We must learn how to differ and not divide.

The Disciples began their career with an insistence upon this very point. Will they divide now upon questions of opinion? That depends upon whether or not they know their own history and their own principles. A few years ago a group of ultra-conservatives split off because they considered certain forms of missionary organization unscriptural. There is always the possibility that other groups of strict-constructionists will separate themselves when they find themselves in the minority upon some question of practice or policy. But such separations are not likely to carry with them any large fraction of the body. The more liberal element has no notion of separating. The great middle-of-the-road group cannot possibly separate itself from those on either side of it. The most authoritative spokesman for this central group, the weekly paper which is as nearly official as a paper of the Disciples can be, commenting editorially upon the recent congress at Columbus, said: "The differences were all in the realm of opinion and not in the realm of faith. So far everybody is within his rights and his Christian liberty." As the differences referred to included divergent views upon the reception of the unimmersed into membership, the nature of religious authority, evolution, and other equally delicate topics, it is clear that the centerists are in no mood to make any of these topics a ground for division.

The Disciples are happily free from the limitations of an official theology, and they have no machinery by which one generation can fasten upon the next its passing conception of what constitutes orthodoxy. They have, it is true, their habits, their ways of thinking, and their forms of expression, all familiar and endeared through long use and hallowed association. But they are in a position of remarkable freedom to lay aside old error and to adopt new truth, and they have the flexibility which will enable different parts of the body to move at different rates of speed without loss of their essential unity, though not perhaps without certain internal strains and tensions. They need only remember their own favorite motto: "In faith, unity; in opinions and methods, liberty; in all things, charity."

Next week Dr. Joseph Fort Newton will present an outside view of the Disciples. Dr. Newton enjoys the distinction of being affiliated with two communions, the Universalist and the Congregational.

Dialogues of Twilight

By Arthur B. Rhinow

Charity

SPIRIT—Wait for me.

ORGANIZATION—Oh, I forgot about you. Why don't you hurry?

SPIRIT—I cannot hurry.

ORGANIZATION—I am empty without you.

SPIRIT—Then wait for me.

ORGANIZATION—But I am full of enthusiasm for progress.

SPIRIT—There is no enthusiasm without me.

ORGANIZATION—No enthusiasm? When I come, people fall in line.

SPIRIT—With organization.

ORGANIZATION—Oh, I know I need you. Then hurry.

SPIRIT—The spirit cannot be forced.

ORGANIZATION—But I have the vision. The world is in my plan.

SPIRIT—You plan for me, and yet without me.

ORGANIZATION.—Oh, hurry.

SPIRIT—If I hurry, I die.

ORGANIZATION—And—

SPIRIT—And you die.

The Unquenchable

YOUTH—Raise the shade? Will it not hurt your eyes?

AGE—No; it is getting dark. The night is coming.

YOUTH—The night is coming. Are you afraid?

AGE—Afraid of the dark? No.

YOUTH—You are old and you have lived.

AGE—I am old and I have lived.

YOUTH—Was it worth while?

AGE—Life was a striving for what one cannot get.

YOUTH—But you got much. Wealth, fame, and pretty things.

AGE—Attainment was disappointment.

YOUTH—And are you tired of striving, desiring?

AGE—I am so tired.

YOUTH—Let me straighten your pillow. How pretty your white hair is. And are you willing to drop all desires?

AGE—Yes! All but one.

YOUTH—But one? Why do your eyes glow? What one?

AGE—To live.

In the Park

MAN—See those patches in the green.

MOTHER—Yes; they are beautiful.

MAN—No, no! I mean where the bare earth shows.

MOTHER—See the children playing on them?

MAN—I see nothing but clay instead of grass.

MOTHER—I can see little feet toddling and tripping, wearing down the green. Oh, the beautiful patches!

MAN—They are so bare.

MOTHER—No, no! I can see little ones. Hundreds of them. He, too. He lies far away, a cross upon his heart and a cross upon his grave. But I can see him playing on the bare spot over there.

MAN—You are dreaming, dear.

MOTHER—The bare spots make me dream.

MAN—The unbroken green would be so fine.

MOTHER—Oh, don't, don't. Green and gold blend so well.

MAN—Green and gold?

MOTHER—Golden childhood on the green. And do you not see the lovely flowers?

MAN—On the hard clay?

MOTHER—Through the clay and far away. Crimson flowers. "A sword shall pierce thy soul."

MAN—Hush! Look at the path over there.

MOTHER—Worn by many feet.

MAN—Why did they not take the road?

Mother—They loved the green.

Man—And killed the grass.

Mother—And seamed the green with life.

Man—And—

Mother—And seamed their life with green.

In the Cell

Husband—Don't go away.

Wife—My time is almost up. You know the rules are very strict.

Husband—You will come again?

Wife—Yes.

Husband—You know you must come.

Wife—Why, dear?

Husband—You promised "for better or for worse" you know.

Wife—Did I? I never thought of that.

Husband—But you know what you promised when we were married.

Wife—I was so nervous.

Husband—Then you did not know?

Wife—I knew that it was all right.

Husband—Why?

Wife—I loved you.

Husband—But I am not the same man. I am a convict now.

Wife—What I loved is the same.

Husband—I do not understand.

Wife—That is the glory and pathos of a woman's love. The loved one does not understand.

Husband—But you will keep your promise "for better for worse"?

Wife—I do not remember the promise.

Husband—But—

Wife—But I shall keep my love.

The Woman of Samaria

(Street in Shechem (Sychar). Men gathered around the woman who has met Jesus at Jacob's well. Also Naomi, her friend.)

Woman—Is not this the Christ? He told me all things that ever I did.

Jonah—All you ever did? All? How many moons were you with him? (Laughs coarsely; other men join in the laugh, excepting Tibni.)

Tibni—How beautiful she is! So different!

Woman—(with lowered head, as though to herself)—He told me all I ever did.

Jonah—(bantering)—What pretty hair you have.

Woman—(covers her hair with her veil)—He told me all.

Naomi—Where is your water-pot?

Woman—Oh, I forgot.—He told me all.—Nay, touch me not, Jonah.

Naomi (tenderly)—What did he say?

Woman—"Thou hast had five husbands; and he whom thou now hast—"

Jonah—Go on. He told you all. By Mt. Ebal, he must have talked a long time. (Laughs coarsely; but the other men do not join in, as they see tears in the woman's eyes, which she tries hard to hide. They leave hurriedly in the direction of Jacob's well. Jonah slinks away.)

Naomi—Tell me. How can he tell you all?

Woman—His heart told my heart. Nothing was hid from him.—And—

Naomi—And?

Woman—He believed in me none the less, as only the Christ could. (Weeps bitterly in Naomi's arms).

Over There

Baby—Just to cross the street. It must be wonderful.

Fairy—Soon, very soon, my child.

Baby—Why did Mother shriek?

Fairy—The wheels, the many wheels.

Baby—But why this longing for over there?

Fairy—That is life, my dear. As long as we live we have an Over There.

Baby—Has Brother?

Fairy—He dreams of oceans and lands beyond.

Baby—And Sister?

Fairy—The great adventure is in her soul.

Baby—And Father?

Fairy—He craves for more.

Baby—And Grandma? Her life is almost done.

Fairy—She has glorious visions.

Baby—And has Mother an Over There?

Fairy—Yes, yes. Your own.

Baby—They all? And are there no wheels for them?

Fairy—Cruel and crushing wheels. But man must hope if he would live. As long as there is life there is an Over There.

Turning Pages

She—Look at this picture in the fashion plate. My brother says it looks like me.

The Lover—I think it does.

She—But I think this picture on the other page looks like me.

The Lover—So it does.

She—Foolish! How can I look like both of them? They are so different.

The Lover—I don't—

She—Isn't this a pretty frock?

The Lover—Surmounted by a sweet face.

She—Do you think so?

The Lover—Yes; it reminds me of you.

She—What do you mean? This is the third face that reminds you of me. And there is little resemblance between them. What do you mean?

The Lover—It is hard to say.

She—Your flattery is idle.

The Lover—I do not flatter. I mean it. I see you in every woman's face.

She—How can you?

The Lover—I do not know. It is a mystery.

She—I fain would know. Have you no way of telling me?

Why Did the Rail Men Strike?

THE public is little inclined to look with favor on a strike that threatens to hold up the return of prosperity. The average man says, "We all must accept a gradual return to pre-war levels in price and income, and the wage-earner must take what is coming to him along with the rest of us." Out of the general welter of prejudice induced by the so-called "open shop campaign" the average man jumps to the conclusion that labor is a poor sport when it protests cuts in wages. The deflation of the farmer was a landslide. No one was clearly responsible for it; so it was charged up to natural catastrophies, such as cyclones and earthquakes. But the deflation of labor is always a matter of definite action and there is therefore a chance to lay blame and to fight. No one has accepted deflation willingly. The landlord well deserves the title of "rent-hog," but his vice lies in his having an opportunity to keep his prices up more than in any virtue on the part of those who are unable to maintain theirs.

Labor must accept reduced wages as a matter of course. That it should be unwilling to do so makes it no exception to the rule. That laboring men should use whatever resort they have at hand to prevent large reductions is simply to do what all others do wherever opportunity affords. The human factor is about the same in all classes. In some respects labor has a better case to argue than most others. From the point of view of capital a reduction of income seldom affects bread and butter, though it may cut dividends or luxuries. But to labor it may mean a reduction of even the minimum of comforts, or bread and butter itself, to say nothing of savings or the permanent loss of such gains as have been made in standards of living.

* * *

The Railroad Men's Grievance

The recent wage cut ordered for a million and a quarter men by the Railroad Labor Board is not the original source of present disaffection. Like the sinking of the Maine it is the overt act that crystallized a series of grievances. It bulks large as a fighting point, but it is far from the sole and only issue. The cuts ordered are not large, but they are one item in a series, some of which have been made and others yet to be made. The real cause of the strike lies back of and beyond this single cut in wages.

The leaders make their protest on such points as the following: The railroads have persistently refused to obey the board's orders. They farmed out contracts to evade wage scales and up to the date of the strike not one of the twenty-three guilty of this subterfuge had obeyed the board's order of a month previous to void such action and restore the board's jurisdiction. The roads refused to establish adjustment committees as provided by law, though the board demanded that they do so. The Pennsylvania railroad, the most powerful single system in the land, set up a form of shop representation in defiance of the board's stipulations and obtained an injunction preventing the board from even censuring them for it. Orders to replace employes discharged for union activities have been wilfully ignored.

The union leaders claim not only that the roads defy the board at will, but that the three "public members" are in reality biased by the ideas of "big business" and are therefore not impartial. They think this charge is justified by the denoument in this wage order. The law specifies that wages shall be fixed with due regard to the cost of living, and the board openly confesses that this factor has been disregarded in this case, pleading that times are abnormal and that labor must accept less than is just until the roads are "back on their feet." The fact that the board admitted to the conferences such organizations as the Illinois Manufacturers Association and others which the men characterize as "notorious labor baiters," is cited as proof of this charge. The fact that it has scrapped working rules which the unions claim have been built up through years of experience is a further source of suspicion of the board's impartiality.

* * *

Is It an Outlaw Strike?

Whatever the truth is as to the above contentions of the labor leaders it was certainly a bad tactical mistake for the board to characterize the strike as "outlaw." If that word is to be used it should have been applied long ago to every road that refused to obey the board's orders. Either the board has had no power or has lacked inclination to compel the roads to obey. A true account of facts will perhaps show that lack of power more than lack of inclination is the explanation, for we may assume that the board would naturally be jealous of its authority and wise enough to plan against just such protests as labor is making. It was circumspectly explained when the law was in the making that the board's authority would be more recommendatory and arbitral than legally enforceable. Now labor asks what recourse it has other than to strike. A railroad can go serenely on farming out everything from the repairing of locomotives to scrubbing up an office, but a wage earner cannot change the contents of his next envelope.

It was bad tactics for the board to give official sanction to the term "outlaw strike" because the situation demanded salving rather than irritating. If the board has no mandatory powers, the strike could not be an outlaw strike, and if the roads have defied the board it was poor policy to withhold the use of that invidious term until it could be applied to the men. If the board's powers are only those of recommendation, the men are striking to prevent the employers from enforcing a rate they have not accepted; if it has mandatory power it should have demonstrated long ago that it was willing to wield its authority against the roads as the first offenders.

To use such a term is to lend official sanction to a slogan much loved by such labor baiters as are now represented in a certain type of employers' association (happily a disappearing quantity) and to that portion of the public who carry in their bones the age-long feeling of disdain and superiority to the hand worker. No more inane delusion has gotten currency than that which ascribes all high cost to high wages. It is about as scientific as witchcraft. Wages play their part but they are not always even the major factor.

* * *

The Wage Cut and the Cost of Living

The Cummins-Esch law provides that wages shall be based upon the cost of living, upon wages in like outside industries and upon the state of railroad business. The men contend that the cuts so far made cannot be justified by any one of these considerations. So many varying citations can be made under the second point that the argument pro and con only puzzles. On the third the men cite the report of the Interstate Commerce Commission to the effect that net earnings so far this year on 201 first class roads are nearly four times those for the same period last year and that the roads stand to earn the full normal income of the "three year test period" of over nine hundred million dollars. They claim the roads themselves admit this probability and that the net earnings of railroads during the past five years are the largest of any five years in their history, thanks to the government's underwritings and the granting of high rates, together with the fact that 1916 was the banner year of all railroad history. The lowering of rates, they contend, will increase business and net profits and does not therefore require a reduction of wages below the cuts already made.

But the main contention of the men is on the basis of the "cost of living" factor. Senator Cummins, the author of the law, stated recently that "the men are entitled to fair wages no matter whether the enterprise is profitable or not" and is further quoted as saying that the minimums of this cut are not such a wage. Senator Borah characterizes it as "like peonage" and Senator Simmons, a conservative southerner, declares "no man can support a family on such wages." In giving the board the men's answer their president, Ben Jewell, wrote, "We have repeatedly said we could not accept a decision based upon the theory that labor is a commodity." Wages therefore cannot be adjusted on the basis of a labor market or with respect to capital's profits without reference to the cost of living. He states further that the defense made for the cut by comparison with the wages of 1917 is disingenuous and unfair, as the cost of living had mounted far more rapidly than had railroad wages between 1914 and 1917.

The men claim that the highest wage allowed under this scale would be $1,724 and the lowest $563. As a matter of fact, they say, few men in either class will earn so much, for those figures assume that a man will work every day without loss of an hour for illness, vacation, accident or being laid off. These factors average at least 7 per cent and when they are taken into account the cut produces a minimum average of not more than $523 for 100,000 men and of $800 for a quarter of a million. Of course no intelligent man will argue that a family can be supported under an American standard on such wages. The leaders point to the fact that Chicago allows a larger sum for food for its jail birds than this lowest wage will allow to honest workingmen.

* * *

What Is a Cost of Living Wage?

The railroad wage-earners contend that fifty cents per hour is the lowest possible base for a decent cost of living wage. This would give an average annual income of about $1,150, counting out an average of 7 per cent for loss of time from various causes. This is a very modest contention. The Industrial Conference Board, an employers association, puts it at about $1,400. The Department of Labor makes approximately the same estimate. With the single exception of the higher paid classes of clerks, every class falling under the board's order falls below this line, and a half million fall below the minimum named by labor as a bare subsistence. The better paid classes fall considerably below the purchasing power of their 1914 wage. The comparison for clerks works out a little under 88 per cent and that of signalmen 83 per cent. Other skilled classes run about the same, while unskilled labor fares a little better. In the latter case it is not a question of comparison with any previous period but a sheer problem of what it costs to live. Their wage was not a living wage either in 1914 or now. The depressed classes in labor cannot be blamed for fighting to keep wages up to a decent standard even in a time of deflation.

To rescue the matter from thoughtless generalizations let us detail some of the problems of the housewife under the wage scale here offered the depressed classes. Striking an average from budgets made up by two large employing concerns, the Industrial Conference Board and the Department of Labor, we find that the allowance for food is 43 per cent of the expenditure, for shelter 13 per cent, for fuel and light 8 per cent, with 17 per cent left for furniture, illness, recreation, education, benevolence, insurance and all those sundry items which in the average middle class household make up that margin that we call comfort and the refinements of life. The total for these items, out of the $800 income, would be $136 for the whole family. Of course there is nothing for saving, and an American standard is not a mere physical living—it is a saving wage, plus education for the children, decency for the home and the same right in the wage-earner's family as in yours and mine to have the living won by the logical bread-winner. For shelter the allowance is $8.50 per month—less than one-fourth the current rental of the most modest dwelling in a small city. For clothing it is $152. Let your wife figure that out, and try to defend it for even a family of three, let alone the average of between four and five. Then consider the case of the 100,000 who will earn under $600.

The net result of this analysis is that more than one-half of these men would have to work for less than a decent physical living under this cut. The other half would have less actual purchasing power than in pre-war days. And the cut in wages is not the whole story. The wage budgets of the roads for the past six months were $691,000,000 less than for the corresponding period of last year; punitive over-time charges were scrapped by the Labor Board; the "secondary wage," that is, the charge over and above a basic cost-of-living estimate allowed to skill, was arbitrarily lowered; working rules were changed to the detriment of wages and thousands of men were discharged. Some of this was doubtless needed rectification, but it all enters into the contention of labor that further cuts are not required by any emergency in railroad finances, and that in any event no cuts should be made below a decent American standard of living. The ethical question involved in the whole issue is inherent in the contention for a human minimum based upon the actual cost of living for an American family.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

Cleansed by Suffering*

GOLD is refined by fire. Israel came back from exile purged of idolatry forever. One of America's most eloquent preachers never put his heart into his sermons until keen suffering had mellowed his soul. Pain works miracles in our hard human nature.

> Pain's furnace heat within me quivers,
>   God's breath upon the flame doth blow,
> And every part within me shivers
>   And quivers in the fiery glow.
> Yet say I, trusting: "As God will."
> And in his hottest fires, hold still.
>
> He kindles for my profit purely
>   Affliction's glowing, fiery brand;
> And every blow he deals me, surely,
>   Is given by a master hand.
> So say I, hoping: "As God will."
> And in his hottest fires, hold still.
>
> Why should I murmur for thus the sorrow
>   Only longer-lived would be.
> Peace may come—yes, will—tomorrow
>   When God has done his work in me.
> So say I, praying: "As God will."
> And in his hottest fires, hold still.'

This is a poem which I heard Robert Speer quote, in Northfield, Mass., when I was a junior in college. I did not then appreciate much beyond the music of his voice and the beauty of the words, but now it has been woven into the very fiber of my life. Suffering has its mission. Suffering is God's refining fire. Jesus was made perfect through suffering; we seek perfection by way of cultured ease. But we need to be heated white in the furnace of pain, to be dipped, hissing hot, into baths of tears, and to be battered by the shocks of doom to shape and use. Personality needs the mellowing experience of pain, disappointment and suffering. Speaking of the Prince of Wales the writer of "The Glass of Fashion" says: "May he not mistake popularity for influence." That is a deep saying. People only have influence who have had experience in broad human ways, adversity as well as prosperity. Of a certain priest it is said: "He is too sleek, too fat, too comfortable, he cannot sympathize with me in my pain for he has never known it."

It seems a cruel process to send the steel plow ripping through the velvety meadow-land, but in August comes the golden harvest, the flowing sea of wheat. It seems a pity to blast the marble from its mountain home, but the heroic statue in the public square is the result. Suffering has its mission. The London fire stopped the plague and started the new city. The breaking of home ties threw the boy upon his own and made a man of him. The loss of his inherited fortune caused the idle youth to make the most of himself. Heaven is dearer because some of our friends are already there. Our present affliction works out our eternal salvation. Many a hard man, ruthless, driving, grasping, has, in a long sickness, found the secret of life. He has gone back to his office with unsteady step, with pale face, but with a kind heart and a new program. "Suffering," says Dr. S. M. Cook, gives a sweeter tone to the voice, a gentler touch to the hand and to the heart a greater capacity for loving."

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* Lesson for July 30. "The First Return from Exile." Jeremiah, 29-10; Ezra, 1:1-11.

A Hindu poet sings: "Crying came I into this world while all about me smiled; may I so live that I may leave this world smiling while all about me weep." The best lumber is seasoned, the best gold is refined, the best steel comes out of the super-heated furnace, the best man is tempered by joy and sorrow, success and disappointment, strength and pain. Only by knowing both success and defeat, by experiencing both sufficiency and dependence, the glow of health and the hour of pain, can enriched, mellowed, sympathizing personality be evolved. "Then welcome each rebuff, that turns earth's smoothness rough, that bids nor sit nor stand but go." "All things work together for good to them that love God."

British Table Talk

London, July 1, 1922.

THE joint report on the reunion of the churches issued by free church and Anglican leaders, is being fiercely attacked from both sides. A strong Anglican party, for which The Church Times speaks, considers that its leaders have been trifling with realities, ignoring differences which are vital, and saying, "Peace! peace!" where there is no peace. Many free churchmen, of whom Dr. T. Reaveley Glover is spokesman, make much the same charges from their side; they thing that the free church leaders in their desire for peace have consented to ambiguous formulas which may be read in different senses, and in no way advance the cause either of truth or of lasting peace. Some of the strongest critics hail from the north of England. My own friends, who criticize the document, do not agree with its modified acceptance of a constitutional episcopacy, but they are much more concerned, lest our people should be committed to a creedal basis; they have no desire to accept the Nicene creed as in any way a test of Christian thinking. It looks as if the men who signed the report will have to face a severe attack; and at present there are few signs that the Lambeth proposals will be generally welcomed. None the less, these critics do less than justice to both groups of signatories. The Anglicans have moved, and give many evidences of their desire for a reunited church in which there will be room for variety of method and expression; they have a deep desire to end the evils of division, which they recognize more clearly than some of us do. And on the other hand, it seems clear that many free churchmen have no belief in any united church, and little desire for it; their objection would be equally emphatic against any proposals which mean corporate reunion. They consider questions of church order and creedal expression quite secondary; and they sometimes forget that differences in such secondary matters hinder their work in the primary matters. It is of course the chief task of the church to deal with the first things; but no one in the ranks can have any doubt that the bitter divisions within the church of Christ do make all its members less powerful in their witness to the great concerns.

* * *

Schools and Speech-Days

It is the season of the year when parents and their children are exposed to exhortations from distinguished men. Few can be more fortunate than some of us who heard Sir Peter Rylands, one of our leaders in industry, speaking at Chigwell, the school at which William Penn was a scholar nigh upon 300 years ago. Sir Peter was emphatic upon the work which industry demands of schools. More and more in the big businesses they sought for men whose minds had been trained in such a way that they could tackle the details of any business swiftly and intelligently. They did not want vocational training; a public school boy or graduate, who had been trained to think, could easily learn the ways of a business; and it was more important that he should bring freshness of mind, and individuality, than a smattering of technical knowledge. . . . One of our foremost schoolmasters who built up Cundle, his school, into a great institution, recently died very suddenly after delivering a lecture in London. Mr. H. G. Wells, who was presiding at the lecture, spoke of Sanderson of Cundle as the greatest of our schoolmasters. Others had introduced science into their schools, but this man cared more for the scientific spirit, which may be introduced into all subjects. He was singularly free from tradition. "Find out what a boy can do, let him do it, and he will do it with enthusiasm and joy." He won through in the end, but he had a severe struggle.

"But undoubtedly his greatest feat, though hardest to assess, lies in the spiritual sphere. Beginning probably with the idea that engineering was good for certain types of boys, and extending the ideals of workshop training to the other subjects in the curriculum as the best means of fostering the creative spirit and of teaching boys to make a practical use of the tools of knowledge, he had reached the conviction that the boy and not the subject was the center of instruction, for 'though standard suits are good, those made to measure are better'; and this led him on to the generalization that the creative spirit he sought to encourage existed in some form in every boy. 'In the rudest flint there lies a diverse spark,' and 'the greatest waste in the world is the waste and decay of capacities, bodily, mental, and spiritual.'"

* * *

An Education Week

West Ham is a poor district in the east of London. It has within it a large population, of which 80,000 last week were receiving out-door relief. Yet this district has organized an "education week," the plans of which reveal an eager enthusiasm for education, and a comprehensive vision of what it means. The program includes a Pageant of West Ham, and all manner of celebrations. On Sunday leading educationalists such as Mr. Lewis Paton, of Manchester, are preaching; on Saturday the players from Mansfield House—a settlement in Canning Town—are giving "Major Barbara." There are also lectures and expositions of educational methods and ideals. When there is such a fine enthusiasm it is always necessary to look for the man; and though he would disown the honor, every one in Canning Town knows that the former warden of Mansfield House, Mr. Hughes, is the leading spirit in this work; he has given many years to the service of education in this region, where poverty always shadows human life, and he has not toiled in vain. In connection with the "week," poems were invited from residents in Canning Town; they were submitted to Mr. Quiller Couch, the Cambridge professor of English literature; he thought so highly of them that he advised the committee to publish a volume. I have not seen it yet; but I have read the poem, crowned with laurel by Q., and it is magnificent. I will secure a copy and send it. This district of London is full of interest for members of my college. There our men began Mansfield House about 30 years ago in the days when settlements were new; Percy Alden and Will Reason were our pioneers, and we used to pay visits to them at the settlement in our youth, and learned our first lessons there in social service.

* * *

A Story With a Moral

A young man was seated in a railway carriage. The carriage was very full and a number of ladies were standing. The young man had his eyes closed. His companion thereupon said to him: "Why are your eyes shut? Are you sleepy?"

"No," he answered, "I keep them shut because I cannot bear to see these ladies standing."

* * *

"The Ass of Heaven"

In that most beautiful journel, "The Country Heart," there is a poem by Katharine Tynan, from which it is a pleasure to transcribe some verses:

"If I were like St. Francis,
As no such thing am I,
I'd give the folk of Heaven
A name to know me by:
The Ass of Christ, my Master
In lands beyond the sky.

"If I could bear as meekly,
Stumbling uphill, my load
As he, my little brother,
Inured to curse and rod,
'Twould not so ill beseem me
To be the Ass of God.

"But I am proud and froward,
And fain of my own will,
Fretting against my burdens,
Aware of every hill;
Not like the little brother,
Patient, forgiving ill."

EDWARD SHILLITO.

CORRESPONDENCE

A Good Word for the Movies

EDITOR THE CHRISTIAN CENTURY:

SIR: Recent reports from annual denominational gatherings indicate a temper, on the part of several such bodies, of scathing criticism and vociferous condemnation of the movies. As a minister of one of these bodies may I be allowed to register at least a mild yet emphatic dissent from such sweeping judgment. In the first place because it is obviously one-sided. Will Hays is denounced by one of his church leaders as a modern Esau—entirely overlooking the fact that in the Arbuckle case Mr. Hays has gone farther than the law-courts, which not only acquitted Roscoe but also declared him a much-abused man! Does Mr. Hays deserve no commendation for this? Or are our ecclesiastical censors only able to note the omissions.

And what is true of Mr. Hays is equally true of the character of screen plays. As one who studies a play or two each week in some motion picture theater, the writer is entirely aware that much of the tawdry and sensual is presented, yet equally aware of many screen plays that are not only clean but really inspiring. Vera Gordon's efforts are notable in this way, while Barthelmes, Ray, Douglas Fairbanks and wife, with a number of others represent what is clean and instructive. The play by William Hart, representing a Protestant missionary as robbing a stage to obtain money to build a church, when seen, as a whole, is not nearly so insulting to a clergyman as Dr. Briglieb hysterically represents it.

In any case why not emphasize and commend those pictures which are worthwhile and those actors whose lives are just as decent as those of church leaders, rather than merely howl over the indecent ones? Why not give the motion picture industry, including Mr. Hays, a square deal?

As a user of motion pictures in my Sunday night services I have found the finest courtesy and cooperation among the motion picture distributors, and have been told frequently that it is their desire to give the best when the moral people rally to their support. This, the church people as a whole, have not done, allowing good pictures to die for lack of patronage; yet they flock to see such a mess of frothy sensuality as "Foolish Wives." Finally, as to insulting Protestants in motion pictures, but treating with respect Catholics and Jews—a point emphasized by Dr. Briglieb at Des Moines—it is pertinent to remark that when Protestant churches restrain their ministers from being mere sensationalists, high class vaudeville performers, a la Billy Sunday, performing marriage ceremonies in bathing attire or at some public show, as a show, etc., etc., then there may be a call for such a complaint. Meantime let us watch our own step! In any case if the ridicule be undeserved it will redound to the hurt of those making it. If it be deserved, why not profit thereby?

Pastor Presbyterian Church,
Marysville, Cal. R. C. McADIE.

Put the Child in the Constitution!

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial comment, June 15, regarding the adverse decision of the supreme court on the child labor law, you say that in the fight against child labor "the church has a powerful ally in the union labor movement." Since the words were written the American Federation of Labor has taken action proposing "an amendment to the constitution prohibiting the labor of children under the age of sixteen in any mine, factory, workshop or other industrial or mercantile establishment" and empowering congress to enforce the provisions of the proposed amendment by appropriate legislation.

This action should be promptly ratified by the churches. The issue thus presented is definite and unmistakable. Let the constitution itself stand as an impregnable wall of defense against all who would rob children of their God-given rights. Let state legislation continue, but in the end the people as a whole must decide the question. Once raise the slogan, "Put the Child in the Constitution," and an alignment of forces, for and against, becomes inevitable. The fight will be in the open. It may prove to be a long one, but judging from recent victories on similar lines we cannot doubt what the outcome will be: justice and right will win and childhood will come triumphantly into its own.

San Rafael, Calif. THOMAS FRANKLIN DAY.

Contributors to This Issue

WINFRED ERNEST GARRISON, dean of Disciples Divinity House, the University of Chicago; author "The Theology of Alexander Campbell," etc.

ARTHUR B. RHINOW, Presbyterian minister of Brooklyn, N. Y.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Quakers Ask Other Denominations to Help

For the first time in religious history, the Quakers have asked men and women of other denominations to join them in their protest against war. The religious society of Friends, embracing Pennsylvania, New Jersey, Delaware and Maryland, decided at their yearly meeting to send an appeal throughout the world. The Church Peace Union of New York has taken cognizance of this action and has mailed to the clergy in various parts of the United States the text of the Quaker resolution. Among other things the Friends say: "As Christians we are striving for a warless world. We are firmly convinced that this can be achieved only by refusing to participate in war, simply and sufficiently because war by its very nature is at variance with the message, the spirit and the life and death of Jesus Christ. We unite in supporting treaties of arbitration and conciliation, limitation and reduction of armaments, international courts of justice, a league or association of nations for the preservation of peace. This is well: it is a great achievement for statesmen to accomplish these things; but it is not sufficient for the Christian church. The fundamental peace principle of Christianity demands the utter rejection of war, unequivocally and without compromise. With this principle in its charter the Christian church can always utter a clear and unmistakable verdict on any specific measure of statesmanship that is proposed; it will not be misled or coerced by argument or by force, into participating in any kind or degree of preparation for war, or into lending the sanction of Christianity to the waging of any war whatsoever." The churches over the land are asked to read the letter from the Friends at their prayer service and make it the subject of discussion among the people.

Looking Toward Merger of Two Denominations

The Western Unitarian Association in its recent meeting in Chicago considered the question of the relation of Unitarian and Universalist churches in the western territory and voted that the merging of these churches in local communities would be a good thing. The philanthropic funds would in such case be divided between the two denominations. The consolidated church would have membership in both bodies, as would the minister. The church would somewhere in its title carry the words, "Universalist-Unitarian." A fellowship dinner was held in connection with the conference at which the hope was expressed that the two denominations might be merged. Several independent churches were received into the Unitarian fellowship at the meeting of the conference.

Disciples Missionaries Want a Tibetan Typewriter

Who has a typewriter that will write Tibetan? The Disciples missionaries in the land of Tibet have to write the Sunday school lessons out laboriously by long hand for the use of the mission. The Tibetan character has never been used by any typewriting concern. It is stated, however, that the Hammond Typewriter Company will reproduce the character, but it will require several hundred dollars to do it. The missionaries are now seeking the funds to make this achievement possible.

Winona Lake Assembly Opens Its Sessions

Winona Lake Summer Assembly has opened its sessions under the leadership of Rev. George W. Taft, president of the Northern Baptist Theological Seminary. A number of eminent Chicago ministers are on the program this year, inculding Dr. W. R. Wedderspoon, pastor of St. James Methodist church. The themes discussed include the Bible, missions, religious education, denominational programs, the devotional life, rural work and pastoral problems. Last year the attendance included eighty ministers and 1300 registered Christian workers.

Life of Missionary Leader Now Off the Press

"The Life of Archibald McLean," by W. R. Warren is now off the press and will be distributed to the advance subscribers before the Disciples convention at Winona Lake in August. A. McLean was one of the most widely known Disciples of this generation, and his death two years ago removed from the leadership of foreign missions one of the most devoted champions of that cause in the American church. The book will be distributed from the offices of the United Christian Missionary Society in St. Louis.

More About Buddha Than About Jesus

An evangelical revival is having some vogue in the ranks of the Unitarians. Rev. Joseph H. Crooker in a recent issue of the denominational journal declares

Bishops Defend Dry Law

THE following statement was unanimously adopted at the recent meeting of the board of bishops of the Methodist Episcopal church: "The bishops of the Methodist Episcopal church have noted the present discussion of the Volstead act and the eighteenth amendment to our constitution. Such discussion was to be expected. Ingenuity would be exhausted to discover or invent reasons for the repeal of the laws. Allowing that all the results anticipated have not been realized, that fact lies not against the law but against those who have failed in its enforcement and against those who have encouraged the betrayal of administrative trust. When all has been said, the accomplishment in the writing of these particular laws makes the greatest chapter in America's story of moral reform. It has attracted the attention of the world. It has given to our industrial life an advantage recognized by economists everywhere.

"The relation of the drink traffic to crime has long been familiar. We need to see that the disrespectful treatment of prohibitory laws is not a mere academic impropriety. The great objectives of civilization can not be gained where lawlessness goes unpunished and unrebuked. Mob violence is today a menace which demands most careful thought and wisest treatment. The ability to suppress or prevent disorder which jeopardizes the right of property and life is one of the ultimate tests of civilization. Obedience to law is not an elective to be rendered or refused on the basis of individual or group choice. This we believe. But it is inconsistent to inveigh against the spirit of lawlessness on other fields if in our attitude toward the prohibitory enactment we encourage contempt of law. Those who make public opinion must be held accountable for the total result when inconsiderate criticism of laws induces insult to laws. The press of this country must be made to see its inescapable responsibility if its persistent caricature of so-called temperance laws lead the immature to believe that law itself belongs really and only in the comic supplement.

"Where present legislation seems inadequate let it be perfected. Where the law is ineffectual, find the cause and as quickly as may be, remedy it. Let us insist upon it that those who are sworn to uphold the constitution deal with occasion not as propagandists of personal judgment but as defenders of the law.

"Let us choose for office those only who have by word or act established their right of recognition as the friends of prohibitory reform. And saying this, we would record appreciation of the help given to this cause by the President of the United States and by the chief justice; and we would pay tribute to those in the house of representatives and in the senate of the United States and to those in other places of public trust, who have taken and held their place on the side of national morality.

"For the sake of the nation and the world, in the interest of industrial prosperity as of peace and order, for the promotion of all the ends of education and religion we accept for ourselves and urge upon all our people the solemn obligation to guard sacredly the results already gained and to complete the work upon which so many lovers of mankind have wrought, anticipating with confidence the day when despite the cupidity of some and the treasonable intrigue of others the life of the nation shall be lifted to the level of its laws."

for a drive in the denomination that shall not be centered on money, but on the pulpit. He makes the following indictment of the ministers of that communion which will not arouse much dissent in evangelical circles. "Some of the things told me about able Unitarian ministers by their friendly parishioners have seemed to me very unfortunate. For instance: an intelligent young man reported that his pastor referred more frequently to Daniel Webster than to Dr. Channing, that he quoted Shakespeare oftener than the Bible, and that he told his congregation more about Buddha than about Jesus."

Campmeeting Undergoes a Transformation

The Methodists still have campmeetings, but these are undergoing a great transformation. This is well illustrated by the Des Plaines campmeeting, near Chicago. The professional evangelist has well-nigh disappeared. The revivalism of the past is only a memory of the old timers. The evening addresses this year are given by Prof. Soper of Northwestern University, specialist in comparative religion. Religious education is one of the interests greatly stressed. The campmeeting is thus evolving from the old-time mourner's bench to a modern school of church methods. These radical changes have resulted in a much increased efficiency in the local churches. Methodist leadership sees that Methodism must have light as well as heat in order to carry on.

Catholics Would Rewrite American History

A reinterpretation of American history from the standpoint of religious prejudice is one of the latest phenomena in the educational world. The Knights of Columbus have formed the Columbus Historical Commission which will produce text-books for Catholic schools. As most of the members of the commission are Irish, these text-books will be made to serve the interests of the anti-British element in our population. In a recent book, "A Hidden Phase of American History," by O'Brien, large claims are made for the part played in American history by Irish Catholics in America.

Southern Baptists Will Build Great Hospital in New Orleans

A site has been donated to the southern Baptists on which a two million dollar hospital will be erected in the city of New Orleans. The undertaking of philanthropic phases of Christian service is one of the rather recent developments in this denomination.

Methodist Program in Italy Draws Continued Opposition

In 1914 the Methodists got their first foothold on the top of Monte Mario in Rome. They now own a total of forty-six acres, and propose to erect a college upon this eminence. The Catholic press both in Italy and America has been turning its guns on this enterprise and it is called an "artistic desecration." Owing to the fact that the vatican is not on good terms with the government in Italy, it seems likely that the protest will be futile. The large gifts made to the Methodist cause in recent years makes it possible for them to make large extensions of their denomination in various parts of Europe where the Methodist banner was never before unfurled.

Methodist Missionaries in India Want No Controversy

The premillennialist movement has wrought sad havoc on many mission fields, disturbing the beautiful fellowship that used to exist there. The Methodist missionaries in North India in their annual meeting recently protested against the millennial controversies, insisting that the church is large enough to include men of all views on this subject. The premillennialist faction has been insisting upon the recall of missionaries who would not take the second coming passages of the scriptures literally. These were accused of "not believing the Bible."

Electric Lights in Nazareth

The Christian consciousness gets a bit of a shock out of all this talk of the modernization of Palestine. Under the Turk all things continued as in the days of the fathers, including the robbers on the way to Jericho. But under British rule there is a definite plan for utilizing the water power of the river Jordan, and lighting the streets of Bethlehem, Nazareth and Jerusalem with electric lights. One does not object to the removal of sundry odors from the streets of the holy cities of Palestine, but electric lights seem to be a distortion of the picture. It is but a short way until tractors, steel plows and even factories will change the whole face of the landscape. The man who wants to see the Palestine our Savior saw can hardly have his desire satisfied.

Union of United Brethren and Southern Methodists Makes Progress

The suggestion at the quadrennial conference of the southern Methodists of the union of that body with the United Brethren has been taken seriously in both churches. Arrangements are being made for a meeting of the unity commissions of the two denominations. Meanwhile the subject of union of northern and southern Methodisms is a live one, and was up for discussion by the southern Methodists.

Minister Addresses Two Evening Audiences

The owner of a vacant lot across the street from Linwood Boulevard Christian church recently tendered the use of this property rent free for open-air religious services. Dr. Burris A. Jenkins at once took advantage of this opportunity and he has large assemblages. On a recent evening he also addressed a union service in First Baptist church.

Bishop Opposes the Ku Klux Klan

The Ku Klux Klan is seeking respectability in many communities in the southland by visiting churches, and handing ministers significant purses of money. This is often done as a reward for a sermon "against Romanism." It is stated on good authority that many ministers in the south have joined the organization. Bishop W. N. Ainsworth

City Temple Minister Returns Home

DR. FREDERICK W. NORWOOD left New York on July 8 to return to his duties as pastor of the London City Temple with a record of sixty-seven public addresses in this country in as many days. He arrived here May 3, coming as the guest of the commission on interchange of speakers and preachers of the World Alliance for International Friendship through the Churches, and traveled extensively, speaking in cities as far apart as Boston, Detroit and Durham, North Carolina. During the first six Sundays of his visit he preached in New York at the Broadway Tabernacle (Congregational), exchanging pulpits with Dr. Charles E. Jefferson. He also addressed gatherings attended by more than one thousand clergymen, delivered several commencement addresses at colleges and schools, lectured before university and divinity students and spoke at public dinners and luncheons before both lay and clerical audiences.

Dr. Norwood was born and bred in Australia, and he brought to his audiences in America an interpretation of the British people and empire from a colonial viewpoint. The purpose of most of his addresses was to create a better understanding among the English speaking countries. It has been reported that Dr. Norwood, during his stay, received calls from two of the largest Protestant churches in this country, both of which he felt obliged to decline. He also received invitations to return next year and preach during part of the summer at the Broadway Tabernacle and the Fifth Avenue Baptist church in New York.

Before sailing Dr. Norwood expressed his appreciation of the warm welcome he had received in America. He was particularly pleased, he said, with his treatment by the press. "I had heard much on the other side," he said, "of the sensationalism of the American press, and of the irreverence and irresponsibility of your reporters. In this respect I was agreeably disappointed. Your newsgatherers showed remarkable skill in reporting the parts of my addresses I was most anxious to see in the papers, and in reproducing them with accuracy and understanding. They helped me greatly in spreading the message I tried to bring." Among the happy occasions of Dr. Norwood's visit was one in which the editor of The Christian Century had the pleasure of being associated with him—the June commencement at Oberlin College when both received the degree of Doctor of Divinity.

of the southern Methodist Episcopal church has the following to say about the organization: "We have indeed fallen upon days of degeneracy if the Christian ministry has allied itself with the Ku Klux Klan and debased the pulpit by a defense of its methods."

Presbyterians Send Message to Japan

The General Assembly directed that a message of good-will should be sent to the church of Christ in Japan. This was recently formulated and placed in the hands of Dr. Masahisa Uemura. It was addressed to Rev. Makoto Koyabashi, stated clerk of the church of Christ in Japan. Among other significant utterances in the document was the following: "We believe with you in the vital relation of Japan to the Christian movement in the Far East and in the world. No more significant event has occurred in modern times, few more significant events in all history, than the emergence of your country from the isolation of many centuries into the noonday blaze of world prominence. The remarkable energy and skill with which the Japanese are adapting themselves to the wider demands of the new era demonstrate that they are a people of large capacity. Justly was Japan recognized at the peace conference in Paris as one of the five major powers of the world, an equal member of the family of great nations. It has been said that "Japan is leading the orient; but whither?" We in America see in the Christians of Japan men who are striving, under a solemn sense of responsibility, to have their country lead with "clean hands and a pure heart" toward high levels of national character and altruistic service."

Church Unveils a Picture

Pictures are actually coming back into the Protestant church for the first time since the iconoclasts of Martin Luther's day put them out. While the stained glass window has been with us for many years, with its representation of Bible scenes, it is not common to find a painting in a Protestant church. Recently in University Church of Christ in Buffalo a painting of Christ Teaching the Multitude was unveiled. It was the gift of a business man not a member of the church. The Christ figure in the painting is life size.

Priest Makes An Address in Methodist Sanctuary

Catholics and Protestants have but little fellowship in a religious way, and for that reason the breaking down in some measure of the bigotry that separates them is a real news event. Recently a community meeting was held in the community hall of Jackson Heights Methodist Episcopal church, New York. At this meeting Rev. Ward G. Meehan, rector of St. Joan d'Arc Roman Catholic church, made an address, as well as Rev. Fred G. Corson, pastor of the Methodist church. By agreement with the Protestant leaders of New York this section of the city is to have only one Protestant church and this a Methodist church organized on community lines to receive people of the various denominations. This Methodist church is building an edifice at a cost of $150,000.

Reserve Corps of Chaplains Maintained

The United States now has a reserve corps of chaplains of six hundred men. This organization will be kept in constant touch with the churches through a board of administration which includes Bishop Brent, Dr. Charles S. Macfarland and representatives of the Roman Catholic and Hebrew reserve chaplains. A number of these reserve chaplains will serve in camp this summer. The whole force of chaplains, both active and reserve corps, are now organized under the chief of chaplains, a reform that has come only since the world war.

Geneva Church Protests Futile Conference

The Genoa conference was a futile thing in the eyes of the Protestant church of Switzerland. Recently this church in which John Calvin was once a member sent a communication of the Protestant churches of the world which voices a significant protest. This communication contains the following paragraph: "The Genoa conference offers a spectacle which throws into the clearest relief the moral confusion with which the entire world is at present afflicted. At the conference, transactions are taking place which are disturbing and disconcerting to our sense of right, and a spirit of commercialism and of sordid materialism is prevalent. Persons intriguing for favors display self-interested obsequiousness and hypocritical politeness towards those whose crimes they repudiate; the predominating idea is to secure a portion of the spoils of others. Thus this conference which was originally convened for an excellent object and is attended by eminent men, runs the risk of ending in scandal and impotence."

Watch-dogs of Orthodoxy in Methodist Conference

The Pacific Christian Advocate has a story of "The Faith of Our Fathers League" in the New Jersey conference, trying this year to question ministers entering the conference in full connection. Dr. John Handley objected strenuously to any examination of ministers at the hands of self-appointed committees and Bishop Berry said it was a gross impropriety for that committee to draw up a creedal statement and to attempt to coerce men to sign it. Toward the end of the conference Dr. Harold Paul Sloan, leader of the conservative element, presented a resolution originally drawn up by the liberal party some days previous; this resolution expressed entire confidence in the loyalty of the board of bishops to the doctrinal standards of the Methodist Episcopal church."

Secretary Shows How Easy Divorces Are

Dr. William J. Johnson, associate secretary of the Board of Temperance and Social Welfare of the Presbyterian church, has recently published sta-

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tistics showing how easy divorce has become in certain western cities. San Francisco has half as many divorces as marriages; Portland one divorce for every two and a quarter marriages; Seattle one divorce for two and one-fifth marriages. The secretary insists that run-away marriages and the marriages that are performed in wedding parlors are the ones which most largely result in divorce.

Fellowship of the Kingdom Grows in England

The Fellowship of the Kingdom is a new organization in British life which has five years of history. It has sprung up among the Wesleyan Methodists and was originally promoted by young ministers. It has grown until it now includes in its ranks large numbers of ministers of all ages. The gospel as applied to modern life is preached, and behind the social gospel these men put a genuine evangelistic urge. Fellowship in this new preaching passion is the distinctive note of the organization, for it is by fellowship that the fires on the heart altars are kept alight.

Baseball More Interesting Than Second Coming

The Baptist state convention of Michigan this year was a pretty warm affair, coming as it did prior to the national convention. The discussion on fundamentalism and the second coming was all-engrossing until a wireless outfit began to issue the baseball scores. Then the dominies gathered around the instrument, forgot their controversies and cheered the score which favored Detroit. Let this story be told in all places where people still deny that preachers are human.

Roger W. Babson Tells Why He Goes to Church

Roger W. Babson continues to devote his unusual talents to the cause of the churches, and he has recently issued a sermonette called "Why I Go to Church." This was appreciated so highly that it was printed in display in the Milwaukee papers during the recent sessions of the advertising convention in that city. Among the statements made by Mr. Babson which arrest attention are the following: "The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the teachings of Jesus. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed only in the right course through religion. In spite of their imperfections, this is why I believe in our churches, and why I am a great optimist on their future. We stand at the crossroads. We must choose between God and mammon. Materialism is undermining our civilization as it has undermined other civilizations. Unless we heed the warning in time and get back to the real fundamentals, we must fall even as the civilizations of Egypt, Greece and Rome fell—and for the same reason. Statistics of every nation indicate that true religion is the power necessary for the development of its resources, and for its successful continuation. The challenge goes out to every man to support his church, to take an active part in the religious life of his community, to live according to the simple principles upon which this, the greatest country in the world, was founded three hundred years ago."

Preacher Heads a Political Movement

Preachers were once supposed to live in a reclusive fashion, but in these latter days we find them engaged in all sorts of public enterprises. The head of the "Ford-for-President Club" is a Methodist preacher. Rev. William Dawe of Dearborn Methodist church, Detroit, has been very active lately in the carrying on of his club which has gained considerable recognition in the press of the country. Dr. Dawe says: "Some great American will find it his task to lead this nation out of its troubles and I believe that man is Henry Ford."

Methodist Causes Are Remembered in Will

Mrs. G. F. Swift of Chicago died recently and in her will a number of Methodist causes were generously remembered. She belonged to the family that is so well known in the packing business. Among her bequests are the following: $100,000 to the College of Engi-

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Christianity Produces Reactions in China

The presence of the Christian missionaries in China is bringing a number of interesting reactions. The outgrowth of violent anti-Christian societies shows a fear on the part of the strict nationalists that customs will be changed. The native religious organizations tend to take over Christian customs in various ways, one of the institutions most commonly copied being the Sunday school. The governor of Shansi province in China has organized what he calls a "heart-cleaning" society. A hall has been built seating 3,000 persons. It is like a church both within and without and a great organ has been installed. In this institution it is hoped to bring the people to an appreciation of ethical duty. There can scarcely be any doubt as to the source of the new ideas in the mind of the governor.

Presbyterians Had No Easter in Their Church Year

The Presbyterians had no Easter in their last statistical church year. This is not due to any Presbyterian peculiarities, but to the fact that Easter is throughout the world a movable feast. In spite of the fact that the statistics lack the support which is always given by an Easter Sunday the net gain in Presbyterian churches last year was 34,557. The rolls show 93,259 added on confession of faith, 65,234 added by certificate from other churches, and 11,195 restored to membership. Losses by death were 19,919, by dismissal 54,179; and 55,050 were placed on the suspended list, so that the net increase for the year was 34,557. Few denominations keep their records so carefully as to show how great is the loss from suspension. The Presbyterians presumably gained from other religious communions more than they lost, according to the above figures, but the loss of 55,050 in a single year by sheer lack of interest gives away the secret of the leakage in all denominations.

Tomb of John Wesley in Decay

Though he has millions of spiritual children, the tomb of John Wesley is now in serious decay. The scandal of this fact has come home to British Methodists, and they held on June 20 a meeting to consider the renovation of Methodism's cathedral chapel, City-Road. The monument to John Wesley in the churchyard behind the chapel is called "a crumbling monument in a decaying wilderness." The City-Road Chapel property was acquired in 1775. John Wesley died in 1791 in a house adjoining the chapel. The British Methodists hope to make the premises inviting to tourists who come to pay their respects to the founder of Methodism.

Catholics Hold Educational Meeting

The Roman Catholic church has its own organization of educational interests which is called the Catholic Educational Association. This association holds largely attended meetings annually. This year the sessions were held in Philadelphia and about twenty-five hundred delegates were present. The address of welcome was delivered by Cardinal Dougherty, who celebrated pontifical high mass. Sectional meetings were held in which the problems of various types of schools were discussed. Parish school, high school, college, university and seminary had its own sectional meetings. Even the Catholic deaf mutes held a conference and the Catholic Negro Education Society met. Reports were made with regard to the situation in various cities for parish education. Two-thirds of the Catholic children in a typical American city go to the public schools and this fact proved disconcerting. Bishop Thomas J. Scanlan said: "Education is more than knowledge of facts and things. It implies a cultivated sense of right and wrong and well-understood principles of conduct."

Roman Catholics Bewail Small Number of Converts

The accessions to the Roman Catholic church from non-Catholic sources has been variously estimated by Protestants, but in the past it has been difficult to secure information with regard to the actual situation. In a recent issue of America, a Catholic weekly, certain facts are given by a correspondent which may help to show how things are going in the way of winning non-Catholics to the true fold. The priests of New York led the list for the whole country. In that city there were 2,573 converts by 1,141 priests, which is an average of 2.25 each. At the end of the procession stands the city of Santa Fe where there were only 71 converts for 93 priests. Meanwhile complaint is made of the efforts of Protestant proselytizers who work among Catholic peoples in the great southwest by means of manual training schools. It seems evident that while the efforts of the Paulist Fathers, who are organized particularly to win non-Catholics, are fruitful in a measure, the business of converting America to an allegiance to an Italian pontiff is not making rapid progress.

Breaks New Ground in the Field of Religious Discussion.

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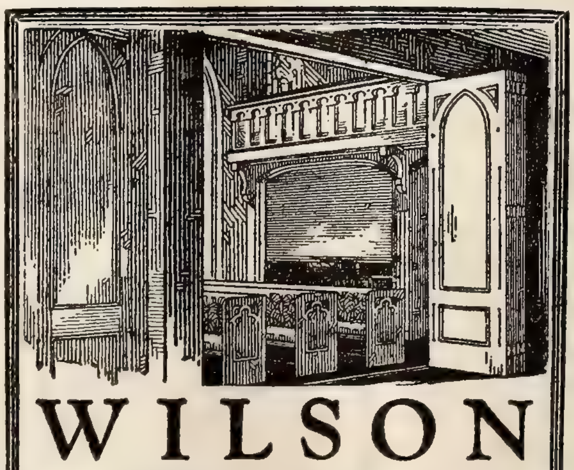

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Volume XXXIX CHICAGO, JULY 27, 1922 Number 30

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, *at the Post-office at Chicago, Illinois, under the act of March* 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 1103, *Act of October* 3, 1917, *authorized on July* 3, 1918.
Published Weekly *By the Disciples Publication Society* 508 *S. Dearborn Street, Chicago*

Subscription—$4.00 a year (to ministers $3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

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EDITORIAL

What Shall be Done With Great City Churches

REV. SIDNEY BERRY, of Carr's Lane, Birmingham, has declined the invitation to again follow Dr. Jowett, this time in the Westminster Chapel, London. Many considerations must have entered into his decision, and no doubt it was wise; but it brings up the question of the future of our great central city churches, and what must be done with them. Central London, like New York and Chicago, has greatly changed from what it was in the days of Joseph Parker, when people lived over their shops in easy walking distance of the City Temple, or Westminster Chapel. Today the people who attended, and especially those who supported, such churches live at a distance—as far away as ten or twenty miles—and most of them have cast in their lot with the churches in their neighborhoods. As a result, the great churches of central London, as in our American cities, are hardly to be described as churches at all, but merely preaching-stations, attended by the few who are loyal by reason of old associations, and the passing transient population. Unless they happen to stand on old foundations with endowments, or are taken in hand as denominational enterprises, they are not only precarious financially, but lay upon the preacher an intolerable load. The City Temple, for example, is run on the English penny, and a series of stormy Sundays puts it in debt, with no resources to fall back upon, which adds to the burden of its ministers, whose load is already heavy enough. Sometimes relief is found by putting two or more churches together, as in the case of the First Presbyterian church of New York, to which Dr. Fosdick ministers; but that is not always possible. If the church is not to abandon its witness in the heart of our cities, this problem must be faced in a large and statesmanlike manner. Meanwhile, we nominate Dr. John Hutton, of Glasgow, to be minister of Westminster Chapel; it is where he belongs, and free churchmen ought to make it a common Christian enterprise in central London.

Barbarism Increasing In America Again

ALTHOUGH lynching showed a decrease last year, there is evidence that this year will be as bad as ever. The department of records and research of Tuskegee Institute is making a study of lynchings reported in various sections of the country. For the first six months of 1922 there were 30, as against 12 for the first six months of 1921. Two-thirds of these murderous attacks occurred in two states, 7 in Mississippi and 12 in Texas. Five men were burned to death and three more were put to death and then their bodies burned. In only eleven of these thirty cases—about one-third—was the crime of rape even charged. This latter fact is significant in view of the claim that lynching is justifiable as a means of protection to the white women of the nation. During the past six months every lynching has occurred in a southern state, which is a bit unusual because northern states have in recent years shown a disposition to indulge in this great American pastime. Meanwhile these outrages are making bitter the hearts of the most patient race in all the world. As Negro newspapers increase and spread abroad the story of these crimes, as Negro literacy makes black men and women more able to judge public issues critically, there is a rapid increase of social resentment on the part of the black people. No great injustice such as lynching can go on for years and not bring down justice upon the heads of the perpetrators. To deny this is to disbelieve in God. The problem is one that must be met with legislation as well as education. Lynching is anarchy and the forces of the federal government should go into every community where one of these crimes occurs and ferret out the guilty parties. If every lynching were followed by a score of penitentiary sentences, there would doubtless be less tendency for white men to indulge in these organized murders.

Disobedience to Law

PRETENCES to justify evasion of unpleasant laws are numerous in America. To violate the law, and not get caught is clever. The man who violates the traffic laws with his automobile usually thinks of his performance as smart. To be arrested and fined is an experience one relates to friends as a good joke. Those who wear personal liberty badges these days to advertise that they have a still in the cellar think they are doing something very brave. They tell us that prohibition was slipped over on the American people as a war measure, but as a matter of fact it was considered by 96 legislative bodies in 48 different states and passed by 92 of these bodies. Few public measures have ever had so long a period of discussion or so decisive a vote. Yet the liquor-law-breaker continues to hold that he is a law unto himself. In an unlimited monarchy where law does not represent the social will, but only the whim of the autocrat, men have often been compelled to resist the law as a matter of conscience. The man who resists the social will of a republic, however, needs to think twice, for the probability that he is wrong is much greater than in the country with a monarchical form of government. America today faces no more difficult problem than the enforcement of the social will among the people with the machinery of the law. The labor leader does not hesitate at murder to accomplish his ends. The big corporation is quite willing to provoke murder by agents provocateur if that will help win a struggle. Theft when practiced upon a large scale may be called either business or politics, and the thief admitted to good society. A part of the service of the churches to the nation at this time is to build once more than wholesome respect for the law which shall result in justice in human relationships.

"The Little Corner Never Conquered"

WHATEVER bitter sadness and regret may fill our hearts as we think of the great war, whose tragedy has passed into the dark annals of the world, the story of relief, of feeding the hungry, of succor to the mutilated, and the victims of devastated regions, is a record of which we have a right to be proud. A part of the story is told by Miss Jane Addams in "Peace and Bread in Time of War," told with Quaker-like gentleness, forthrightness and simplicity of utterance, as she is wont to tell everything. Reasonableness, moderation, and charity have ever been the temper of her thought, and they make a clear air in which to see the facts. But an encyclopedia would be needed to tell the whole story, hence a series of volumes issued by the Red Cross, one of which is "The Little Corner Never Conquered," by Dr. John Van Schaick, Jr., reporting the work done in Belgium. As a Commissioner of the Red Cross in that region, only a tiny corner of which was never over-run, he writes with full knowledge, in a singularly serene and simple style, and one feels behind every page a great horror of the war the victims of which he and his fellow-workers were aiding. Very wisely the writer waited until the war spirit had subsided, the better to give a calm, accurate and thorough survey of the work done in the brave little land; and his title may stand as a symbol of that little corner of the human heart, overshadowed but never utterly desolated, by the tragedy of the war.

Attitude of Business Men on Industrial Questions

ONE of the difficulties confronted by the church and its agencies of industrial betterment is the disinclination of men representing the capitalistic point of view to confer with those who have different approaches to the economic questions of the time. It is the frequent statement of those who attempt to bring together people of various groups for conciliatory consideration of the problems which industrial disagreements have caused, that they have no trouble to persuade the labor people to attend such gatherings, and that Christian leaders interested to any degree in the labor situation are glad to come, but that the men who have capitalistic or administrative interests take a supercilious and contemptuous attitude regarding all such discussions, and rarely consent to attend. This is the more surprising and depressing when it is recalled that for the most part the laboring people are not church attendants, while the majority of men of the capitalistic class are connected with some religious organization. Conditions of this nature tend to fix in the minds of the artisan groups the firm conviction that men of the moneyed class are indifferent to such inquiries as the church is instituting in the industrial field, and propose to keep aloof from all such conferences. Still worse is the fact that business men as a class echo the sentiments of the capitalistic group, without any painstaking effort to understand the merits of the controversy. Indeed there is resentment at the efforts of Christian agencies to ascertain the facts regarding housing conditions, wages, hours of service, child labor, women in industry, protective measures, and similar matters. But the inquiry cannot be stopped. It is one of the forms of human interest which the church, in the spirit of the Master, is bound to pursue, until the facts on both sides are known, and capital and labor have faced each other not as foes but as partners.

American Schools of Research in the Orient

ONE of the interesting developments of recent years has been the effort to provide foundations for study on the part of American students in the various educational centers of the old world. The classical schools in Rome and Athens have long been significant and useful centers. In the year 1900 the American School of Oriental Research in Jerusalem was established and has since continued under the united auspices of the leading American colleges and universities to offer a home, library facilities and lectures for graduate students from American institutions traveling through Palestine or residing for a period in Jerusalem. Usually during some portion of the year journeys of investigation to interesting points are made under the leadership of the director who is in residence for the year, and a few modest efforts at excavation have been made at promising sites. The outcome of the world war gave renewed opportunity for research work, exploration and excavation, not only in Palestine, but in every portion of the ancient biblical world. The fact that Palestine and Mesopotamia were both alloted to British auspices under the agreement made by the entente powers gave opportunity for further expansion of the same idea, and two years ago the American School of Oriental Research in Bagdad was established. Such eminent Semitic scholars as Professors Clay, Barton, Montgomery, Torrey, Albright, and Paton have been deeply interested in the project and have served in the capacity of promoters and annual directors. It is particularly desirable that the libraries connected with these two foundations be augmented as fully and rapidly as possible. The library of the late Prof. Morris Jastrow, Jr., of the University of Pennsylvania has been recently given by Mrs. Jastrow to the trustees of the American Schools of Oriental Research, to be divided between the two institutions; and the library of the late Dr. William Hayes Ward has been promised for the school in Bagdad as soon as sufficient equipment can be provided for it. This is a most admirable and gratifying addition to the American facilities now available for oriental study.

Publicity Man Protests Against Sectarianism

MR. IVY L. LEE, one of the best known publicity experts of the country, has been saying some rather pointed things about civilization and religion. The vast machinery of modernism, he says, has become a kind of Frankenstein monster which threatens to crush its creator who is caught in the cogs of his own invention. One thing, and one thing only, he insists, can save the world from further clashes growing out of its own close-knit organization, and that is the Christian religion; but that religion must be emancipated from sectarian differences and the emphasis put where Jesus put it in the sermon on the mount—the doing of good in the spirit of love. Nothing else matters. What the denominationalists quibble over is of no importance at all, however vital it may have seemed to the men of other times. For real men, living in an age of reality, and whizzed at too rapid a pace by a high-geared material civilization, only the realities of religion will suffice; its details of rite mean no more to the men of today than the different kind of service one store gives a customer as compared with another store. The church, he concludes, is the greatest instrument we have for the culture of the religious influences needed to mitigate, and at last abolish, the brutality of modern civilization; and if ecclesiastics are unable to make it what it ought to be, laymen must come to the rescue. Surely here is plain speech; but, as the little girl said, "He's not preaching; he is telling the truth." Sectarianism is bankrupt, and it is now in order to try Christianity.

Is There a Way Out of the Muddle?

HEW to the line, let the chips fall where they may. The right must prevail though the heavens fall. Such aphorisms salve the qualms which attack the boldest when they see the havoc wrought by their irreconcilable and pertinacious devotion to pet ideas. Society is suffering from some of this havoc right now. Those who are causing it, or are withholding the adjustments which might bring forth order, doubtless need all the comfort they can extract from this and kindred philosophy. It relieves them of responsibility as active agent or abettor of the present social confusion and distress. How satisfying and sweet the tears one sheds over the culpability for universal ills of those who will not agree with one, and who deliberately follow courses different from those which one knows to be right!

Judge Gary recently was thus deeply grieved that the workingmen in the employ of the steel corporation would not yield to his decisions. Their moral obliquity was so great that he could not so far sacrifice his inflexible moral principles as to confer with them or their representatives. This has been the social and ethical program through which whole ages have moved in the past. But at length in our time the statesmanship of compromise has emerged. The middle of the road is the only way out. Be extreme on your side so as to roll up capital against the day of barter with your opponent. The acme of folly is to be reasonable at the start. Always ask for more than you expect to get, for then you will get something like what you want and deserve. Right is what issues from tedious and cunning diplomacy. Right is what your opponent can be induced to yield.

This is at this date the prevalent statesmanship in the affairs of nations, in the affairs of corporate business, in the affairs of churches. In politics it is the way of "muddling through" which has been reduced to a science and an art in some states under the leadership of certain resourceful diplomats. In business it is the game, and the game has enormous attractions to certain natures capable both of large affairs and of small. In church councils it is embodied in the report of joint committees, couched in language which settles nothing, filled with buts and on-the-other-hands, which upon the public reading before the convention brings the throng to their feet at the declaration that "this representative committee presents to you a unanimous report," whereupon all sing a hymn of praise and go home, each party to crow over the victory it has won. This type of statesmanship has now been practiced long enough for thoughtful folk to recognize its limitations. Compromises which leave both parties to a contest exultant over the victory, have been found to wear very poorly indeed. Their net value is found by much experience to be that they leave two controversies where before there was but one. It looks rather as though the middle of the road leads deeper into the muddle, that "muddling through" is actually a device for getting in worse.

Is there a *tertium quid?* Is there a way out when both of these courses only lead to new distress? Manifestly we must find one, else the confusion both in politics and religion will become intolerable. What shall be done with such issues as the tariff, and the denominational tangle, and socialism, and the changed authority of the Bible? Does any sane man longer hope that the United States senate will get anywhere but deeper into the morass, in the business which has engaged it for weeks and seems likely to engage it for many other weeks still? An editorial in a leading daily remarks that the situation is such as to make certain really able senators act like dunderheads. What they are doing, and are likely to do much worse at last, is such an outrage upon intelligence, not to speak of its moral implications, that voters must go to the polls, when next they get a chance, in a frenzy of rage. To do what when they get there? Will there be any choice between parties or groups of statesmen?

Some light would seem to shine out of the very extremity of such folly and blundering. It is beginning to dawn upon the citizen of average intelligence that the drawing up of a tariff schedule is not a political issue nor an ethical question. It is the business of technicians; and the muddling of politicians, no matter how superior as politicians they may be, is intolerable. Something like this is true of numerous questions which we now insist upon treating as ethical issues, and wage battle for or against. A little intelligence would subdue our rage, and enable us to see how our zeal for righteousness only makes us ridiculous, and dooms social interests of grave concern to disaster. In the field of religion the sectarian divisions of the community have reached this issue. No real doctrinal or ethical principles are at stake. Special interests, and official prerogatives, and the selfish fear of the loss of power or control of ecclesiastical machines—such considerations alone now dominate the denominational question. Yet ecclesiastics, reputedly able, act like dunderheads when they alternately take hold of and shy away from this question. Of course, no real progress is made in settling the issue; its nature is not recognized, or else it is deliberately obscured. No essential truths of God or man are involved. No precious doctrines are to be defended or to be sacrificed. No sacred traditions are to be preserved or betrayed. Only offices are to be retained or lost, pride of place and power is to be nursed or blasted, barren prejudices are to be honored or exposed. If the essential character of this issue were clearly apprehended the "problem of the divided church" would evaporate, requiring no labored solution.

Society is going to the bow-wows unless the socialistic state is established the world over: hosts of socialists and bolshevistic sympathizers are sure of it. None of these appears to discover that democracy is not born in a day; it does not emerge robust and triumphant from a revolution which may have carried off never so effectually the autocratic or plutocratic or selfish capitalistic civilization which may have preceded it. Is it not time all of us realized that the determining issue before Russia today is not political or ethical, but technical? Bolshevism is disappointing all but foreign doctrinaires, not because it is political and spiritual heresy, but because the leaders and their followers in Russia do not know how to make it work. No more does anybody outside of Russia know how to make it work. The reactionaries are making themselves foolish by their tirades against its moral obliquities. History will doubtless show that few or no social and political revolutions have embodied more noble commitments of life and substance and ambitions to lofty motives of human service. The foreign champions of bolshevism are often quite as insane in their heralding of the new day of world redemption through what is to emerge from poor distraught Russia. Neither the doctrinaire bolshevist nor the raging reactionary has discovered the real issue. Socialism is now a technical question; it is not fundamentally a political or an ethical. All of us are socialists in idea and ideal. Our trouble is that we are not sufficiently adept administrative technicians to make socialism work. None is more forward to declare that socialism has not the technique for its own task than certain convinced socialist leaders themselves. Yet we go on wrangling over what are assumed to be the ethical and political questions at issue, when, as a matter of practical concern there is nothing to fight about. We could not make the socialistic state succeed, even if we had it established today in full form and fettle. We do not know how. Is it not perfectly apparent that, if we ever arrive at the socialistic state, we must grow into it? We must get our democracy, of whatever type or degree of sublimation, by winning it, by working it out, by developing its technique. We cannot wish or scold or dream or argue or legislate ourselves into this kind of kingdom of heaven, or any other kind.

If we should sanely and without prejudice put our heads to the business, we should likely find that nine-tenths of our political and social and religious problems are not ethical at all, but are technical, and furnish incentives to study and scientific experiment, and none at all to controversy. The suspicion grows that even the now tender question of the authority of the Bible is one of these. Of what possible service can it be to any of us to continue threshing over the old straw of scriptural inspiration? What longer signifies fluency in the quotation of scripture texts to prove a point? Opposing parties in every theological controversy do it with equal vehemence and finality. The devil himself can quote scripture, and has doubtless often done it with profound conviction. And the venom with which participants in some of our theological controversies practice the art arouses the suspicion that others share both his facility and his spirit. To show the whole world in error except me and my dutiful wife by an appeal to scripture is the easiest thing in the world, and the silliest. Multitudes of people who are struggling with all their might, and yearning with all their hearts to bring in the kingdom of heaven, do not care one fig what it may please us to demonstrate to be the truth through a tissue of scripture proof texts. The truth is not to be arrived at by that means. If it were we should have found it ages ago. We shall work out the truth, experience it, not pounce upon it among the references in a concordance.

From which it would seem clear that all along the line we are only getting ourselves deeper into the muddle by mistaking the nature of the problems with which we have to deal. If we could quit being heated moral philosophers long enough to realize how much we need keen-witted scientists, social engineers, expert schedule and budget-makers, and highly qualified administrators, we should far more quickly come out of our despair and fury over the degeneracy of civilization. Those who differ from us are not emissaries of Satan and malign foes of human weal—not all of them. Among those who may seem most radically to differ from us on ethical or political or religious questions there are likely to be many who are wrestling with the practical problems of making this world the right kind of place for people to live in and die from, more effectually than are we ourselves. We should probably find this out to our great profit and to the advancement of our society if we should sincerely join with them in conquering the technical difficulties in the way of realizing our glowing ideals of love and life and righteousness and peace in human affairs.

The Prophet and the Larger Majority

RELIGION inspires appeal to the ever larger majority. The theology which prompts the little man to cry, "God and I are a majority!" is of a piece with the "Me-und-Gott" Kaiserism which ribald poets and cartoonists have celebrated, only it is the frayed and threadbare remnants of what is the tougher fibre of Kaiserism. The God of both is a fabrication of self-will. He is the salve for outraged conceit, the prejudiced "mamma" whom the over-grown pettish child "tells" on the more robust playmates who crossed the spoiled will. The manner in which religion and a fabricated deity have been employed to sanctify stubbornness and pugnacity is the age-long scandal of religious history. Having decided just what truth is, and finding that my fellows do not agree with me, I concoct an omnipotent and absolute sovereign of the universe, and set him at the task of vindicating my conceit. He is absolute in his power to serve my little purposes; he is strictly limited in his powers and attributes by the demands of this specific function.

In every crisis of religious controversy we witness a rebirth of obsessions of this nature. Sonorous challenges of the living God to interfere are heard from those who find themselves balked and blocked by the steady movements of truth in directions which they have not previously determined. Their increasing isolation prompts dramatic appeals to the future for vindication of their obsessions, and they even go down to embittered defeat and death, nursing the inexpugnable hope of such vindication. Sweet-spirited delusions of this character can only call forth compassion from the lover of truth. But bitter and self-willed minorities give sure signs of their evil spirit, and get their deserts in the utter neglect or the excoriation of that future to which they have appealed.

The sacrilege of such appeals lies in the fact that they are the cheap imitation of the true impulse and sure refuge of the devout religious minded. This appeal to the larger majority is the stay and support of the great spirits of all ages. It is of the essence of religion that a man should appeal from the hasty, thoughtless decisions of his own community, his own country, his own generation, his own age. In the case of small ideas, limited truths, the vindication often comes through the appeal from the verdict of his immediate associates or neighbors; a true prophet usually lacks honor among his own. The greater prophet has sometimes been forced to appeal to an arbitrament larger and truer than the wider circle of his own countrymen. Again and again a statesman has assumed a greatness, even in his own generation, among citizens of other lands, which his own kin and the members of his own nation have either disallowed or have grudgingly accorded. And the greatest of all have appealed to the surging majorities which only the ages can roll up.

These majorities have sometimes lived in the past. All appeal for the conservation of established ideas and ideals is not reaction; all is not the cowardice and stagnation of the reactionary. Doughty dead generations have often risen up in the spirit to condemn the whole regime of a gluttonous and perverse brood succeeding them. Sons have often proved very unworthy of their noble sires. True prophets have sometimes looked backward and seen visions more glorious than the generation around about them could vouchsafe. Kindly and gentle spirits have been broken by the discovery that their own, their children, their friends, their neighbors, their community, their country, their age, were following a wild and ugly course which they could see clearly would lead only to destruction. Such have often wept, but they have not become embittered, nor poured forth venom upon the wayward.

Here is the infallible mark of the false prophet, this venom. The true prophet is never bitter and vindictive. He never betrays the fact that it is his own stubborn will which is being outraged and frustrated. He is grieved for the wayward, and for their faithlessness to the great truths established by the past, but their effront is not taken as personal. He is not maddened by the violation of his private conceits. An embittered "champion of the truth" can infallibly be set down as a false prophet. He does not so much honor the past and its great ideas, as he resents the desertion of his own leadership.

But the great, the determining majorities are in the future. It is to them that the prophets more properly appeal. Because this is the larger court, the true prophets are more commonly found among those who look to the future for vindication, while false prophets more often appeal to the past. They are the true reactionaries. Confucius demonstrated the possibility of true prophetic vision on the part of one who looks toward the past, but his followers readily, almost inevitably, mistook his intent, were blinded to his vision, and the intellectual and social stagnation of Chinese civilization through age upon age resulted. Yet Confucius was a true enough prophet to abide through history as a seer and revealer of the truth. Only a true prophet could survive as he has survived. And the kindliness of the man, the sweetness of his spirit, is a mark which he shares with all true prophets. Though he looked backward, the malignity of the reactionary were not in him.

Greater prophets have looked forward, have seen the golden age before and not behind, have found the solace of disappointed hopes and ambitions for their own society in the better society of the future, have crowned their religious devotion by appeal to the larger, clearer-minded, purer-hearted hosts whom only the future can marshal. But false prophets also appeal to the future. At the same time their fondness for the past is betrayed in their eagerness to have the future repeat it. Their uniform deficiency is made up for by revisualizing what has already been: they ordinarily lack the power to conceive truth big enough and vital enough to create new ideas. Ideals which smaller majorities of the past have been incapable of formulating are also beyond them. Their appeal to the future is by way of reinstating a golden age which has already been, or the forcing upon new generations of ideas and doctrines which were the glory of bygone ages, but are still not of sufficient glory to reward the spiritual prowess of the larger hosts of the future which the true prophet readily discerns.

The familiar marks of the true and the false prophet, remain, whether they face forward or backward. However vehemently the false prophet appeals to the future and its vindicating majorities, the spirit of his own conceited stubbornness flashes forth. He wishes the oncoming generations to hasten and support him. He wants not truth, but *his* truth, to prevail. He prescribes for the future, does not call upon larger majorities to express their will. He insists before they arrive that they shall render the verdict in behalf of his minority. All the hosts, to the end of time, and through the abyss of eternity, are false and reprobate unless they vote for his creed and fall into step beneath his banners. He does not want the majority to prevail; *he* wants to prevail, and his appeal to these larger hosts is only in the interests of his cause and the cause of his coterie. Thus he is, indeed, a false prophet; he is no prophet. He is not a seer; he does not truly vision what is to be, but violates every sanctity of the future by projecting upon and against it his private caprices and prejudices.

It is noteworthy, and altogether true to the expected realities, that no great man should ever achieve precisely what he sets out to win. If the great were little enough to insist upon the precise expression of their personal will among the majorities of the future, their disembodied spirits would be eternally wailing over withered hopes and groaning under the weight of frustrated ambitions—every one of them. The truly great cannot, therefore, desire the uncompromised and unvaried replica of their visions. They wish truth to prevail; they wish the free spirit of the ultimate majorities to have its way. They do not stubbornly stand for their own formulas and their own conceits. Their capacity as prophets is vindicated in their visioning before the time the free choice of the coming generations, and although they be at fault in the details of their vision, they rejoice none the less in the prevalence of the truth. They would rather have the larger majorities of the future true to their best, than to have them vote slavishly for them and their measures.

It is inevitable that the vision of the greatest should be at fault in detail. Therefore, the truly great in life do not stick at details. Main purposes and major ideas are so grand and satisfying that the loss of a coveted gain here, and the failure of a friendly cherished plan there, are not resented. Nor should the vindication of their greatness after their death be contingent upon these trifling successes, or their memory clouded by such failures. As a matter of fact, history does not discredit them for their astigmatic aberrations of vision. It is amazing how quickly the pettinesses of the great are forgotten. The revelations, made by a recent writer, who faithfully sets down in the print of a current magazine some of the follies and foibles of the early life of Abraham Lincoln, have only vexed many readers. It seems scandalous to revive such events, facts though they may be, about one so great. And all of that greatness has been achieved in the memory of men and women still living!

Lincoln's greatness does not consist in the acceptance by the succeeding generations of each formula and process of his statecraft. No great character of history, probably, died so opportunely as did he. He lived long enough to make clear the pregnant, central idea of his thought, and bring out the purity of his spirit. There is no telling what renewed follies and foibles might have clouded his later days, if later days had been vouchsafed him. His last state papers and public utterances show alarming signs that power and the success of the moment were going to his head; in time they might have even invaded his heart.

All of which is beside the present point except as it may make clear that even the greatest cannot properly appeal to the larger majorities of the future to vote for aught but their own truth; it is crass presumption to appeal to them to vindicate any private will, however lordly. Not the greatest dare exalt his formulas to the rank of infallible truth. His appeal to the future must be for the free expression of the larger majorities' free will. If he has not truly visioned that will, then is he demonstrated a false prophet. Especially does bitterness and spleenful excoriation of his living opponents outlaw him before this larger court. These majorities are so tenacious of sweet-spiritedness among the great of their history, that they decline to believe about even the near-great the scandalous details which clouded their lives among their contemporaries. It is inevitable that we forget, or overlook, or decline to countenance the true biographies of the heroes of the past. Their petty devices to gain their own among their contemporaries we sheen over with misrepresentations to their credit, or allow to sink into oblivion.

Where, therefore, is true religion to be found? Who is professing it, and expressing it, today? What is to be the issue of these so bitter theological and ecclesiastical controversies, which are rending ancient churches asunder, and storing up fuel for new fires of controversy for new generations? Who are the true prophets and who are the false? Whom will the larger majorities of the future vindicate? These are questions which it should not be too difficult to answer, in the light of a true democratic faith.

The Old Established Business

A Parable of Safed the Sage

ONCE upon a time there was an Old Established Business. It was the leading concern in its Line, and all the trade knew it, and what was more, the Proprietor knew it. And his credit was good at the Bank, and his goods were Reliable, and the Profits were Steady.

And there came a Young Fellow, and hired himself unto the Proprietor as Assistant General Manager, the Proprietor himself being the General Manager.

And for a season the Young Fellow knew his place, and kept it. And he learned the Business, until he knew its Middle Name.

And after a season he began to make Suggestions.

And the Proprietor answered him, saying, I was in this Business before thou wert born.

And the Young Fellow answered him, saying, That is just what is the matter with thee, and with this Business. I have been born but few years, but I have learned something every day, and thou hast had no New Idea since about 1863.

And the Proprietor was wroth, and fired the Young Fellow.

Then did the Young Fellow go unto certain men, and say, Stake me, I pray thee, and I will start a Business which will make this trade sit up and take notice. For behold, my late Employer hath Fired me for trying to give him the benefit of a few ideas that originated since 1492.

And a few men resolved to take a little Flier, and they set him up in the same kind of Business that he had lately left.

Now his late Employer looked forth across the way, and he saw a Large Sign on a Small Office, and he laughed and said, That Young Fellow will be Insolvent in about Ninety Days.

But before the end of Ninety Days the Old Man was losing customers.

And the Young Fellow failed not, but lengthened the cords of his tent, and strengthened his stakes.

And there came a day when the Proprietor sent over for the Young Fellow, and said, I am getting old, and thinking of retiring. What wilt thou give me for the Whole Shooting Match?

And the Young Fellow had been waiting and toiling for that hour. And he said, Nay; let us merge the two plants, and thou mayest have a safe investment for thine accumulated wealth, and come and sit at the desk of the President, but I will be General Manager and Chairman of the Board of Directors.

For Henry Clay was right when he said, I would rather be right with the Chairman of the Board of Directors than be President. Or words to that effect.

Now this parable teacheth that there come times when it is the part of Wisdom for Age to lend an attentive ear to the counsels of Youth. For some concerns go broke for lack of the wisdom of experience and more go broke because they cease to learn.

And that is why I and Keturah—we refuse to Grow Old.

To Our Subscribers

It requires two weeks to make a change of address. It is necessary that our wrappers be addressed a full week ahead, and time is required to handle accurately the large volume of requests for change that come to us at this season of the year. Unless your vacation period is somewhat extended, we advise that you leave a few one-cent stamps with your postmaster or postman, and ask to have your Christian Century forwarded to you. You thus avoid the risk of missing a copy both at the beginning and at the end of your vacation.

We desire that our readers shall not miss a single issue, and while we will gladly make any change of address requested, we are sure the risk of irregularity is greatly reduced by the plan we suggest.

Experience proves that it is highly unsatisfactory to handle a *change* and a *change back* in one order. Our subscribers on vacation will therefore please take note that in their own interest we are disregarding all deferred "change back" orders and will wait for specific instructions at the time the subscriber wishes the "change back" to be made.

Two good rules to remember:

1) One change at a time;
2) Give present as well as new address.

THE CHRISTIAN CENTURY PRESS.

The Future of the Disciples of Christ

By Joseph Fort Newton

ONE of my earliest memories as a reader of books goes back to a page in the Life of Alexander Campbell, telling of his reflections as he paused with a companion on the heights of the Blue Ridge mountains, and gazed upon the far-stretching lands to the west. Sitting on his horse, he meditated aloud on the future of the land spread out before him, surveying it, like Moses of old, as a land of promise in which the gospel of Christ might run and be glorified, making human society a beloved community. No other thought filled his mind; no other passion swayed his life. He saw a far-reaching opportunity not for wealth, nor for power, but for Christian enterprise; but he also saw that a divided Christianity was unequal to the conquest of America—and his insight is as valid today as it was long ago.

Judged by any test, Alexander Campbell is one of the really great figures in the history of American Christianity. Less a mystic than his father, he was an abler scholar, preacher and leader—a man of undoubted genius, more a teacher than an evangelist—and it is to be regretted that his name is linked with issues in their nature ephemeral; though in his debate with Robert Owen he made the whole church his debtor. Both father and son had experienced the pettiness and futility of sectarianism in Scotland—where sects were small enough to be called insects—and it seemed incredible to them that all the old divisions should be transplanted, much less perpetuated, in America. Hence the "Declaration and Address" proposing Christian union, formulated in 1809, while they were yet Presbyterians, which must be accounted an outstanding document in our religious history, all the more remarkable when we remember the narrow, bitter, vindictive sectarianism of the time.

REFORMATION IN BEHALF OF UNITY

Reformers always hark back to a purer, nobler past, and it was nothing short of a New Reformation which the Campbells proposed, invoking the example and authority of the primitive church in behalf of unity, as Luther had invoked it in behalf of liberty. With magnificent audacity they appealed "To all that love our Lord Jesus Christ, in sincerity, throughout all the churches, to unite in the bonds of an entire Christian community—Christ alone being the head, the center, his word the rule; an implicit belief of, and manifest conformity to it in all things—the terms." Read in the context of that generation, such an appeal was at once heroic and prophetic, but it was a voice crying in a wilderness. Besides, by a sad fatality, it contained within itself the seeds of all the old contentions. Anyone can be wise after the event, but it is easy now to see that the last clause of the appeal, stating the "terms" of union, was destined to be the rock on which the movement would come to grief. The distinction between matters of faith and matters of opinion was valid; but as it was impossible to agree as to what are matters of faith, and what matters of opinion, the door was left ajar for the spirit of schism to work its unhappy ends.

Nothing could be simpler than to affirm that only matters of faith, things essential to salvation, were to be made tests of a united Christian fellowship. But when the exigencies of organization made it necessary to be specific the leaders had to reckon with two mutually exclusive, if not mutually destructive, principles—the authority of primitive Christianity, and the obligation of Christian unity. The first took form in a famous epigram: "Where the scriptures speak, we speak; where they are silent, we are silent." The second found form in an old maxim: "In essentials, unity, in non-essentials, liberty, in all things charity"; but the details were difficult, and doubly so as the emphasis began to shift from the obligation to unity to the principle of authority, since the question as to what are the essentials was left unsettled. Two schools of interpretation arose, one crudely literal, after the manner of the time—often running to an arid legalistic formalism—the other in the direction of a more liberal and spiritual reading of the gospel. Those schools survive to this day, with varying degrees of conflict and cooperation; but even thus early a movement intended to end sectarianism began to look like another sect—one more faction in a bewildering agglomeration of factional feud.

NEW LEADER OF MOVEMENT

There is no need to follow in detail the vicissitudes of the movement as it passed out of Presbyterianism, into the Baptist fellowship, and beyond into a distinct body. Had Campbell remained the only leader, it is not difficult to tell what turn it would have taken. More given to proselytism than to evangelism, he felt that "to attempt union among jarring sects without the explosion of their foundations, is altogether fruitless." Indeed, in his zeal of "the ancient order of things"—by which he meant the reproduction of the apostolic church in modern days—he became for a time furiously iconoclastic against human opinions and innovations, ready to throw them all on the scrap pile—apparently not realizing that he was trying to set up another set of opinions. He was convinced that "a week's debating is worth a year's preaching," surely a novel method of promoting Christian unity! As a lad I read all his great debates, rejoicing to see lithe and sinewy intellects meet in the clash of wits, but wondering the while at the issues about which they made so much ado. Happily a gentler, more spiritual influence entered the movement with Barton W. Stone, who, next to Walter Scott, ranked with the Campbells among its leaders. His wise tolerance, his noble evangelism, his deep spirituality modified the movement, turned it toward the winning of souls, and revived its almost forgotten passion for Christian unity.

Some of us have always felt that Stone was nearer to the real spirit and basis of Christian unity than any one else in the entire group. Even at this far off date it makes the heart beat faster to read the story of his religious struggle, his revolt against a dark, benumbing Calvinism, and his discovery of the love of God—"that God loved the world, the whole world, and sent his son to save it!" A deep and vivid experience of this truth lay at the root of his passionate and persuasive evangelism, giving beauty to this spirit and wings to his words. Also, his agonizing difficulties regarding more than one doctrine—including the trinity—taught him that one may be orthodox of heart, and loyal to the Master, even when unable to accept cut and dried dogmas as to his nature and person. His religion was evangelical and biblical rather than metaphysical, and he was unwilling to make any theological dogma, or even a baptismal formula, a test of Christian fellowship. He preached much the same truth that Campbell preached, but in a different spirit and with a different emphasis—with more love, more sympathy, more liberty, more patience—seeking to lead men to Christ and leave them in his company to be taught by him, without insisting in advance and in detail on what they ought to learn! Had his insight and method been followed the movement would have had a different history, less prone to a hard formalism, and it would have led us nearer to the goal of Christian unity—which was the initial inspiration and purpose of the enterprise.

SIMPLE AND DIRECT APPEAL

In these despites, the new reformation grew rapidly and spread widely, following, alas, the usual course of denominational development; and the reasons were not far to seek. It was democratic, in spirit as well as in form, founded upon the right of every one to read and interpret the Bible for himself, and to have a voice in the management of his religious inheritance. It was simple and direct in its appeal, offering a definite proposal, relying upon the free agency of men, and demanding action, obedience, adventure, over against the perplexing supernaturalism and mysticism of the day, which seemed to ask men to wait for the winds of God to sweep them into the kingdom of heaven. No wonder it attracted plain, practical, unmystical folk who earnestly desired to know what the Lord required of them. It was tirelessly evangelistic, its preachers being men of the people, many of them untaught, who united moral earnestness with great native ability in their ceaseless labors—holding before multitudes weary of the pettiness of sectarianism the vision of unity and fraternity. When the civil war broke out the Disciples, taking their lead from Campbell, stood against slavery, but equally against all war as un-Christian—a fact worthy of grateful remembrance today. Campbell died in 1866, and the mantle of leadership fell upon Isaac Errett, who struck a new note emphasizing the spirit over the letter, calling for "the union of believers in the fellowship of the gospel, and the education of Christians in a nobler spiritual life." He put his plea into a watchword: "Let the bond of union among the baptized be Christian character in place of orthodoxy—right doing in place of exact thinking." If only he had left out the words "among the baptized," or at least had allowed liberty of interpretation in the matter of baptism, he would have made much greater advance—but it was not to be so.

So much for the past. It is a goodly inheritance, a noble tradition, at once a challenge and a prophecy, and it justifies an honorable pride in all who love the Christian cause. If its early vision of a united church, with Christ himself as the chief corner stone, was Utopian in its day, it was none the less heroic and alluring, as well as providential, in spite of an impossible basis of union and the frequent inconsistency of its advocates. Often torn by internal disputes between literalists and liberals—as witness the incredible schism about church organs—as a fact the Disciples have had few seceders, and their loose form of organization makes their comradeship and loyalty all the more notable. At no time have they forgotten that their special mission was to teach the desirability of, and if possible to show the way to Christian unity, but their unique message has been held somewhat in abeyance in recent years. Their position today as a separate communion is utterly anomalous in the light of this origin and history; and while they may refuse to accept it as either justifiable or final, the fact remains that they are regarded, if not as a sect among sects, at least as a full-fledged denomination, with "all the emoluments thereunto appertaining." As such they have rapidly advanced in influence and power, noble in educational enthusiasm, fruitful in missionary enterprise, rich in pastors, teachers, evangelists, and leaders in all walks of life.

VISION OF UNITED CHURCH

What of the future? Unless we are to admit the dictum of that cynic, that the only lesson learned from history is that men learn nothing from history, the history of the Disciples of Christ must have taught us something. For one thing, it is plain that union based on the letter of the New Testament is impossible and undesirable. Agreement on such matters will never be realized on earth—not while grass grows and water runs. Nor is it worth our time to seek it, because, as Campbell himself saw, to have the ancient order of things without its spirit and power "would be mere mimicry, which we are assured the primitive saints would rather never see." For the same reason he feared, at times, that the "name Christian will be as much a sectarian name as Lutheran, Methodist, or Presbyterian." What he feared has actually happened, and inevitably so when it is made a synonym, if not of theological dogma, certainly of ritual uniformity in respect of baptism. No, the letter killeth; it is the spirit that maketh alive, and when we have the spirit of the primitive church—free, happy, heroic, dynamic, creative—debating about the letter looks like tithing mint, anise, and cummin.

By the same token, the only basis of union among Christians is the vision of Christianity, not as a system of dogma, nor an order of rites, but a way of life, a spirit, a temper, a service of love and joy. It is in the realm of the ethical and spiritual, and therefore the practical and universal, that unity can be attained. How can this be, since men differ almost as much in ethical insight and judgment as in theology? Manifestly, it can only be realized by loyalty to a person, by fellowship with the living Christ, by growing together into his largeness as we serve together in his spirit. George Eliot was right:

"What we believe divides us, whom we believe unites us." The apostolic band differed in taste, temperament, training, and point of view, but they were one in their love of the Master and their fellowship of his presence and purpose. No other tie held them together; no other could do it. They, too, had differences, and even disputes, but in the end it was a common and like precious fellowship with a living Lord that made the many one in faith and hope and love.

When Barton Stone insisted on making a simple confession of faith in Christ as the Son of God the only test of fellowship, his insight was as straight as a line of light. But, alas, it soon became evident that much else was implied in that simple confession. Indeed, a whole system of dogma was implied, and it became as hard and fast as if it had been elaborated and written down in a Westminster confession of faith. So, and naturally so, a system of dogma became the real bond of unity, and not simple loyalty to Christ. And the same is true today. However loudly the Disciples may deny that they have a creed and make it a test of fellowship, the fact is that they have an unwritten creed, implied if not affirmed, and woe be to him who questions it. Always it has been so. Must it be so always? Must every effort to end sectarianism end by adding another sect to the list? Must we always thrust a system of dogma—a dogma about baptism, if no other—between men and the Master of men, insisting that they accept our dicta if they are to have our fellowship? By what right or authority do we deify our opinions and interpretations, and demand that men accept them if they are to work with us in the fellowship and enterprise of Christ?

THE TEST OF FELLOWSHIP

But, it will be said, we must obey Christ. Exactly, but when we draw a circle and shut out those who differ from us in the details of dogma and rite, we are disobeying him —professing to obey his word while crucifying his spirit. Looking at the realities of life and the gospel, how can a man bring himself to think that Jesus intended that the question whether water should be poured upon a man, or the man put under the water, should be a test of Christian fellowship? Yes, we must obey Christ, but what does he command? "A new commandment I give unto you, that ye love one another, as I have loved you." That is the supreme commandment, and the measure of its obedience. Will any Christian thinker say that Jesus makes immersion, or any other such question, a test of his fellowship with us? If so, he must face the alternative which excludes from Christian fellowship not only the blessed Quakers, but at least seven-tenths of the entire Christian community of all ages! The religion of Christ is love, or it is nothing. Of course, we pay lip-service to that truth. We press it upon individuals. With resounding eloquence we urge it upon classes and nations as the only final solution of social and international difficulties. Why cannot we act upon it ourselves in our mutual relations as churches? If the church cannot realize the will to loving fellowship in its own life, how can it play other than a secondary, if not an insignificant, part in the world?

After all, what is Christianity? One text tells it all: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." What is the basis upon which men seeking goodness may unite, that all may pray of each one and each one share the faith of all—that in fellowship we may learn what none may know alone? "The solid foundation laid by God remains, and this is its inscription: 'The Lord knows who are his, and let every one who names the name of the Lord give up evil.'" Words have their uses, but realities must rule and first things must come first. Not identity of opinion about Christ, but sympathy with his spirit, and the wish to follow him in his sole occupation of doing good, must be the basis of fellowship in the church of today, as it was in the beginning. The business of the church is to bring men to look upon life as Jesus looked upon it—to make them disciples of his faith, his courage, his pity, his great brotherly heart of goodwill—and send them into the world to persuade men to be little brothers of the Lord Jesus.

CONTINUE LEADERSHIP TOWARD UNITY

If in all these many words I have written with burning earnestness, it is because I know the Disciples of Christ, from the inside as well as the outside. Nay, more; I love them, I believe in them, and I share to the full their historic and heroic passion for a united Christian community. Indeed, I count myself a member of their gracious company, as I do of all fellowships that seek to carry forward the cause of Christ and his spirit of creative goodwill among men. Therefore I make plea to them, both by the obligations of their history and the passion of their hearts, not to let the leadership toward Christian unity pass out of their hands, as it seems well nigh to have done. The question is, have the Disciples of Christ the faith, the courage, the divine audacity—such as the Campbells had in their day—to go a step further in following Christ? Today, as of old in the gloaming of the day, he makes as though he would go further on, higher up, leading us into new enterprise in a new, strange, and almost terrifying world. Shall we detain him for a night, or rise up and follow him into a new day—into a new synthesis of Christian insight, enterprise and expectation which shall make our present divisions seem like men playing with the toys of religion!

Suppose, at their approaching convention, the Disciples of Christ should set forth, not a system of dogma, much less an order of rite, but a proclamation of love of Christ and one another as the basis of Christian union—nothing else, nothing less—and the doing of the things he told us as the way to the realization of that love as the power of salvation, not only of our own souls, but of the church and the world! Suppose they should be daring enough to propose the renunciation of the corporate selfishness which they like the rest of us share, and declare their willingness for their body to die, if need be, that the love of Christ may live and grow, appealing, once more, to all who love

Christ in sincerity to join in the bonds of an entire Christian community—love of Christ, not uniformity of opinion about him to be the only tie—what might not such a gesture mean to the broken and scattered body of the crucified Christ! Speak to the followers of Christ that they go forward!

Little Biographies of Lustrous Americans

By Joseph Ernest McAfee

VII

YOU would be surprised to find him keeping restaurant in an inland town. He is surprised, himself. He is trying to succeed where two Greeks have recently failed. Which shows that his old-time nerve has not deserted him. He got the place at a bargain. All he paid was the face of the ten-thousand-five-hundred-dollar note which the defaulting proprietors left in the bank. He is all that could be desired in the way of affability, hustle, cleanliness, and volubility. That last is a prime asset in the operation of some eating-houses in some localities. The quarters are sumptuous, considering the locality and the volume of business. It and its furnishings are reminiscent of the good old days when the daily intake at the cash register was five hundred dollars, and seem incongruous among the present meager pickings of fifty as a liberal average. That counter for stool customers cost twenty-five hundred dollars all by itself, and these stupendous mural paintings—stupendous in their dimensions and in some other surprising particulars—well, how shall art be reckoned in gross dollars? The first on the left is labeled "The Lusitania," so that everybody can tell just what it is. The structure, hurt to the death and about to plunge to the quiet depth, quitting a very turbulent surface, is a cross between Noah's ark and one of Mark Twain's Mississippi River steamboats. Midget creatures, to be identified as human beings, are dribbling over the sides in numerous trickles, to join the element where they are supposed to be little at home, but their conduct does not betoken serious perturbation. Opposite, an enormous canvass depicts a scene in the Rocky Mountains, where a graceful Adirondack deer in the foreground slakes his thirst from an East Tennessee stream of water. The former owners were Greeks, but their artist soul was cosmopolitan. Our present owner is proud of all his array of art, a dozen such canvasses, but he himself is the central piece. His slight, wiry form is reminiscent of the early days when he weighed in as a jockey at eighty-five pounds, and mounted the Kentucky horse who won against the pride of the Prince of Wales' own stables on the English track. When he attained a hundred and sixty pounds, he was too much for such sport. For eighteen years, all told, with intermissions as cook and restaurant proprietor here and there, he has served in the United States navy. If the late war had continued a bit longer, he woud have had a command of his own. Fighting Bob Evans, in the Caribbean back in '98, declared he could go to sleep in a fog, if our hero were on the bridge as his navigation officer. He holds up a shattered hand and tells how a ball went through it in the engagement off Cuba when Cervera's fleet finally ventured out to sea. The other hand supplies the finger which pulled the trigger which sent the musket ball into the gold lace on the person of the commander of the Maria Teresa. He knows his was the shot among all the shots which wrought so doughtily: to this very day he can see the Spaniard topple to his last fall. He is still a reserve officer of the navy. In his youth his father signed for him a bond which holds him to this allegiance until the age of sixty-two. At every launching of the navy he receives an official communication, announcing the event, and enclosing warrant for transportation at the government's expense. He can attend or not as he may elect. But always is he in reserve, his whereabouts a matter of record, charged to be ready at call. Personally he is sure Uncle Sam makes a mistake in scrapping battleships, for all will be needed in the still inevitable war with Germany. In the meantime he is making every guest in his eating-house feel that he is a guest indeed. When weevils resist all efforts to drown them in the milk of the breakfast cereal, he is prompt and generous in substituting dry toast on the menu. He is a scornful rebuke to the canard that Americans are provincials; he is a cosmopolite. How futile that an inland town, two thousand miles from salt-water, should confine him! Though he has well nigh forgotten how to open a blue-point, his days as a chef in the old Hoffman house are a living memory.

VIII

THE nearest he has to a home is two-by-four bachelor quarters in a metropolitan club. He is a clubman. Not a gilded one. His club is high-brow, not plutocratic. The name sounds nifty, whatever the qualification. The club quarters are the faded and frayed relic of the greatness of two generations ago, where now none too pecunious devotees of art and literature foregather. Perhaps he would fain be one of the other kind of clubman, but since he cannot he shares the high-brow's scorn of plutocracy—within reason.

He needs all the spiritual sustenance of his art and his literature to buoy him. He gazes from the one narrow window of the hole-in-the-wall which he calls home, upon walls, and then more walls, red walls, and universes of walls that may have been red once but which are now gray, gray with paint which was once white, and gray with age.

There are fire-escapes, miles of them, twisting and writhing like serpents up the sides and around the corners of the walls. Down in the narrow, concrete-paved pit from which the crowding walls have been restrained, there grows an ailanthus tree. An ailanthus is even equal to that. It actually grows, and appears to find a certain joy in life. A well-known railroad company has discovered the ailanthus and has started to propagate it in barren, cinder-covered areas of its yards, from which every other kind of vegetation has fled in despair. The gardener-horticulturist reserves his most venomous curses for the ailanthus, but our clubman must bless the reputedly noxious intruder, if he has any pastoral soul left. It is his one reminder of the Garden of Eden from which city-dwelling humanity has so sadly fallen.

It is hot. It is terribly hot. It is terrifyingly hot. A certain club-woman of his acquaintance down-stairs has announced that she will engage to stand it just one more day. After that the powers-that-be in the universe must take their chances; she will not be responsible longer for what may happen to her, or to others through her. Yesterday two perished of the heat in his city; the day before that six. They simply lay down and died, or toppled over dead without taking the pains to lie down beforehand.

Even if there were any air stirring, no zephyr could penetrate to his one narrow window, for between it and any of the outside but a faint, dim, far-away, straight-up spot of blue, there are walls, and walls, and ever more walls, five stories high, ten stories high, twenty stories high, and copings and water tanks above that.

Multitudes swelter in the heat, and welter in the squalor which their enervation and cramped quarters inevitably breed, but they are poor. They cannot help it, or think they cannot. Nobody ever suggested to them that they could help it, at least not in language which they could understand.

But he is different. He is cultured. He is versed in the affairs of men in all lands and all ages. He consorts with artists and litterateurs, shares their passions, and sounds the depths of their soul-springs. This is his home from choice. No, not untarnished, unfettered choice, but choice-on-the-whole. This is life. This is the determining, continuing, molding, ineluctable, unescapable and not sought-to-be-escaped note in his soul's harmony.

He lives immersed in this, winters and autumns and springs, and this withering summer season finds him still gazing out at walls, walls, walls. Of course he is not a bound prisoner. He is allowed out for his meals. He knocks about evenings. There is a library down stairs, and the papers and magazines are always under hand. Indeed, the denizen of the tenement goes to the movie, and gossips with a wide circle of neighbors and acquaintance. These are brothers except in degree, a degree of difference so slight as to be indistinguishable to the bumpkin of the open fields.

IX

HERE is our clubman, again. He is not at home. He has fled from his crypt among the walls of his voluntary prison. The withering heat finally wilted even his spirit, which club life has only calloused and encrusted. Yet he has not fled far. He has not needed to. His journey was scarcely a hundred miles, an afternoon's run in a friend's car. He has no car. On the whole he does not want one, considering that his friends have cars.

Now he looks out upon no walls. Between him and the vast above, there are but filmy birch leaves idly dancing in the gentle breeze. Between him and the horizon of his farthest vision there is—nothing, absolutely nothing around a half of the circle. Topping the edge of things are waving mountain summits, thirty, fifty, sixty miles away. In the foreground is greenery, the richest and softest and most satisfying greenness which the human eye encounters. Beyond that is a valley which the eye can plummet only in the gap where the foreground abruptly breaks. In that gap there peeps out from among the trees, which in the distance look like rank, lush grass, the glinting white sides of houses of a considerable village, and in the center of the little cameo, which they and the greenery present, the slender spire of a church overtopping all.

Beyond that break there roll hills upon hills, and mountains upon mountains, and at the horizon Ossa and Pelion themselves, of which tales are told running back, not, indeed to the antics of Olympians off their divinified guard, but to the malign watchfulness of skulking Indians and the triumphant watchfulness of the flooding pioneers, physical and spiritual progenitors of us all.

The half circle is complete, fringed only by these noble mountains. Behind are their partner mountains, the noblest of the host that on which our clubman's shell-like cabin nestles. By this background he is overwhelmed, not by its frown or its beetling crags, but he nestles in its overpowering security.

He reads in his familiar newspaper, of the daily writhing and sweltering of the hosts in the city heat. But only cool breezes and tingling evening balms reach him. Last night, in the center of that majestic semi-circle which describes his forward horizon there was a sunset the like of which human language never described and before which the most vivid and entrancing colors and lines of the greatest painter who ever lived or shall ever live, must degenerate into a pallid smear. The air about him is a billowing succession of odors such as no apothecary ever compounded, mingling the scent of an inexhaustible variety of flowers, changing with each phase of the season, and the intoxicating mold and must of all out-of-doors. Wild fruits, and the less tangy imitations which the blundering science of men has also produced, grow round about, almost within reach of his arm where he sits.

Two weeks of this, one week, at most a month. Then back he scurries to his hole in the wall, to the soot and the grayness, gray-red and gray-white, of walls and walls and more walls.

And this is civilization. This is our clubman's legacy of adventure bequeathed from his knightly ancestor who jousted the tourney for its daring moment, and lay fever-withered for unreckoned weeks recovering from his wounds. He, no more than his ancestor, can stand all of either. But is this civilization, this breath of clean, pure air, and this dull eon of soot and walls and viewless grayness? Will not true civilization contrive a fusion of these, until the sensory and the intellectual gratifications of both shall merge? Must man forever live two lives to attain the complete life? Must city always be city and country always country? Must we forever flee the one to attain the other? Shall civilization never become civilization?

Mysticism—Priestly and Prophetic

By Arthur B. Patten

LET us recall our definition. Mysticism is "the doctrine that man may attain through contemplation and love to an immediate consciousness of God." The priest's contemplation and love bow him before God at the altar; the prophet's lift him and set him with his face toward the people. It is said that the priest goes from men to God, and that the prophet comes from God to men. But in the true mystic, the two become one. The prophet-priest meets the ministering God at his throne in the midst of men. His contemplation is vitalized into noble thinking, and his love breathes the spirit of both the great commandments. He does not so much think God's thoughts after him, as with him, and he not only embosoms himself in the love of God for his own delectation, but he also embraces the divine love for men, and so becomes one of the lesser sons whom God gives in love to the world that other men may not perish, but may have the eternal life of love. Here Christ rises to the distinction of Lord and Savior.

The priest is called to conduct worship, and the prophet to lead thought. But Jesus would sweep them both into the higher unity, for he declares, "God is spirit, and they that worship him must worship in spirit—and in truth." So worship is a function of thought, and thought is a feature of worship. Mysticism must never mean mystification, but rather clarity, conviction, and crusading passion. The psalmist was a pragmatic mystic, who was able to say, "As I was musing, the fire burned." The mystic's direct experience of God must be directed to some high prophetic end, as well as developed in some great priestly mood. Mood and mastery must meet, and feeling and thought must fuse in the altar flame.

RENOVATED MYSTICISM

There is not a little "revived mysticism" being proclaimed today that falls far short of being renewed mysticism, for it lacks the modern ideal of God. It lacks Christ's vision for a renovated world. Any mysticism which carries one to the altar, but does not "carry on" into thought life, and above all, into thought for life, is devoid of the modern experience of God. And it is indeed divested of Christ's experience, for the master came back from the mighty meditation of the wilderness, not only in the spirit of wonder and adoration, but in the spirit of his divine crusade; he returned to make the synagogue ring with the ardor of his apostolate, as he cried, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, deliverance to the captive, recovery of sight to the blind, and liberty to them that are bruised—to proclaim the acceptable year of the Lord." No worship can be mystically great unless it is meaningful, and able to visualize the circle of at least one golden year with a program acceptable to God.

If to get into tune with the infinite, a man neglects the finite harmonies of common life, or despairs of their power, he misses the very music of the gospel as it thrilled in the soul of Christ.

AN ADEQUATE OBJECTIVE

When the true mystic goes to church, it must be in the spirit of that other psalmist who went both "to behold the beauty of the Lord, and to inquire in his temple." We need for great devotion, at once more adoring wonder in our hearts, and more detailed ethical content in our thoughts. We must ask many spiritual questions and find many potential answers in the sanctuary, if we are to commune deeply with the God who is a providence for all earthly affairs. We need a new discipline at the altar, but it must be a discipline of application as well as of adoration. Detached exercises in the closet or in the church will never enthrone God in the kingdom of heaven on earth. Even if we shut the door, we shall need to leave some window open toward the Jerusalem of our human citizenship. Otherwise our worship will be merely exoteric and not effectual for saving good.

One modern advocate of a revived mysticism recently wrote, "To love God with the brooding love that finds its absorbing occupation in the mere gazing upon the beloved is a liberal education." That may be revived medieval mysticism, but it is not renewed Christian mysticism. To make an absorbing occupation of gazing upon God may educate various vagrant emotions, but it will never edify the thoughts, not energize the will. We are to seek God not only as an indulgent father, but also as the Lord of life. Christ prayed the supreme mystical prayer when he cried, "I thank thee, O father, Lord of heaven—and earth—that thou dost reveal thyself unto the childlike in spirit. Come unto me, O my brothers, and I will *give* you my rest. Come and *find* rest in that yoke-fellowship with me which makes all burdens light." Any other attitude makes the school of devotion a finishing school and not a fitting school. We are to seek our liberal education in the experience of Christ's God, who is the Lord of all life.

We should have no interest in reviving the spirit of any cloistered cult, since what Christianity demands is vital culture for the courageous and creative life. Our watchword should be that on the corner-stone of an eastern Y. M. C. A., "To God: For Man." Unless we are ready to make God's altar also his throne, we cannot worship his saving will. To contemplate God's attributes is good, but to consider getting into action with his purpose is better—and it is always best of all to do both.

We may well turn to Isaiah as a bright example of balanced devotion. He adored Jehovah with consummate awe; he confessed his sin and that of his people with prostrate humility; he pled for healing and help with a sense of uttermost dependence upon God—and then he stood forth requisitioned and dauntless, protesting in the urgency of his high commission, "Here am I; send me!" Isaiah was a mighty mystic, for he felt the immediate touch of God, in a fresh and uncanonical experience—but it was an experience that knew no absorbing retirement at the altar; it was an experience that put him on the spiritual firing-line of his nation; it was an experience that made his closet and his church the power-station and the lighthouse of Jehovah's dynamic. Here was a prophet-priest who was a direct, and a live-wire from the throne. Little wonder that they named after him a second Isaiah who cried, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth."

GETTING RIGHT WITH GOD

No priestly observance, however reverential, will put one right with God, unless it reconciles one to a righteous God and commissions him for human righteousness. We can worship in the light as God is in the light only as we get ready to walk in the light, and to have fellowship with men in organized good will. Then even humility and resignation will not set a man right with God. They will only bow him at the place of power; they will not empower him. A certian mystic has recently advised, "Learn the art of priestly self-effacement." Yet Christ's word was not effacement, but fulfilment. He enjoined repentance—but always repentance unto righteousness. His word was, "Repent ye, for the kingdom of heaven is at hand." To get right with God was to get right in his kingdom of righteousness. And yet the mystic just quoted has said again, "The world is waiting for souls who are wholly detached from earthly considerations, and wholly attached to God"—as if such abstraction were ever possible in God's kingdom of relativity, to say nothing of righteousness. No individual soul can find salvation in an isolated reciprocity even with God; for a man cannot get right in love with the God whom he has not seen, unless by the same token he gets right with his brothers whom he has seen. This surely was the sentiment of the Christ who said that no gift could be acceptable at the altar of God's Fatherhood, unless the devotee enthroned thereon the reconciling grace of brotherhood. Only final defeat awaits the man who tries to capitulate to God in priestly surrender of his own soul, until he is ready to give his very life to help capitalize God's prophetic adventure for creating a friendly world. This indeed is capital and crowning mystical experience which finds God where he lives. It is the experience of God in the society of his other children,—a society which his saved sons and daughters must hasten to make Christian at whatever cost—not by self-effacement, but by self-giving.

"THE GREATEST SAYING"

So God seeks from the mystic soul both the priestly prayer of a contrite love and the prophetic promise of a loving faith, at once worshiping, and working out salvation in a world of growing brotherhood. He asks "no knotted scourge nor sacrificial knife," but rather humility and "a reasonable service of good deeds."

> Sweeter are comrade kindnesses to Him,
> Than the high harpings of the seraphim.

He asks no mortification, but the death to sin; and he recognizes no merit, but the faith that works by love. There is no value in any immolation, nor is there worth in any inspiration, unless they impel alike to the sacrifice of life unto life, as they lead to the serving of God in the service of men. But a special descent of the Spirit comes upon those who espouse high causes at the altar.

There is but one answer to the immemorial question, "Wherever shall I come before the Lord?" We can make that supreme answer only as we avow with Micah that greatest saying of the Old Testament, fulfilled in the Christ of the New, "He hath shown thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Two Communion Services

By William J. Lhamon

A WEEK ago today I attended, in company with a niece and nephew, a Lutheran communion service. As a ritual service it was not elaborate, but it was stately and dignified and reverent. There were responsive readings, congregational singing, an anthem by the choir, the recitation of the Nicene creed and the Lord's prayer, a few words of interpretation by the pastor, including a fraternal invitation to visiting Christians to join with them in the "holy communion." The communicants arose and went forward and stood at the altar, as many as might at one time, and were served by the pastor and a helper, first with the wafer, then with the wine. Quite cordially my niece and nephew invited me to accompany them to the altar, and I did. Not to have done so would have been discourtesy, and discourtesy is unChristian.

To me that was a real communion service. It was none the less so because of the Lutheran doctrine of consubstantiation, which, as I suspect, the pastor and his people believe, but which I do not believe. They expressed their faith in the form of the Nicene creed. I cannot do that. As a fourth century dogma with its metaphysical niceties it does not appeal to me. I prefer the simple New Testament teachings about the Father, Son and Holy Spirit.

But I love and honor those who express their faith in such historic forms, even though they wear a name which I prefer not to wear. My heart is constrained to go with them when they surround me with an atmosphere of reverence, devotion, and Christliness. So I feel that if I am worthy to be their brother they shall be my brethren. If Luther were living today, and Calvin, surely they would commune together, for surely they would be touched by the larger, more generous spirit than that of their own age which prevails in our time.

Today I attended a communion service with brethren of my own body of believers. It, too, was devout, reverent and heart-felt. As a ritual it was not so elaborate and stately as the Lutheran service, but it was orderly, prayerful, and impressive. A simple, far-meaning symbol, a beautiful metaphor in bread and wine! As such and no more it spoke to us in its own silent way, through the silence of the assembly, of the life and love and heroism, the death and resurrection of our Lord! Back of it there were no medieval doctrines unacceptable to me and unbelievable by me.

But there came to the surface a form of teaching quite as unbelievable by me, and as unacceptable, as the Lutheran doctrine of consubstantiation. It jars even more, I think. A brother said, "We do not invite anyone; this is the Lord's table, and it is not for us to invite others." Such a pitiable fallacy! And to think that it goes unchallenged! A moment's thought should banish it forever. How could it be the Lord's table without being the table of his children? And have not his children a right to be courteous as my nephew and niece were to me on that other Sunday? You are a father. Your own little boys and girls bring their schoolmates and playmates to your home and your table. You love them for it and encourage them in it. Your home is the happier for it. No real father could forbid it. And the heavenly Father is a real Father, no cold, hard, legalistic, ritualistic, deistic, thirteenth century sort of God, keeping formal, ritualistic, debtor and creditor accounts on our worshipful acts.

So I communed with my Lutheran brethren and with my Disciple brethren. And I had my mental reservations both here and there. And I came away from this service and from that one feeling that I had been in the company of my brethren, and in the presence of my Lord. For I imagine that he, too, was there on both occasions, and that he, too, had mental reservations both here and there.

Three Typical Rural Surveys

When the Interchurch survey was abandoned a committee was formed under the direction of Dr. Edmund de S. Brunner to complete the survey of some thirty rural counties in as many typical sections of the country. The first three of these surveys are now issued by the committee from its headquarters at 111 Fifth avenue, New York. They cover a typical old eastern county in New Jersey, a new pioneer area in Washington, and a mid-west county in Kansas that lies between the other two in social history as it does geographically.

Salem county, New Jersey, has a history of nearly three centuries. Its industry is that of small farming and dairying. Here we find thirty Protestant churches, twenty-four of them with resident pastors. Only 29 per cent of the population are resident members of local churches and 71 per cent of these are active. There are not too many churches but there are too many in some communities and none in others. For instance, there are 3,098 people in one area of whom only 180 are resident church members. The average pastor's salary is $1,113, and one-half of the pastors change every two years. Only twelve of the thirty churches made any gains last year and the net increase of membership for the entire county was 1 per cent, the larger churches absorbing this increase.

In Pend, Oreille County, Washington, which is devoted largely to lumbering with farms following in as the land is cleared, there are only seven Protestant churches, with three ministers residing in the county. One-third of the communities are without churches, 7 per cent of the population are Catholic, only 5 per cent are members of the seven Protestant churches and 81 per cent of them are active. In other words, out of a population of 6,363 there are only 341 resident members in the Protestant churches. Out of 586 farmers only twenty are church members. The pastors in this county are supported partly by missionary funds. Local giving is generous, amounting to $36.00 per capita, but three pastors and 272 active church members cannot give religious administration to so large a pioneer community, even though one of the pastors does minister to eight different communities.

In Sedgwick county, Kansas, there are fifty-three rural churches. It is very remarkable to find twenty-six of them with resident pastors. Here was the scene of very active home missionary enterprise in the eighties. The enterprise, however, had more interest in planning denominational churches than in avoiding conflicts. The result is that there is one church to every 271 people in towns outside of Wichita and one to every 456 in the open country and only 22 per cent of the population are church members. Here 81 per cent of the church members are active. Pastors receive an average salary of $1,289. A 6 per cent gain was registered last year, but the average for nineteen years has been less than 2 per cent. Here again the gain was absorbed by the larger churches.

It is interesting to note in all three counties that giving to missions is generous, running from one-fourth to one-third of the budget, and it is rather striking to note that on the average the churches in the open country excel those of the towns in the proportion of the budget given to missions.

Out of all the surveys so far made perhaps the most striking new discovery is the fact that an average of only about one-fourth of the population will be found to hold membership in churches in the communities where they live. The most gratifying item recorded is that in the pioneer Washington county all missionary work is allocated to one home board. This should prevent that duplication of small, inefficient churches which is the religious scandal of most rural communities.

Alva W. Taylor.

British Table Talk

London, July 3, 1922.

THE best that can be said of last week is that the government and the people of this country have not yielded to panic; they have taken the position that the Irish Free State must set its own house in order. But apart from this mercy, there is little in the story but tragedy and peril. Some years ago the suspicion of civil war would have filled us with shame and humiliation. Now, like Macbeth, we say

> "I have almost forgot the taste of fears:
> The time has been my senses would have cool'd
> To hear a night-shriek . . . .
> . . . . I have supp'd full with horrors;
> Direness, familiar to my slaughterous thought,
> Cannot once stir me."

It is not improbable that the worst penalty nations pay for war is found in the paralysis of feeling which creeps upon men grown too familiar with suffering and death.

* * *

St. Paul's in Danger

The "Parish church of the empire" is reported to be in danger, and one hundred thousand pounds must be raised to make the structure secure. It will be raised without doubt. St. Paul's is a treasure of which we are justly proud. It stands in the heart of the city, a reminder which can never be forgotten of the things which are unseen and eternal. Sir Christopher Wren has left behind him a work, which secures for him an immortality denied to many more prominent in his age, and if only his still greater plans had been carried out, the city would have been incomparably more splendid. We of the present day may easily forget how much more this sanctuary means to us than to our grandfathers. When Church came to be dean from his small Somerset pastorate, the revival was just beginning. For some years before that time Dean Church, it should be remembered, was a little junior to Newman, and St. Paul's had been to Londoners little more than a splendid remnant of the past. Since that time it has been a center of living worship and service. It will not be allowed to lack the means needed to make the fabric safe for all ages. During the air raids which London suffered there was always the fear that bombs might fall on St. Paul's. They came very near at times. The general post office is very near and that was hit, and when the Zeppelins bombed Wood street they were not far away. But nothing hit the cathedral.

* * *

Westminister Chapel

The Rev. Sidney M. Berry has elected to remain in Birmingham. Those who know how much Carr's Lane chapel means to Birmingham and how much Mr. Berry means to Carr's Lane will not be surprised at his decision. The Westminster pulpit will always be a preaching center. Whether we shall always have a relay of preachers with the gifts demanded by such a place, no one can tell. The church of England trusts for the most part to select preachers, the free churches to one select preacher. Where it has its Spurgeons or Jowetts, there is no difficulty. But sometimes the suspicion comes that they who built great houses of prayer for the ministry of some such giants were assuming more than they had a right to assume—an unfailing supply not of good preachers only, nor even of great preachers, but of preachers who have the very rare gift of holding thousands week by week, year after year. It is valuable to have a preaching center for visitors to the city and as a sounding board or broadcasting station; but I doubt altogether the value of the practice of drawing worshippers from all sides of a city, by bus, tram, or rail, to a central place. It does people much more good to stay in their own district on Sundays. Too often the vast miscellaneous congregation hides a host of worshippers, who ought to be bearing an active part in their own church. They want, as gardeners say, "bedding out."

* * *

The Theological Colleges

It is the season of the year when the colleges for training the ministry present their reports and review their position. At present all the colleges are feeling the after-effects of the war, but I think the worst is over. There are signs that the ministry will not fail to make its appeal to the heart of youth in the coming days. My own college, Mansfield, had a good year, and the same is true of all the other colleges, which have been celebrating their anniversary. Dr. Henderson, after twenty-nine years of service, is laying down his presidency of the Bristol Baptist college, and a great schoolmaster is stepping into his place. The Regents Park college, which means to remove to Cambridge, is to remain for the present in London. At each of the anniversaries some well-known preacher exhorts his younger brethren, the favorite exhorter, needless to say, among the Congregationalists being Dr. J. D. Jones, who everywhere exalts the greatness and dignity and glory of the Christian ministry. One interesting testimony is heard from a well-known layman who has filled great places in his church, in the cotton industry, and in the service of the state. Only once he said had he ever heard any appeal to youth from the pulpit to consider the Christian ministry as a possible life-service. I remember that the late Sir Alfred Dale made almost the same criticism. Is it true? And if so, is it right?

* * *

Honors in the State

Everybody here is tired of the honors lists, and there are suspicions abroad that some men, whom the state honors, by a curious coincidence have given substantial aid to party funds. Of course no one knows anything of this officially. The coincidence is purely a coincidence! Severe comments have been made upon the recent honors list, but the weakness of all criticism lies in the fact that this government is only carrying on the practice of other governments, and the men who criticise, many of them, have been members of other administrations which did precisely the same things when they had the chance. Party funds ought to be open to the world. No man or group of men is good enough to be entrusted with money, secretly raised and secretly expended. The same principle holds for all parties, even for the labor party. The citizens of this country ought to know whence come the sinews of war. Such a measure would go far to correct the manifest scandals of an "honors list," in which the real cause for the selection of A, and not B is that A had given generously and B has not to some fund unknown. That is what most men say, and if their suspicions are unfounded, they can easily be shown to be so. There is one city known as the "city of dreadful knights."

* * *

Prison Reform

Many things are compelling the nation to consider its prison system. One of the by-products of the war is to be found in the direct experience which many men of education now have of the prison system from within. The conscientious objector is able to speak of that which he has known and suffered. He can compel an attention which was not given to the former prisoners, who were mostly the inarticulate class. That is one factor. Another is the revelation of the fact that a prisoner in the Isle of Wight for attempting to escape was kept in irons. There have been revelations, too, by a doctor who was just released from prison. But most important of all these converging forces is the publication of the report of the Prison System Inquiry committee established by the executive of the labor research department (Longmans, 25 shillings). The committee had for its president Sir Sidney Olivier, a former governor of Jamaica, with these members, Lord Henry Bentinck, Mr. G. H. D. Cole, Mr. Laurence Housman, Dr. Morrison, Mr. G. Bernard Shaw, and Mrs. Sidney Webb. The picture given is a gloomy one, though there are some grounds for hope, and the official mind has not been quite impenetrable. "It is impossible," writes a review in The Manchester Guardian, "however cursory, to survey the whole field covered by this exhaustive treatise. It is hardly conceivable that anyone could read the vivid descriptions of life in our ordinary 'local' and 'convict' prisons—with their depressing bareness, their rule of perpetual silence, their monotonous uniformity, and their obtrusive and militarized discipline—without appreciating the fact that the physical filth and barbarity that characterized our gaols little more than a century ago have been replaced by a system that, in its mental and moral effects upon the prisoner, constitutes but a more refined form of cruelty. Yet, if we consider our penal system as a whole, there is, as the inquiry committee gladly recognizes, a lighter side to the picture."

* * *

An Ancient to Ancients

On the much-debated problem of youth and age, to which Sir J. M. Barrie has given a new run, there is a poem of strange dignity in Mr. Hardy's last volume. It is called "An Ancient to Ancients."

"Sophocles, Plato, Socrates,
Gentlemen
Pythagoras, Thucydides,
Herodotus, and Homer,
Clement, Augustine, Origen,
Burnt brightlier towards their setting day,
Gentlemen.

"And ye, red-lipped and smooth-browed; list,
Gentlemen;
Much is there waits you we have missed;
Much lore we leave you worth the knowing,
Much, much has lain outside our ken;
Nay, rush not; time serves; we are going,
Gentlemen."

That and much else in this volume has the ring of sure greatness. Thomas Hardy is now eighty-two. He belongs to an age, of which he is the last to go; and he burns brightly towards the close. He has seemed at times to many of us to single out unduly the dark and ironic mysteries but he has never ceased to have in his eyes the look of one who pitied men, and he has sought to teach "that the greatest of things is charity."

* * *

The Pilgrim Spirit

Here are words of singular beauty from one who is honored as a scholar and mystic in all the churches, Dr. J. Rendel Harris:

"The Mayflower celebrations of 1920 have been to myself personally (as well as to troops of my friends) an unexpected illumination. We had almost forgotten the pit out of which we were digged, and the hole of the rock out of which we were hewn. We had taken liberty for granted, without asking anything about the ancestry of the maiden: we had enjoyed a measure of spiritual progress, without recognizing the historical personalities that were involved in their attainment. And then suddenly we received a call from our ancestors, the men of the Mayflower were at the door, and the brave women of the Mayflower also. Our comforts were seen to be the result of their toils, our ease the product of their scars.

"They have come back to stay. We cannot afford to lose them again; their message is what the time requires—that God has more light to break forth from his word. If we can stand with them at Delftshaven we may with them look out hopefully over the broad seas that we also have to sail, and the bright lands that we have to discover. For we also are strangers and pilgrims in the earth, and are becoming aware that God has prepared for us somewhere a spiritual city. And as Plotinus once said, quoting from Homer, 'Let us flee to our dear fatherland.' And he explains that this does not mean a journey on foot, or in *a ship*, but the closing of the eyes to things outward, in order that we may use those other organs of visions, which all men possess but few employ. Our Mayflower men had the inner vision, and they walked by the inward light. That is why the Little One, in scripture language, became a thousand and grew into a strong nation."

EDWARD SHILLITO.

Contributors to This Issue

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THE SUNDAY SCHOOL

The Spiritual Power-House

DR. HARRY F. WARD calls the church "the spiritual power-house." He does not desire to have the church control the state but he does wish to have the church at the center of all activities, as the inspiration of all goodness. The modern preacher does not assume any superiority among men. He moves about as a peer of the best. On the golf links, at the reception, in literary clubs, at banquets, at lectures, on historical occasions, in community enterprises, at church he is a man among men. In the pews sit business men, teachers, experts in various fields, legislators, professional men and the preacher stands up as an expert in his field; he seeks to inspire them all. This is the function of the church, not to rule, but to encourage the best, to reveal God and to teach his will. Theology may or may not be the queen of the sciences, it all depends upon how much inspiration theology can employ. That is the test of the church, the preacher, theology, any individual Christian, any club or group in the church. In a dull, dusty, tired, worn, tempted world men are seeking for encouragement, for vitality, for guidance. Yes, and for the power to do what they feel to be right. Can the church supply this—the program and the power? The church can do this; program and power are forthcoming because the church has the Person. There you have it, the Person of the Master, his program, his power.

Coming back from captivity, the Jews set about making the temple the center of national life. This is evidence that the lesson had been learned. The false gods had been abandoned; idolatry had been put away. Now we are to see the great temple at Jerusalem and in every town the synagog. Religion is to be given the rightful place. The house of God is to be the spiritual power house of the people everywhere. In every village the synagog will be attended and every year a pilgrimage will be made to the great temple in the holy city. The exile had accomplished that much. Today we need such a lesson. It is easy to slam the church; it is hard to replace it. Any hack writer can dash off an article for some light magazine criticising the church and poking fun at the pastor, but who can offer a substitute for the church? Who can come forward with an institution that founds homes for the poor and sick, that sends missionaries to the ends of the earth on meager salaries, that pours out most of the money for all social service and for starving Armenians and Russians, that educates, no matter how poorly, the young in ethics, that meets men at the crises of birth, marriage and death, with uplifting and sanctifying attentions, that creates the profound change in human nature called "conversion." You recall William James's definition of conversion: "That process by which a soul, consciously inferior, divided and unhappy, becomes consciously superior, united and happy." You say Christ, not the church, brings all these things to pass. We grant your contention, but we are talking about Christ's church.

Journeying down the St. Lawrence river, one sees at almost every turn a beautiful picture. There is almost an old-world setting. A church with a tall spire and, clustered close about it, a group of red-roofed cottages. A hen with chickens, you think of. The church is the very center of that community life. The priest is the leader of those happy societies. All of life finds expression through the church. Moreover there is only one church in each community and not six or seven struggling fighting institutions each contending that it alone has "the faith once for all delivered." They tell me that the cathedral towns of England are the poorest and these pictures along the St. Lawrence may seem best from the boat; I do not know, but a true church, a good priest, at the heart of each community ought to be the ideal condition.

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* Lesson for August 6. "The Temple Rebuilt and Dedicated." Ezra 3:10-13; 6:14-16.

Here we have one of the strongest pleas for a united church, so that there may be one voice. John A. Hutton is one of the truest voices now speaking and he calls for a united church with one voice. As it is now, the churches only make a noise in many communities, a jargon, a confusion of tongues worse confounded. We are centralizing the schools, we should the churches. Each community needs one great community centre. Dr. Jackson would put the church in this center and be done with all else. Education, recreation, and religion would then radiate from the common center which all the people would regard as their own. Some way must be found so that the church may speak for God to all the people of a given community.

CORRESPONDENCE

Corroborating Our Editorial

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial in the issue of July 13 concerning the "Theological Seventeen" of Columbus, Ohio, is rather misleading in its statement of the case as it relates to the Methodist ministers of the city. In the first place these men were not "pilloried" by their brethren in the ministry. In fact few if any of the ministers had anything to say about the matter until two of the members of the Methodist minister's association who were also members of the "Theological Seventeen" demanded that they should be heard in the Methodist minister's meeting. The matter was presented to the Association and as a matter of courtesy, these men were permitted to present whatever matter they desired, the regular morning program being postponed in order to give them the time. It was understood that a free discussion should follow the addresses of the two members of the "Seventeen" and in as much as they took up the entire morning hour, the meeting adjourned to meet again in the afternoon for discussion.

At no time in the discussion was the question of evolution a matter of argument. In fact few if any, of the Methodist ministers reject the theory of evolution as a probable explanation of the method of creation, nor do they reject the findings of modern scholarship of standing and authority. Most of them are men who are fully as much in touch with "modern scholarship" as are the "Seventeen," but they have not made a fetish of it.

The point at issue in the discussion was the virgin birth and the deity of Christ, neither of which are "modern." In fact the entire matter was threshed out before the "Theological Seventeen" were! Two well defined camps have existed ever since—the Unitarians and the trinitarians! There is nothing either "modern" or new in the position taken by these two champions of the "Seventeen." Channing stated their position years ago with greater clearness than they seemed able to do. In fact they seemed to do anything but clear in what they did believe concerning the deity of Christ. Since this was true and since they seemed inclined to deny not only the virgin birth, but also the deity of Christ and since the Methodist Episcopal church includes both in her system of doctrine and requires all who enter the ministry of the Methodist Episcopal church to answer the following questions affirmatively, namely, "Have you studied the doctrines of the Methodist Episcopal church? After full examination do you believe that our doctrines are in harmony with the holy scriptures? Will you preach and maintain them?" the sentiment was expressed by some and seemed to be generally endorsed, that if any minister after mature study and thought found himself no longer in harmony with the doctrines of the Methodist Episcopal church so that he could not "preach and maintain them," there was just one honorable course for him to pursue and that was to withdraw from the ministry of that church and transfer to some other with which he found himself in harmony.

Since that time the Methodist minister's association have put themselves on record as being in harmony with the doctrines of the church and as being in no way responsible for the utterances of the "Seventeen."

All that has been done by the Methodist minister's association has been done in self defense. The issue was forced by the "Theological Seventeen" and not by the ministers. There was no "hubbub" until the statements of the "Seventeen" were broad-casted by the newspapers, and there was a general demand on the part of the churches and public to know where the ministry stood regarding the deity of Christ and other doctrines that had been called in question by these articles and lectures. It was then that the ministry quite generally spoke out in defense of the trinitarian doctrines held by the Methodist and other evangelical churches.

It is doubtful if the Methodist minister's association would ever have seriously taken up the matter, had not the two brethren forced the issue upon them. However, when they did force the issue, they soon found where the Methodist ministers stood on the subject of the virgin birth and the deity of Christ, which were the main points in the discussion. Under the circumstances it ill becomes the members of the "Theological Seventeen" to pose as martyrs to modern scholarship and progressive thought.

Columbus, O.

J. G. LAUGHLIN.

"Allegory" and "Correspondence"

EDITOR THE CHRISTIAN CENTURY:

SIR: As I lately subscribed for your journal, I have been reading its pages with deep interest. I find in your issue of June 15 an item in the department, "News of the Christian World," page 761, which necessarily interested me very much because I am a minister of the church of the New Jerusalem. I refer to the news item entitled, "Memory of Emanuel Swedenborg Honored." I am sure our church organization appreciates your kindness in printing the fact that photolithographed copies of Swedenborg's works have been gotten out by our church and presented to the leading libraries of England, but when you close the item with the following words, you do not correctly represent Swedenborg's method of handling scripture: "His allegorical method of handling the scripture was an anticipation of the Christian Science method."

Swedenborg's method of handling scripture was "correspondential" and not allegorical, for while it is no doubt true that the word "allegorical," in its most inclusive meaning, might take in Swedenborg's method, it is apt to give a wrong idea of the nature of his interpretation of scripture. This is especially true when you link him up with Christian Science and suggest to the uninformed that there is a definite kinship. On the contrary, Swedenborg's "Science of Correspondence" is a method of interpreting scripture which involves a created universe out of matter, and thus the relation between a natural world and a spiritual world. For "correspondence," in his writings, is the relation which obtains between cause and effect. Consequently, Swedenborg's system of theology is one that is based upon the reality of a material world, but a world created through the spiritual world and of which the Lord was the Creator. "Correspondence" is, therefore, the method according to which the universe has been created and according to it it is to be interpreted, and not according to what is "allegorical," which may mean many things and usually what is fictitious.

Even the first eleven chapters of Genesis, up to the life of Abram, which Swedenborg states in his work, "The Arcana Celestia," is purely correspondential, does not mean there is no historical truth therein portrayed, but it only means that the historical truth is not in the mere letter of the record, but in its "internal sense," which can be seen only in the light of the law ot correspondence. Scripture is written according to the law of correspondence, which includes representatives and significatives, the two last named being remote correspondences. As Swedenborg puts it: "Correspondence is such that what is spiritual is represented in what is natural." And again: "All things of the mind correspond to all things of the body." Swedenborg's method, therefore postulates a material universe and is not idealistic moonshine.

St. Louis, Mo. LOUIS GEORGE LANDENBERGER.

Shall we Discontinue?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read your editorial, "Who is Guilty of the Murders?" While I am a recent subscriber to the Christian Century, I have become interested in its advanced thought. But if there is to be comfort and encouragement given to anarchists and murderers and traitors to country and to God, I want no more of it. At such a time as this when we are trying to teach Americanism, obedience to law, the sacredness of life, the liberty of every man to honestly work for his own and his family's support, for such an article to appear in a paper pretending to have a moral, not to say religious tone, seems blasphemy. It is from such sources as this that life and comfort is extended to these red handed and black hearted villians who would plunder and kill and destroy our land as has been the case in Russia. As I have already stated, if this is to be the course pursued by this paper, please erase my name from your mailing list and give the balance of my subscription money to some widow or orphan made so by these murderers.

Andover, Conn.

C. L. BACKUS.

The Path of Light

EDITOR THE CHRISTIAN CENTURY:

SIR: It is a stifling July afternoon; Even that slight energy required for the making of noises seems lacking. The usually fluttering leaves upon nearby trees are motionless, and the stars and stripes droop heavily from their exalted position. A long pavilion, filled with men, has long since quieted to silence.

Bed number three is occupied by a young man, twenty-seven, ordained, ambitious to rise through service. Eager to talk with men, eager to write about men, eager to preach to men—he is yet here.

Upon turning a page of The Christian Century his eye falls upon some verse by Thomas Curtis Clark. Curious, he reads:

"What though the testings irk,
Fret not: mar not his work.
Trust the Great Artist. . . ."

And gratitude fills his soul for the dedicated gift of the poet who can throw such light on a hard pathway.

ORLAND M. RITCHIE.

Tuberculosis League Hospital,
Pittsburgh, Penna.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Clergy of New York Have a Club

The liberal clergy of New York of the various denominations have a club in which modern religious problems are discussed. This year Dr. Walter Laidlaw is president of the club. Dr. Laidlaw is a Presbyterian of light and leading. Dr. Joseph Fort Newton is one of the governors of the club and Dr. Potterton is also a prominent member. This organization gives a platform on which ministers may air their views with none to make them afraid. Such organizations are to be found in a number of the cities of the land.

Great Baptist Layman Honored

Hon. George W. Coleman, president of Larson Institute, is one of the best known Christian laymen in the land. He has been twice honored with the degree of doctor of laws at the commencement season, the two institutions conferring degrees being Wake Forest College of North Carolina and Franklin college of Indiana. Dr. Coleman has been for years interested in the Christian Endeavor movement, being at one time publisher of the Christian Endeavor World. He also served as president of the Christian Endeavor Union of Boston. In more recent years he has made a name for himself in the practical working out of the forum idea. By means of the forum many churches and community groups have been led to consider the modern application of the gospel to the economic and industrial problems of the people.

G. Stanley Hall Thinks Unitarians are Old-fashioned

Prof. G. Stanley Hall of Clark University recently delivered a lecture on "Morale: the Supreme Standard of Life and Conduct." In the course of this lecture he described how one of the most radical denominations has in his judgment become conservative. He said: "The most liberal of all the Christian denominations still harks back to Channing, Emerson, and perhaps Parker, and in place of the earlier radical Protestantism which characterized it, tends to a mild aestheticism, and is declining because it is uneugenic and does not make good by adding proselytes to make up for its losses from race suicide. With the casting off of old forms it lost the saving sense of reality, and lives with a touch of Narcissusism in a beautiful dreamworld it has made for itself. It disapproves revivals, and its seminaries have not led, as they ought to have done, in the advancement of liberal Christian scholarship. It clings tenaciously to the dogma of a personal objective God and individual immortality, hopes for heaven, but has allowed the doctrine of hell, its vital counterpart, to lapse to innocuous desuetude; while even in the liberalty it has so long plumed itself upon, it is very often surpassed by individual leaders in other denominations commonly thought more conservative. In the most virile and promising movement Protesantism is without any kind of organized advance guard, but is led onward towards freedom by noble volunteers and stragglers."

Evolution of a Great Free-Thinker

No ruler in the world has a more interesting religious history than does Thomas Garrigue Masaryk of Czecho-Slovakia. Belonging in childhood to a small evangelical sect, he went over to the free-thinkers' point of view during early manhood. That he is back on religious ground again is one of the striking facts of the time, though he is a severe critic both of sterotyped Protestantism and of popery. In his writings are to be found some of the most beautiful tributes to Jesus Christ anywhere in current literature. In one of his documents he says: "Christ's whole life is truth. God's Son is the highest simplicity; he shows purity and sanctity in the true sense of the word. Nothing external attaches to him and his life, no formalism, no ritualism; everything comes from the inner being, everything is thoroughly true, thoroughly beautiful, thoroughly good." Masaryk is a total abstainer from liquor, though he allows it to be served on state occasions. His devotion to his American-born wife is one of the outstanding facts of his life. He is an ardent admirer of Tolstoi and during the lifetime of the great Russian paid him a visit on his estate. While his religious views are quite definite, he is an exponent of religious toleration as the national policy of Bohemia. As the Protestant faith organizes itself in Bohemia in various sects, there are several that would like to enroll the president in their membership.

Jews Honor a Protestant Bishop

The Hungarian Jews gave Bishop Dezso Baltazar a warm welcome when he came to America from Hungary recently. The reason for this is not religious agreement but the fact that the bishop in Hungary is one of the foremost opponents of anti-semitism, a man who "stands for scholarship and the brotherhood of man." The bishop presides over a college at Debreczin in Hungary, which is a Calvinistic institution, but the college is open to Jews. This is the only college in Hungary where Jews may enter on equal terms with Gentiles. The bishop was in this country seeking funds with which to meet the pressing needs of his institution which was in danger of being closed on account of war conditions.

Methodist Bishops Issue An Emergency Call

In every Methodist church in the land the emergency call of the bishops is being read this month. At the meeting of the Methodist bishops in Indianapolis recently the state of the centenary fund was reported to be alarming. The big fund of a hundred million dollars is not

Zionist Movement in Palestine Suffers Set-back

THE British occupation of Palestine was the signal to the Zionists to renew activity and they were able to secure from the British governments some very favorable concessions. A declaration was made through Mr. Balfour that the British government looked with great favor on the project of making Palestine a national home for the Jews. At the same time the declaration made it clear that no favors to the Jews should in any way prejudice the rights of any non-Jewish communities in Palestine. Following the declaration a good many Jews have gone to Palestine and the Arabian community which is the majority group in Palestine has protested most vigorously. Acting through Mohammedan groups in other sections, they have been able to secure a certain reversal of attitude on the part of the government. The house of lords voted recently to defer accepting a mandate for Palestine, but they were over-ruled by the House of Commons. Meanwhile the anti-Zionists among the Jews have seized upon the Mohammedan opposition as a signal to warn their foes in the Jewish household of the dangers of a political hope for Judaism. Of course the vast body of Judaism could never find room in Palestine anyway. Among the other difficulties faced by the British government has been the difficulty of getting on with the pope on this question. He did not want Palestine to be made over to the Jews. He made a protest to the British government, and it has been charged by the British Palestine committee that there has been an unnatural alliance between the Mohammedans and the Roman Catholics to embarrass a Protestant nation in administering the mandate in Palestine. It has also been charged that the ancient quarrel between the Roman Catholic church and the Greek church is a part of the motive in the aggressive attitude of the pope. He hopes to secure some advantage over his ancient enemies. Statesmen find always the matter of religious bigotry one of the most baffling things in the government of a country. The Jewish Zionists must be content to make haste slowly, and meanwhile the pope is likely to take anything in Palestine not nailed down for he has long needed the possession of the sacred places.

being paid in as promptly as it should, but in the meantime the benevolent boards have contracted obligations on the basis of expected receipts. The bishops have authorized the following statement of their dilemma: "From June 1, 1921, to June 1, 1922, there was a shrinkage in the payments of centenary subscriptions of approximately $2,000,000 over an already tragically declining income of the previous year. This serious diminishing of resources constitutes a direct blow at the heart of the missionary enterprise of Methodist. Already the crippling effects of loss in income are beginning to appear in the case of returned foreign missionaries who cannot be sent back to their fields for lack of funds; in the discouragement of life service recruits and in the half completed church, hospital and college buildings, both at home and abroad. We must not permit the spiritual life of the church to be menaced by a cooling missionary enthusiasm. So critical are the conditions now faced, that by special action of the bishops, and at the request of the corresponding secretary of the Committee on Conservation and Advance, Bishop Edwin H. Hughes and Bishop Fred B. Fisher have been assigned to special service to cooperate with Bishop Thomas Nicholson, chairman of the committee, in a most earnest endeavor to awaken the church to the appalling significance of the present emergency. Within the next few months the shrinkage of $2,000,000 must be raised. Every pastor and layman must be enlisted. Subscriptions due simply must be paid. It is the hour not only for heroic endeavor, but also for genuine sacrifice. In the words of one of the most far-sighted of our bishops, 'The future usefulness of the church for a generation depends just now upon its financial response during the next few months. In the name of the Christ we serve we call our people to immediate and decisive action that defeat may be turned into victory."

School of Religious Education in New England

The interest in religious education in New England has produced a summer school of religious education which held its seventh session this summer. It is held at Durham, N. H., in connection with the New Hampshire Agricultural college. It is a practical school for the aid of the Sunday school teachers of the section. They live in the dormitories of the school and do earnest work. In the faculty list one finds the names of prominent educators and ministers. The school is strictly undenominational and people of any sect may take advantage of its opportunities.

Nine Thousand Baptist Young People in Session

The national convention of the Baptist Young People's union was held in St. Paul recently. The enrolment reached the astounding figure of nine thousand. This is the largest convention of its kind for the year. The meetings were characterized with great enthusiasm and earnestness. Miss Jessie Burrall, director of religious education in Stephens College, spoke to the young people on issues of the day. She does not share the contemporary pessimism with regard to young people. She said: "Jazz is not a vital force in itself. It is only the noise of the flood of the youth power of our land sweeping over the country without the guidance of idealism. Our boys and girls are innately decent. They are as fine a lot as earth ever saw. Do not let the antics of the three per cent who are the froth on the waters blind you to the power of the 97 per cent who make up the body of the stream. But their innate idealism must be used in great tasks or it, too, will evaporate in jazz." The officers elected for the coming year are: "Rev. Mark F. Sanborn, president; vice presidents, Mr. Thomas Riches, Mr. T. G. Newbill, and Rev. C. A. Carman; recording secretary, John R. Glading; treasurer, Mr. Orlo G. Montague. James Asa White was unanimously reelected as general secretary. The contest over convention city for next year was vigorously contested, Denver, Omaha, Portland, Washington and Boston offering invitations. The invitation from Boston was accepted and the 1923 convention will be held there.

Fred B. Smith is Back from His World Tour

Mr. Fred B. Smith has returned from his world tour after visiting nineteen different nations, and making 260 public addresses. He particularly notes the paradoxical situation with regard to world peace. Large numbers of people in every nation deprecate the idea of more war, and yet nearly every frontier is armed on each side. He says: "There is an overwhelming sentiment everywhere throughout the world against the whole doctrine and theory of war. I have been tremendously impressed with this, and it is a matter of no small satisfaction to report that not in any city, in any place, or in any kind of an audience did I fail to find hearty, earnest approval of the appeal made that the world shall some day be free from war. The people, the common people, throughout all the world are sick and tired of war. But in this connection I am forced to say that in many places it seems as though they are deliberately going forward preparing for more war."

New England Pastors Will Get Together

Pastors of all denominations within easy reach of Hartford, Conn., and all alumni of the Hartford seminary will be invited to a pastor's conference to be held at the seminary September 18-19. The men will be housed without cost in the seminary dormitories and the meals will be served at cost. Dr. Cornelius Woelfkin of New York has been selected as the leading speaker for the conference, and he will speak on the theme: "Laws of Christian Life and Experience."

Have Successfully Organized the Young People

Squaring the circle is regarded by many ministers as easier than interesting young people in organizations about the church these days. In many churches the old forms of organization have perished and nothing has come to take their place. Rev. E. E. Morrill, pastor of First Congregational church of Millbury, Mass., has been at work on this problem during the past year, and his success will be suggestive to many other religious leaders. In a parish that was supposed to have but few young people, he made a list of 120 between the ages of 15 and 25. A Middle Teen club was organized for the young people from 15 to 17. A

Lloyd George Goes to Wesley's Chapel

METHODISTS could hardly wish a greater tribute to their leader, John Wesley, than was given by Lloyd George recently when he declared the great founder of Methodism "the greatest religious leader the Anglo-Saxon race ever produced, and the movement of which he was the head the greatest religious movement of the past two hundred and fifty years at least." Before speaking at Victoria Hotel in behalf of the restoration of Wesley's Chapel, he took the trouble to visit the chapel and to stand before the grave of Wesley. The influence of Methodism on politics was dealt with skilfully. The premier said: "I am not going to dwell, in the presence of so many experts, on the spiritual and religious effects of the Methodist movement. But I should like to say a word upon the influence it had in the realm of government. It was incalculable. It is inconceivable that a movement that changed the character of vast numbers of people should have been without some effect in the region of government. It is true that at first the movement was among the working-classes and the lower middle-class; but gradually it spread over the whole land. At first the upper class rather resented it. You remember the famous case of the Duchess of Buckingham, who in a letter to Lady Huntingdon protested against Whitefield's preaching, saying, 'The doctrines of the Methodist preachers are most repulsive, and strongly tinctured with impertinence and disrespect toward their betters, endeavoring to do away with all ranks. It is monstrous to be told that you have a heart as evil as the lowest creatures in the world.' But in spite of such examples, the movement had its influence upon the ranks of society and upon the politics of the land. No doubt it had a great restraining influence during the period of the French Revolution, an influence that is felt to this very day in restraining the savageries of bolshevism—a perpetuating influence. The fact that while progress was violent on the continent, it was steady and calm at home, is attributed to the movement of which John Wesley was the propelling force..

young people's organization was formed for those 18 to 25. The meetings of the two groups were held simultaneously on Sunday evenings, one group meeting at the parsonage and the other at the church. Mr. and Mrs. Merrill each took turns at leading the group meetings. Missionary biographies and the application of Christian ideals to the solution of public problems have been among the themes treated. A number of the young people have come into the church the past year.

Church Organists Now Organized as a Profession

Among the newly organized professions is that of church organists, who assemble in national convention during the first week in August at Chicago. The sessions will be held at Kimball Hall. Clarence Albert Tufts, a concert organist from Los Angeles, will play a recital. Dean Peter C. Lutkin of Northwestern University will be among the speakers. The profession seeks to standardize its work and to promote dignified relationships.

Bahai Temple Under Way Again

The lawsuit against the builders of the Bahai Temple at Wilmette, Ill., has been dismissed. The executive committee of the organization authorizes a public statement that the work was halted because of some defective foundations. New pilings have been put in at the demand of the committee, and the contractor is now proceeding with his work. On a recent Sunday afternoon the faithful members of the new cult gathered at the site of the temple and held a religious service, the first that has been held there since the erection of the temple was undertaken and actually begun. The Bahaists had their origin in Persia in a Mohammedan sect, but have long since renounced Mohammedanism.

Gets Up a Pilgrimage for Automobilists

In order to interest automobile owners in religious services, Rev. C. E. Kearns, pastor of First Presbyterian church at Mason City, Ia., recently held a special service for automobile owners. They were asked to notify the pastor of the number of guests whom they could take. After a basket dinner, the procession of machines drove 45 miles to the "little brown church in the vale," which has been made famous through a popular religious song. Here a special program of religious music and talks was given.

Colored Congregationalists Will Meet in Chicago

The ninth biennial convention of Congregational workers among colored people will assemble in Chicago August 23-27. Not only the white workers supported by the American Missionary Association will be present, but the delegates of the Negro churches as well. Speakers of note who will address the convention are Vice-President Calvin Coolidge, who is a Congregationalist; Mayor Thompson of Chicago, Dr. William E. Barton of the national council, and Charles E. Buton, secretary of the national council. Among the themes discussed will be the following: "Modern Labor Problems," "Race Relations," "Missions," "The Negro in Industry," "Evangelism," "Religious Education," "Church Extension," "The Christian College," "The Negro in the North," and "Social Service." A great concert will be given by Negro organizations of note on Friday evening of the convention sessions.

Will Hold Religious Meetings in Yellowstone Park

Estes Park has long since become famous as a center for religious meetings in the summer. Yellowstone will be opened up this summer by the Episcopalians. Dr. Roland Cotton Smith, rector of St. John's church in Washington, is to give a course of lectures to the clergy in August in the Yellowstone Park summer school, which is in session August 20-26 at the Mammoth Hot Springs, near Gardiner. The women are also to have a summer school of church work, led by Miss Emily C. Tillotson.

Episcopalians Push Church Publicity

The national department of church publicity of the Protestant Episcopal church has held conferences in a dozen different centers recently, finishing up at Chicago, where Bishop Anderson was present. A number of prominent laymen of the church participated in the conferences. The Episcopal church has only recently become conscious of this new avenue of church activity but it has already developed many useful forms of publicity. The idea is that church publicity shall be organized not only in a national office for the whole denomination, but also in each parish.

Maine Baptists Are Tired of Controversy

Maine Baptists recently held a convention in which the current issues of the denomination were considered. It seemed to be the opinion of the majority that the time for controversy has ceased. Two denominational newspapers were held responsible for the controversy, the naive assumption being that if the newspapers stopped talking church differences, they would disappear. The following resolution was passed: "Resolved, That it is the sense of the United Baptist Convention of Maine in convention assembled that the controversy, so long continued in both The Baptist and the Watchman Examiner should be discontinued."

Want Larger Liberty in Burial Service

Among the reforms being demanded by the progressive element in the Protestant Episcopal church is a larger liberty in the use of the burial office. Under present rules a minister of this church may not read the office over a suicide, an unbaptized person or one excommunicated by the church. The drunkard who drinks himself to death has better treatment by the church than the unfortunate victim of some temporary delusion. The modern publican who has lived by political graft may be buried with church honors, but a good Quaker who had never been baptized would be neglected. These are a few of the problems that Episcopalians face in the consideration of their most venerable document, the prayer book.

Bishop Gailor Wishes to Retire

Bishop Gailor has been so well advertised because of his wet utterances during the past year that nearly every Christian outside of the Episcopal church knows that he has been the head of the Church Council the past year. He will ask to be relieved from office at the General Convention in September and the filling of his place will be one of the interesting events of the convention. He assigns as one of his reasons fo retiring the misrepresentation of his views on prohibition by the public press. Though denying that he has ever advocated the violation of the law, he is not able to declare himself a prohi-

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Through some strange oversight this remarkable contribution to the discussion of the character and nature of the Christian church has not heretofore been published in America. It is in its third edition in England and should find a large audience in the United States, where the author's "The Jesus of History" and "Jesus in the Experience of Men" have been so widely read.

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bitionist. Meanwhile many of the other bishops of the church have issued declarations of a very different tenor from that of Bishop Gailor of Tennessee.

Will Modernists Bring Warring Factions Together?

Modernism is being conceived by some who hold to this point of view as a method of mediating religious differences. In a recent issue of the Modern Churchman is the following interesting statement: "Modernism is essentially a gospel of reconciliation. With the advance of the modernist spirit, the conflict between Catholic and Protestant within the English church will disappear and we shall get a form of the Christian religion which will unite both ideals."

Nashville the Center of Denominational Strategy

Southern Baptists went to Nashville June 20 and 28 to hold a council of war. The various church boards and commissions were represented. It has been called the most representative meeting in the history of the denomination, with all the great interests of the church participating. In addition to the plans for completing the collection of the $90,000,000 fund, the enrolment of 500,000 tithers and the securing of 500,000 new members on profession of faith during the coming year were included among the objectives. On June 27 the executive committee of the centenary fund of the southern Methodist church was also in session. This organization also considered the money question, and will try to secure the collection of the $22,000,000 that is yet outstanding on the centenary pledges. The Methodists have a program stressing prayer, life service, Christian stewardship and tithing, and the larger activity of the lay element in the church. Each of these great denominations tends to centralize its work at Nashville which may justly be called the religious capital of the southland.

Associated Press Announces New Turkish Aggression

The Associated Press has sent a despatch to this country which reads as follows: "The Turkish newspapers boldly advocate a policy of clearing out all Christians from Cilicia, so that the country may become purely Moslem, thus removing any basis for interested action here by the big Christian powers." It is stated that the Christians are to be formed into labor brigades to go to the front line and dig trenches for the Turks in their war against the Greeks. Meanwhile the urgency of international action in Armenia increases.

Newspaper Offers a Thousand Dollar Prize

The modern attitude toward the doctrine of immortality is so interesting to the publishers of the Churchman, an Episcopalian newspaper, that they are offering a prize of a thousand dollars for the best essay upon this subject. Harvard University has a foundation for the presentation of lectures on this subject and already a number of volumes are in print setting forth the attitude of a wide variety of scholars, ranging from skepticism to severe orthodoxy in their views.

Dr. Glover Criticizes Church Union Document

The statement of agreements reached by certain Episcopalian and free church leaders in England continues to arouse vigorous discussion both in church circles and among the evangelicals. The high churchmen oppose the statement as giving way too much. Dr. T. R. Glover, whose writings are now well known in the United States, says with regard to the statement on ordinances, creeds and ministry: "The issue is not Christian brotherhood or charity or tolerance. It is a question of sheer truthfulness. The document represents out-classed scholarship, sentimental, diplomatic. The whole tone about the 'Church,' the light-hearted acceptance of the old creeds without reconsideration, show the ecclesiastic's touch—not the mind of scholar or thinker. I know, of course, the contempt that practical churchmen—Anglican, Presbyterian or Baptist, it is all one—have for thinkers and students. But it is bad for a future church to rest deliberately on bad thinking and superannuated scholarship. The committee does not contain many who are really shaping the thought of the Christian world, or who can be said to lead in any section of the community where reflection and study sway judgment. Where, for instance, are Dean Inge and Principal Oman? I do not think the churches obsolete and insincere, but many earnest men and women do so think, and, if the churches accept this concordat of ecclesiastical politicians, I do not know how anybody is to commend the church to the sincere. I cannot conceive of the historical Jesus putting his name to the document. Perhaps we shall do better to be loyal to him outside the reconstructed church. But I still think there is some honesty and some straight thinking in our churches."

World Pilgrims Hold Another Meeting

The World Pilgrim's Association includes a unique group. They are those who have attended at least one of the various World Sunday school conventions. They met for a banquet at Kansas City in the course of the recent International Sunday school convention. Three were present who had attended the London convention of 1889. Dr. Marion Lawrence was elected president of the organization. Each convention group has its own secretary, and thus there is kept together an inner circle of Sunday school enthusiasts.

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Ohio Baptists Have a Creed

While it is stated that three-fourths of the Baptist churches of the country have some time in their history adopted the New Hampshire confession as their creed, nevertheless the state and national organizations have usually refused to take such action. The Ohio convention of Baptists, however, is an exception. For three years now this convention has had a combination creed made up of the New Hampshire confession and the Philadelphia confession. This state had a majority for the fundamen-

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talists at the Indianapolis convention. Many Baptist churches in Ohio have the following statement in their hymn book: "The Bible is the word of God—Jesus Christ is the Son of God—his birth supernatural, his death expiatory, his life at the throne mediatorial—till he come."

Does the End Justify the Means?

Protestants generally understand it has been Jesuit doctrine that the end justifies the means. Dr. Preserved Smith in a recent article in the Nation makes this statement. He is challenged by Rev. J. Harding Fisher, a Roman Catholic priest, to produce his proof. The Catholic priest cites a lawsuit that was tried in Cologne, Germany, which turned on this question, and in this action Hoensbroech is said to have failed to bring proof of such an assertion, though he was an apostate Jesuit and familiar with the history of the order. Abbe Dasbach once offered two thousand florins for proof of such teaching by a responsible Jesuit, and had no takers. Thus crumbles one more charge that has made bitterness between Catholic and Protestant, unless Dr. Smith proves himself an abler historian than predecessors in a similar predicament.

Federal Council May Send Deputation to Eastern Churches

The Roman Catholic church has been watching the east with characteristic interest ever since the collapse of Russia. The reigning pope was elected because of his success in Poland, and his supposed knowledge of the eastern question. At last the Protestants are aroused at the spread of Roman propaganda among the orthodox communions. Instead of proselytism, the best-informed Protestant leaders are now advising cooperation with the religious forces of the east and the Federal Council is considering sending a deputation to the eastern communions of the orthodox faith to offer cooperation in the work of extending the circulation of the holy scriptures among the common people. The Federal Council is also interested in securing for the orthodox church an educated and spiritual ministry, which would mean better theological seminaries. The relief of physical distress is also a present duty, and in this work the Protestant churches would seek closer cooperation with the historic churches of the countries where they go. Meanwhile a third approach is being made by the Anglican communion. A group of ministers in England have signed a document declaring that they accept seven sacraments, that they think it appropriate to pray to Mary and the saints and that they believe it wise to use images in the churches. The Anglican document gives everything and asks nothing save fellowship.

Monument Will Be Erected By Southern Baptists

A part of the monster fund raised by the southern Baptists in their recent campaign will be invested in buildings in Nashville, which is in a way the religious capital of the south, being a publishing and convention center for three large denominations. The Baptists have decided to erect two new buildings in Nashville at an expense of $350,000 to care for the growing work of the Sunday school board of the denomination. Thus long after most of the fund has been spent in Christian work there will remain some monuments of the great effort which was put forth by southern Baptists.

Episcopalians Getting Ready for General Convention

The General Convention of the Protestant Episcopal church is held triennially, and this year the sessions will be in Portland, Ore., beginning Sept. 6. This is only the second time in forty-seven years that the convention has gone west of the Rocky Mountains. The house of bishops has 139 members, and the house of deputies 552. All legislation must have the concurrent action of the two houses in order to be effective. The Woman's Auxiliary will meet in the same building with the house of deputies. The overshadowing issue this year seems to be the revision of the prayer-book, though without doubt the practical working out of the Lambeth proposals will also occupy much time. The reports at this triennial convention will be the best in the history of the organization, for the church in recent years has had a considerable missionary awakening.

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The Reconstruction of Religon

By **PROFESSOR CHARLES A. ELLWOOD**, Department of Sociology, University of Missouri

"That our civilization is sick, and that it must turn to religion for healing, has been said many times recently. We are in danger, indeed, of making the remark into self-deluding cant. For the sickness is generally diagnosed in terms of the most superficial symptoms, such as the disturbance of our habitual complacence, and the remedy is looked for in a larger dose of the religion to which we are already habituated. Both a standard of health and a cure for our ills are looked for in the status quo ante. A prime merit of Professor Ellwood's book is that he goes behind social symptoms to causes, and behind religion as a tradition to religion as a force, with the result of denying the customary assumption and point of view altogether. Our disease is not due to a departure from accepted standards of mores, and the remedy is not to be found by returning to them. Our sickness inheres, rather, in the status quo itself, both of social organization and of religion, and the remedy lies, not in restoring religion, but in reconstructing it."

So speaks Professor George A. Coe, of Union Theological Seminary, in considering Professor Ellwood's book; and he adds, in noting the author's success in this work: "Professor Ellwood approaches this problem with the sociologist's insight into social conditions, but this insight is warmed by cordial appreciation of religious motives and even traditions. The result is clearness and objectivity in both directions. The book is thought-awakening, conscience-searching, uncompromisingly frank; yet, because it is profoundly religious, it is profoundly friendly. It will help to generate the good will which it regards as the first mark of reasonable religion."

WHAT OTHER LEADERS SAY OF THE BOOK:

This is a great book, profound, logical, lucid, good tempered, and wise. I do not see how any serious man—least of all a clergyman—can afford to neglect it. I predict that no less than 20,000 times the next four years the question will be asked: "Have you read Ellwood's *'Reconstruction of Religion?'* "—PROF. E. A. ROSS, Department of Economics, University of Wisconsin.

It is a clear and fearless analysis of the present status of our civilization by a scholar amply qualified for the task. Its appearance at the present moment is especially timely. Its spirit throughout is not merely critical, but constructive. It will exert a wise influence because it is the work of an experienced sociologist who already has won a position of conspicuous leadership. In fearlessly declaring that the religion of Jesus contains a solution of our modern social problems he has voiced a conviction that is held by thousands of thoughtful men today. Professor Ellwood has given to the American people a valuable prolegomenon to the reconstruction of religion.—PROF. CHARLES FOSTER KENT, Yale University.

This is much more than a study, as the title might imply, of the changes taking place in theological thought; it is rather an analysis both of the significance of Christianity in society and the present stage of our civilization, and a statement of the characteristics of a positive religious faith that will function in our world. Here, then, is a book which no religious worker can afford to neglect, one of the most significant of recent works, because of the cogency of its reasoning, the richness of its background and the practical good sense of its ideal outlook."—H. F. COPE, Editor of "Religious Education."

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> James Main Dixon,
> *"Professor of Comparative Literature and the Higher Journalism."*

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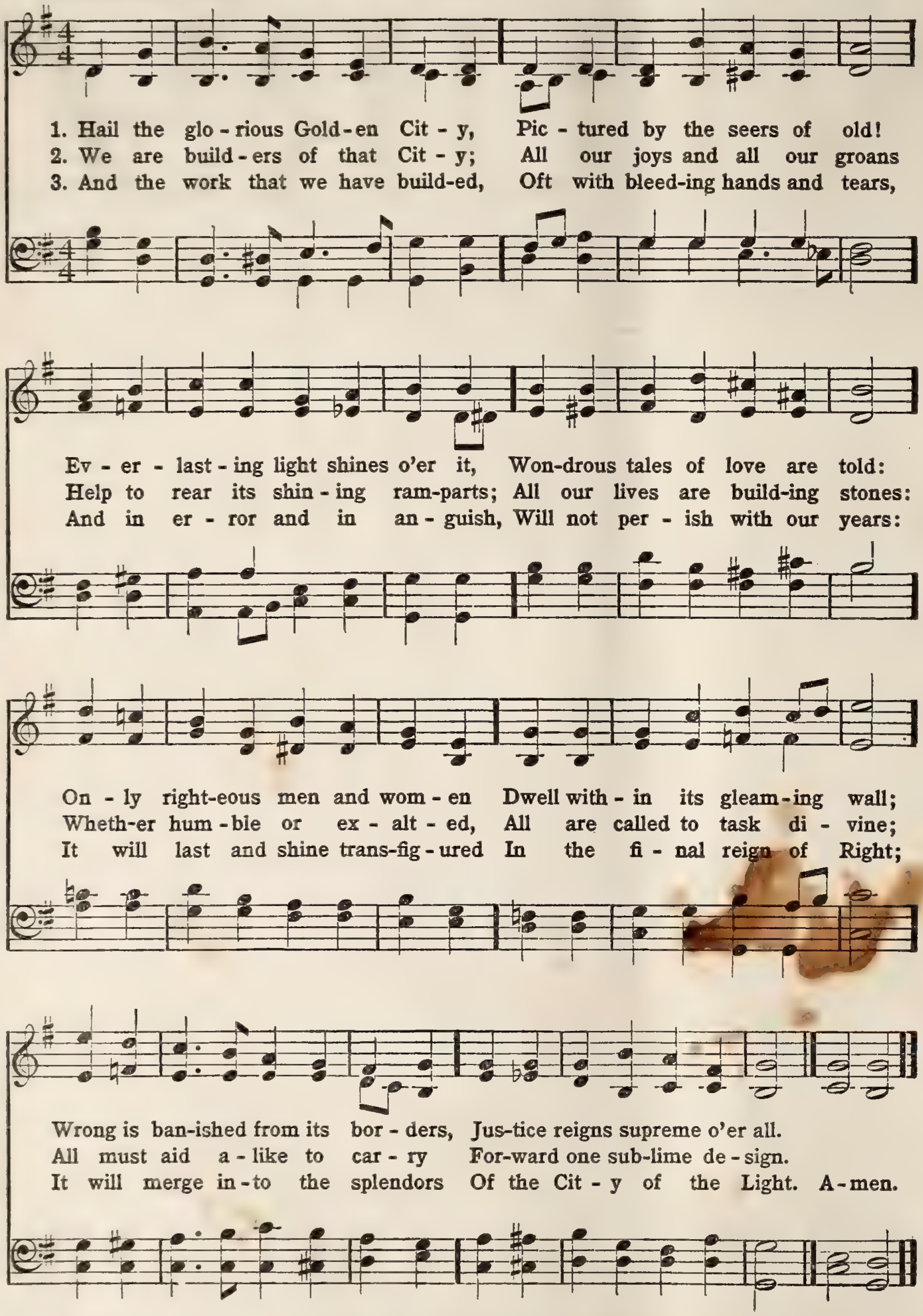
1. Hail the glo-rious Gold-en Cit-y, Pic-tured by the seers of old!
2. We are build-ers of that Cit-y; All our joys and all our groans
3. And the work that we have build-ed, Oft with bleed-ing hands and tears,
Ev-er-last-ing light shines o'er it, Won-drous tales of love are told:
Help to rear its shin-ing ram-parts; All our lives are build-ing stones:
And in er-ror and in an-guish, Will not per-ish with our years:
On-ly right-eous men and wom-en Dwell with-in its gleam-ing wall;
Wheth-er hum-ble or ex-alt-ed, All are called to task di-vine;
It will last and shine trans-fig-ured In the fi-nal reign of Right;
Wrong is ban-ished from its bor-ders, Jus-tice reigns supreme o'er all.
All must aid a-like to car-ry For-ward one sub-lime de-sign.
It will merge in-to the splendors Of the Cit-y of the Light. A-men.

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olume XXXIX CHICAGO, AUGUST 3, 1922 Number 31

DITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT,
SEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

tered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879.
ceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
blished Weekly By the Disciples Publication Society 508 *S. Dearborn Street, Chicago*

bscription—$4.00 a year (to ministers $3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra.
ange of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

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EDITORIAL

piritual Oppression f American Labor

MORE heinous than skimp wages, and the deprivation of material comforts in his home, is the forced demand of our selfish indifference that the Amer- an workingman fight the battle of industrial justice. This not his business alone. It is not his business primarily. e can struggle on, watch his home sink in squalor and riftlessness, see his children doomed to an even deeper nd more hopeless drudgery than is his lot. He may even ome out of the ordeal with a refinement of spirit which ad- ersity often vouchsafes. But our civilization cannot en- ure such an ordeal. The working man is doing his utmost o save our civilization. He is condemning himself, con- emning himself in the interpretation of the current press f the country, condemning himself in the esteem of the ajority of the members of the American churches whose ssumed office is the mediation of the refinements of the pirit to civilization, condemning himself in the records of many of the authoritative historians of the future, con- emning himself in the spirit of bitterness which the con- est is engendering in him. He is fighting the battle of rogressive civilization and is loaded with the repute of a contestant for his own selfish interests; moreover, he is imself accepting that role to a lamentable degree. This is ur crime, that we force the workingmen into such an atti- ude. Can any thoughtful person question our civilization's njustice when he ponders the revelations of Professor Tay- or in his review, week by week, of the present-day social and industrial issues? To what limit would organized capital go in squeezing dividends from industry and pauperizing American labor if the protests and the reckless, despairing struggles of these workingmen citizens did not interpose to check in some degree its excesses? Relieving this injustice is the business of the strongest, not solely nor primarily that of the weakest element in our civilization. The struggle for their own existence and for the education of their children would seem a heavy enough burden to impose upon workingmen. To exact of them in addition the supreme, supernal responsibility for saving our civilization, out of their meager financial, vital and spiritual resources, is a crime for which the God of righteousness and justice will hold somebody painfully accountable in the day of reckoning. That day is not millenniums distant, either.

Ecclesiastical Deadlock

DOES it not disturb every thoughtful citizen to realize that affairs religious in our civilization are at the mercy of pugnacious and irreconcilable groups who may rule or ruin at will? The common challenge in certain ecclesiastical circles is, in effect, and often in so many words, "If you don't like it, you can get out!" The solemn duty is laid upon those who differ from the dominant, or the would-be dominant element in this, that and the other denomination, to relieve the ecclesiastical body from their unwelcome presence. The ground of this irreconcilable demand is a difference of opinion. And when the sensitive accept the challenge and get out, what then? Official religion passes into the unchallenged control of these self-assumed sponsors. What becomes of those driven out? What are they driven into? Into another organized group with power, and all too universally revealing a disposition, similar to those of the group whom they have just relieved of their unwelcome company. That, or into the great unfellowshiped fellowship, which is permitted no religious recognition under a system which stakes all upon sectarian regularity. A situation so monstrous in civil affairs would call for a revolution. With all of its blundering and corruption, due nobody can say how much to the intolerant indifference of those who are so zealous to dominate religious officialism, our civil order does still reveal a spark of democracy. The mechanism of civil government is not permanently and irrevocably in the hands of those sufficiently intolerant and high-handed to seize it. Citizens are not challenged to leave the country or remove from the face of the earth because they are presumptuous enough to entertain political opinions differing from those who assume to dominate political affairs. To be sure, we have recently passed through a period when something like this right has been arrogated by certain political groups, but the rising tide of civic conscience is sweeping away such anti-democratic assumptions. Will it be possible to relieve the ecclesiastical deadlock which periods like the present generate, without getting religious affairs out of the control of irresponsible sects, and giving them a basing in community interests where democratic forces may effect from time to time, or steadily, the needful renovation?

Popularizing Modern Bible Study

NOW and then a church, following a period of leadership by a modern minded minister, relapses for a season into fundamentalism or some other equally antiquated point of view in religion. There is always some dissatisfied layman in such a congregation who capitalizes the retiring pastor's faults or lacks, and insists that his successor must be a man of opposite theology. This insistence is frequently based upon the assumption that piety and spirituality are associated with old-fashioned teaching. Only by a masterful process does such a church become at last established in its modern convictions. The chief reason for this relapse of churches is doubtless to be found in the lack of proper teaching agencies in the churches for indoctrinating people in the more reasonable and vital view of religion. The pulpit must always take into account the presence of children, strangers and uneducated people. It is in the study class that a minister can give the systematic formulation of his thought which will give a church intelligent convictions with regard to its religious position. The church school often teaches the Bible in a different way from that in which the minister teaches it. Until the minister teaches the teachers this will continue to be true. In every church there exists a younger group whose thinking has not yet crystallized. Many in this group are quite at sea for they are unable to accept the interpretations of religion which they have inherited. This is the very soil in which the higher interpretations of the evangelical faith may take root. The modern minister owes this group the truth by which they will find new light breaking forth from holy scriptures. Once the church people find in the prophets something more than a few scattered messianic sayings, once that they learn to read the gospels to find something more than texts for rescue mission workers, they begin to find the Bible a great human document able to minister to all the ranks, grades and degrees of human experience. Many churches have taken up the study of Wells' "Outline of History," critically but sympathetically. To know the world and life is after all o of the duties of the Christian mind. But no study in th church can match in importance the quest of biblic truth.

Religion and Public Health

"NOR soul helps flesh more now than flesh helps soul." Turn the proposition around, twist it, turn it bac again, do anything one may be disposed to do with it, i caprice or in good conscience, yet does it remain mortall and immortally true that religion and the sane and wholesome physical life of man are an interwoven and inextricable concern. It would be a just and very embarrassin test of the churches' efficiency if their contribution to th common health of the community were rigorously appraised. Keeping people well physically, or healing thei ailments after they are afflicted, is the business of the doctors; the job of the minister is different. So? Public health has become very much the business of the community. I is to the credit of the medical profession that they are forward in bringing this about. The implications of the movement are far-reaching. Certain ministers and church agencies have caught glimmers of these implications, and have entered this field,—timidly, daintily, dilettantishly. Religion cannot fulfill its mission in this field of community life by "psychic healing," by morbid lecture courses for small church groups in psycho-analysis, by spasmodic appeals and contributions in support of the Red Cross or the local hospital. Here is a great issue. It is big enough for the sturdiest and most intelligent religious purpose. If the churches cannot endow it with religious intent and forcefulness, it will acquire the religious impulse elsewise, and religious officialism will find its office impoverished by another great issue of spiritual significance made elsewhere regnant.

Is the Modern Church Outside the Church?

TO one who has an eye for symbol and parable, the dedication of a Special Hall of Fame in the Cathedral of St. John the Divine in New York, is very significant. Nineteen statues, one for each century of the Christian era, representing saints, popes, statesmen, warriors, empire builders, men of letters, fit into separate panels on either side of the choir; one panel being left vacant for a latter day. Each statue sums up an age, beginning with St. Paul and ending with Lincoln, the list selected as follows: Paul, Justin the Martyr, Clement of Alexandria, Athanasius, Augustine, Benedict, Gregory the Great, Charles Martel, Charlemagne, Alfred the Great, Godfrey de Bouillon, Bernard of Charvaux, Francis of Assisi, Wycliffe, Cranmer, Columbus, Shakespeare, Washington, Lincoln. It is a goodly list, a pageant of genius, power and nobility, but why should the church tradition be broken off at the fifteenth century? Has Christianity produced no supremely great figure since that far off time? Where is Wesley? Has America no saint so set in the calendar of the church universal? Why not John Woolman, who was a saint if ever there was one on earth? Lincoln is worthy of everlasting honor—Wells names him among the few eternal figures of the race—but he was not a member of any church. Are we to understand that we must henceforth look for our saints outside the church? Newman once reflected upon the church of his birth that it had produced no saints—is the same true of the church of our day? Is Dr. Glenn Frank right in thinking that the next revival of religion will not come through the church at all, but outside, finding its leader and prophet in a statesman, a business man, or a man of science?

The Increase of Jew-Baiting

JEWS have never yet found a land where they have not been discriminated against. From Pharaoh's day until the time of Henry Ford, there has always been some one to tell the wandering Jew to move on. History reveals the interesting fact that every war has resulted in an increase of racial hatred and following the world war we find in the United States for the first time something like an anti-Semitic movement. Henry Ford has issued four volumes showing the activity of the Jew in world affairs. There has been the recent hubbub about discrimination against the Jews in the great universities, and most people are willing to believe there is something in this charge. What is the offence of the Jew that he has been so universally disliked? The Assyrian tore down his temple walls, Roman emperors persecuted him on occasion, he was the victim of the Spanish inquisition and of the Russian pogroms. The tenaciousness with which the Jew has held to his own religion is undoubtedly the major offence. Religious minorities are never well liked. Protestants are not much loved in Austria or Catholics in Scotland. Mohammedans do not grow sentimental over Christians in Arabia. But it is not simply a matter of religion. Ninety per cent of the Jews in America are consistent pagans, just as good pagans as are fifty per cent of the Gentile population. Yet these fellow pagans do not love each other at all, though they are often related in business enterprises. There are racial characteristics which are unpleasant. The white man of western lands is proud and domineering. The Jew is equally proud and fond of power. A colony of Jews has lived in China for centuries in seeming peace and prosperity, but that is different. Liberal leaders in Judaism and Christianity cannot be well pleased with racial hatred. Jews often needlessly shock their Christian neighbors. Christians have but little consideration for the religious views of Jews. Good feeling can only arise when we all learn to appreciate every human group and to share its spiritual enthusiasms.

Bible and Spade

IT IS an encouragement to those who appreciate the values of archæological discoveries, particularly in regard to the Bible, that since the new adjustments which have been made in the near east, as a result of the war, Great Britain has been charged with responsibility for all matters connected with Palestine. That means that the spirit of inquiry which was largely stifled by the Turkish administration of affairs in that region is giving place to an attitude of hospitality toward all legitimate research in the interest of biblical science. Last year Prof. John C. Peters of the Southern Theological Seminary at Suwanee, Tennessee, gave an interesting series of lectures at Lake Forest University on "Recent Research in Bible Lands." His connection with excavations made at Nippur under the auspices of the University of Pennsylvania some years ago give him a measure of authority in this field so admirably covered by recent works on biblical archæology like those by Prof. James A. Barton and Prof. Camden M. Coburn. These lectures of Professor Peters have just appeared in book form under the title, "Bible and Spade," a contribution to the Bross Lectureship of the institution where they were given. They summarize in a popular way the knowledge which has accumulated during the past few years as a result of archæological research. They exhibit here and there the usual suspicion on the part of the archæologist that the literary and historical critic of the Bible makes too much of the facts at his disposal. But there is also ground to question whether the archæologist is prepared to make as broad claims as Professor Peters does at several points on the basis of the actual facts which the spade has disclosed. Admirable justice is done to the Babylonian influence upon Palestine. One of the surprises of the volume is the acceptance of the traditional view of the Greek and Latin churches that the Church of the Holy Sepulchre actually covers the site of both Calvary and the burial place of Jesus. It is encouraging to believe with the author of this readable book that biblical research in Palestine and other lands is only in its infancy, and that the next few years under the impulse of excavation directed by such institutions as the American Schools of Research in Jerusalem and Bagdad will see remarkable advance in biblical science.

Make it Short!

OUR fathers were not accustomed to short sermons. Visitors to the old church at Bethany, West Virginia, where Alexander Campbell once preached, are shown a peculiar rectangular room with the two exits on either side of the pulpit. This unusual arrangement was said to have been dictated by the great pioneer preacher as a device to keep weary auditors from leaving before the two hour sermon was finished. It is a part of the spirit of this age to want to make everything brief. The college dean whispers to the minister who gets up to pray in chapel, "Make it short." The young man who comes to get married inquires for the short forms of that ceremony, even though the bride prefers a church wedding with full ritual. In no matter has there been greater demand for brevity than in preaching. Many city pulpits are using only twenty minutes this summer for the sermon. How long a sermon should be depends upon what is in it. A good many sermons are not long. They only seem so. Some sermons of forty minutes are called too short by the auditors. Such addresses lift us up above such mundane things as watches and dinner schedules. It is an unfortunate fact that a good many ministers are going into their pulpits these days unprepared for the large ministry that ought to be given to an intelligent and educated congregation. The minister of today has to preach to college graduates in most churches. To do this successfully means honest preparation. The man who has been turned into a pack horse for all sorts of "causes" can hardly speak like a prophet. He is always taking a collection or preparing for one. When he tries to preach the gospel, it makes no contacts with the mind of the age. Truth may be timeless, but sermons never are. The great preaching has always arisen out of concrete human situations. If sermons are big enough, we never clamor to have them shorter.

Objections to Public Religious Education

THE Christian Century has of late presented some of the arguments in favor of including religion and ethics in the courses of the public schools and state universities, from which in large degree they are excluded at the present time. The contention in this series of utterances has been that the effort to deprive the students of the tax-supported institutions of the values of religious and moral training is neither in harmony with sound public policy nor with the ideals of the fathers of the republic. It was never the purpose of the founders of the nation to interdict the teaching of the spiritual disciplines in the institutions of learning provided by the community and the state, but only to prevent the control of public policies and especially of education by an established church. This was the only meaning possessed by the phrase "separation of church and state." In the process of time, with the misfortune of a perverted interpretation, it has come to signify the exclusion of religion and morals from public instruction. And to that unfortunate misuse of the term there has been a large measure of public assent up to recent days. This acquiescence in a mutilated and inadequate conception of public education is becoming less and less possible. The serious study of the entire problem by those who have at heart the safety and competence of the republic in the future is the task of the hour.

There are several objections to the plan of including the teaching of morals and religion in the public schools and state universities. It is only just that these objections should have frank and serious consideration. In the first place there is the average placid belief on the part of the community that the traditional procedure regarding such matters is probably proper and adequate. The American citizen is generally so well pleased with the national institutions, including those of education, that he is quite content to let others do the thinking required to keep them in efficient form, while he proceeds with his ordinary vocation. If he takes thought at all for the ethical and religious welfare of his young people, he probably reasons that there are excellent teachers in the public schools who will not permit themselves to be wholly inhibited from the impartation of such truth, even though the technical rules of the program discourage or forbid it; that there are some courses in ethics now provided in the curriculum, and one must not expect too much; that there are certain general features of a more or less religious character, such as many of the songs employed, and the seasonal observances which mark the significant periods of the year, such as Christmas, Easter, and the Thanksgiving time; that it is probably just as well to leave any special emphasis upon themes of this nature to the home and church, quite oblivious of the fact that the first has almost completely abdicated its responsibility for such direction, and that the second reaches at most only a small proportion of the children, and is far from competent at the best to supply the needed culture; that some effort is now being made to supply week-day religious instruction under church auspices to the children of the public schools, and that no doubt his young people will get their share by some special providence with which it is no part of such a citizen's business to concern himself; and that so far as the state university is concerned, some of the courses do deal in a mild form with religious interests, and denominational agencies are attempting to supply in an extra-mural manner, with or without credit from the institution, such courses as will meet the most urgent needs of students who insist upon some studies of this character. Such a citizen is likely to say that probably the ends of moral and religious education are being met in a fairly satisfactory manner under present conditions, and he is quite content that the communities shall muddle along with the opportunistic and disconnected efforts now being made to reach the actual need. One may rejoice in every experiment now in progress. Some of the work attempted is inspiring in its contrast with the entire lack of attention to such fundamental interests in the recent past. But no one can be satisfied who perceives the appalling need of the higher disciplines, and the very partial manner in which the demand is met at the present time.

The second objection to any earnest effort to incorporate such studies in the public institutions of education comes from those who are genuinely solicitious regarding present conditions, but who believe that everything that is needed is the introduction of the Bible into the public schools either as a lectionary unit in the day's work or as a required course of study. It is curious that many intelligent people appear to think that all the ends of public welfare might be served by such an inadequate procedure. Doubtless there would be great value in the use of the Bible in the general exercises of the public schools where public opinion demanded or approved of such a plan. There would be the advantage of having the students made acquainted with some portions of the Scriptures. No doubt also there would be some benefit in the creation of a religious atmosphere for the few moments of such exercises. But to imagine that such a plan, even if adhered to daily, would serve the purposes of religious education is to exhibit a naive and diverting lack of acquaintance with the most primary laws of education. By all means let us have the reading of the Bible in schools where the sentiment of the community approves of the plan, and it does not cause division of feeling and religious animosities. But even under the most favorable and unanimous conditions let nobody suppose that the true purposes of moral and spiritual culture are conserved. Something far more constructive and purposeful is required.

The argument that is supposed to be the most formidable against the inclusion of such courses in the public schools and state universities has to do with the attitude of Roman Catholics toward public education. And this is worthy of the most careful attention. The opinion of a group of people so numerous and significant as this should be of importance in the consideration of any public question. The Roman Catholic church has come into American life chiefly by processes of immigration from lands where it was in large measure in control of the machinery of education. In countries like Spain and Italy education assumed the Catholic interpretation of religion as fundamental in the entire process, much as the Koran is the foundation and norm of education in Moslem lands. In Italy today church tradition struggles with the modern spirit, and the rejection of ecclesiastical dogma by large sections of the population has resulted in much radical, anti-Christian propaganda. In France the protest against church control of education issued in the secularization of a large proportion of the religious and educational equipment of the nation. In Great Britain the Catholic movement has striven to secure as much influence as possible in a predominently Protestant but still churchly atmosphere. It has been the contest of one sort of establishment with another, and outside of Ireland the claims of the Roman church to dominance in religious and educational matters have been held in check.

In America the efforts of the priesthood have been bolder and more ambitious, aided as they have been by a constant and dependable immigrational expansion. The two great problems which that church confronted and still confronts here are those of democracy and education. The first is hostile, and ultimately will be fatal, to the entire policy of Romanism. The second has compelled a series of adjustments to meet the popular demand for sound learning on the part of its own people as well as among all progressive citizens of the republic. The result has been the successive phases of the compromise which the church has been compelled to make with public sentiment. The theory was that all education of Catholic children should be administered by the church in its parochial schools. But two difficulties were confronted. The inability of the parochial schools to meet the tests of public education resulted in the increasing demand of Roman Catholic parents that their children should have the benefit of the public schools. This, with or without the consent of the local priests, depending on their personal attitude and the disposition of their immediate ecclesiastical superiors, has been the rapidly growing solution of the question. At the same time an earnest effort has been made to improve the parochial schools, so that they may command the more ready approval of Catholic parents. In spite of all such efforts, however, and even with an increasing registration of Catholic young people in these schools, it is evident that the future of education for the Roman Catholic public lies largely with the regular tax-supported schools, and not with those of the church.

Perceiving this fact, the Catholic leaders have employed their influence to keep all types of religious instruction out of the public educational institutions. They have been rightly conscious of the fact that with the traditional Protestant sentiments of the nation it would be difficult to secure in the schools an unbiased, much less a Roman Catholic interpretation of the facts of religion. In so far as this disquiet is based on facts, Catholics have a perfect right to insist that the schools shall be conducted in a manner which places the Roman church at no disadvantage in its contacts with its youth. The strategy of the Catholic leaders has been to prevent all religious instruction in public institutions since they cannot secure the privilege of providing it after the Roman Catholic manner. Strangely enough the Protestant section of the country, which comprises by far the larger proportion of the patrons of the public schools and state universities, has patiently acquiesced in this inequitable arrangement. Committed by conviction to the principle that no education is complete which omits morals and religion from its program, the majority of the people have permitted this vicious system of secularism to persist through a misinterpretation of the principle of the separation of church and state, and because of vigorous advantage taken of the situation by the Roman Catholic church.

The simple fact is that the inclusion of these disciplines in public education is essential to the best interests of the community, and is desired by a majority of the people. The only objections that the Roman Catholic can suggest are that he ought not to be taxed to support instruction which he does not want his children to receive. To this two answers should be made. One is that there are studies in every public school which are not approved by all members of the community, and yet are given at public expense because there are some patrons of the schools who desire them. What proportion of the parents in a community desire their children to study Greek? Yet in a large number of the schools it is taught because a few wish to have it included. This is entirely proper. Many other illustrations could be given of the fact that studies are included in the curriculum of the public schools at public expense which are appropriated by only a small number of the patrons. But ethical and religious instruction is desired for their children by a very considerable majority of the patrons of the schools. Have a minority of the members of the community the right to protest the inclusion of such courses, merely because they do not wish them taken by their children?

The second answer is even more to the point. If religious instruction were provided in a manner thoroughly competent in its nature, above the line of any partisanship, and in a spirit of scientific study of the great facts of religion, would not such studies be as desirable from the standpoint of the informed Roman Catholic as from that of the Protestant, and would he not desire his children to take advantage of the opportunity in the same manner as others? It is only natural that the members of the Catholic church, who are by training solicitous for the religious instruction of their children, should be anxious only that such teaching should be true to the facts, and not in any manner sectarian or hostile to their particular interpretation of Christianity. In this they are quite within their rights.

Furthermore, it is conceded without argument that Roman Catholics, like all other members of the community, have the entire right to withdraw their children from any courses in the public institutions which do not meet their approval. No child is required to take any study which conflicts with the convictions of his parents or guardians. By this privilege every right of Roman Catholics is safeguarded completely. It is quite in accord with the liberties of citizenship to decline particular types of instruction for one's own children. But it is wholly inconsistent with the rights of communities for a minority of the citizens to prevent the inclusion of desirable studies as the result of a vicious tradition or a sectarian prejudice.

One more class of objectors may be spoken of. These are the secularists. There are people in most communities who object to all forms of ethical or religious instruction on the ground that they are opposed to such personally, and wish their children to make their own choice of beliefs and behavior without any bias from the education they receive at the hands of the public. Whatever one may think of this bent of mind, it is quite within the rights of any citizen to affirm it for himself or any group to which he may belong. Yet as in the case of the Roman Catholic, though from a wholly different point of view, the personal convictions or prejudices of individuals or groups ought not to be permitted to control the wishes of a majority of the citizenship of any locality. The secularist, like the Roman Catholic and many other sorts of people, pays taxes for the public school system as a whole, and this probably includes many features which have been proved of value, but for which particular individuals have no use. No injustice is done any one by this method. The argument that one should not be obliged to support studies of which he does not approve has long since been decided in favor of a system that provides the desirable disciplines for the greatest number. And here once more, the secularist, like the Roman Catholic and every other possible objector, has the definite remedy of withdrawing his children from the particular studies to which he objects.

Such are some of the more common and obvious obstacles that are cited as arguments in favor of the present incomplete and unsatisfactory program of the public schools and state universities. The entire trend of events at the present time is in the direction of a correction of the error long made in the interest of a false tradition of secularism and sectarianism.

To Thomas Curtis Clark

If now no more along the leafy ways
We see a little Grecian temple white,
Nor any altar smoking on the height;
Nor hear a sound of pipes throughout the days;
Nor see a shepherd lead his flock to graze
On upland pastures green, then, ere 'tis night,
See him return; if now we have no sight
Of nymphs and satyrs, much is ours to praise.
Still, still, O friend, we have immortal verse,
Health, love, imagination, fancy, too;
Still, still the countryside and all its lure
Remains. Yea, 'tis our pleasure to rehearse
Our dreams, and when doth fall the hour of dew,
Sweet sleep is ours, for every wound a cure.

Charles G. Blanden.

The Robin and the Worm

A Parable of Safed the Sage

EVERY Spring do I digg in the Garden. And so did my fathers, back to Adam; but he got to flirting with Eve and loafing on the job, and was fired. But when I digg, Keturah is with me, and I loaf not.

Now as I digged, behold there came a Robin that liveth hard by, and he followed me as I digged. And he pulled out now and again a fat Worm.

And he came not too nigh unto me, yet did he not shun me utterly nor fear me greatly. And he looked at me curiously, and I think gratefully. And this is what I think he said:

Behold, here is the owner of the Garden, and he diggeth up this ground for my sake, so that I eat Worms and toil not.

And he knew not that I had other plans for the Garden, and that the Garden itself was a Side-Issue with me; for he thought that I wrought for his sake. And perchance he blamed me, and wondered that on certain mornings I slept, although he perched in the Mulberry Tree outside my window and prayed for me to arise and digg for him that he might eat Worms without toil.

Now he was more than welcome to the Worms that I digged up; for one Robin is of more value to me than many Worms. And he is welcome to the opinion that I have nothing else to do than to digg for him; and I cannot very well explain to him that he is partially in error.

But I considered as I digged how like that Robin is to men and women; and how his ideas of Providence are about like theirs.

But this I admired in the Robin, that however little he understood the larger purposes of the owner of the Garden, the Robin did not fail to make use of such blessings as came his way; and I think that in his small way he was thankful; which is not true of all men.

For I suppose that the Lord of earth's Garden hath much larger purposes than any that I can discover; and what I am able to get out of it may be one of His minor purposes. But I will remember gladly that even the Robins and the Sparrows have value in His sight, and I am also under His care.

Progressive Christianity

By Harry Emerson Fosdick

Is Christianity static or dynamic, stationary or progressive, a statement or a movement? Some one has said that the great achievement of the modern mind is "the substitution of the category of becoming for being, of the conception of relativity for that of the absolute, of movement for immobility." Can a static and immobile Christianity triumph in a dynamic and advancing world? Dr. Fosdick, of the First Presbyterian Church, New York City, dealt with this question in the Cole lectures for 1922, taking as his theme, "Christianity and Progress." There is no need to say that he deals with the issues involved in a forthright and stimulating manner, vital insight matching felicity of phrase, seeking, as a wise teacher, to make the past glide into the future without loss of the precious inheritance of faith. Such discussions are fundamental to the future of Christianity, if the church is not to lose the loyalty and enthusiasm of a generation of educated young people. No one is better fitted for such a task of interpretation than Dr. Fosdick, as witness the fourth lecture on "Progressive Christianity," excerpts from which we have pleasure in presenting in advance of the forthcoming volume which will contain the full discussion.—The Editor.

NO one can long ponder the significance of our generation's progressive ways of thinking without running straight upon this question: is not Christianity itself progressive? In the midst of a changing world does not it also change, so that, reacting upon the new ideas of progress, it not only assimilates and uses them, but is itself an illustration of them? Where everything else in man's life in its origin and growth is conceived, not in terms of static and final creation or revelation, but in terms of development, can religion be left out? Instead of being a pond around which once for all a man can walk and take its measure, a final and completed whole, is not Christianity a river which, maintaining still reliance upon the historic springs from which it flows, gathers in new tributaries on its course and is itself a changing, growing and progressive movement? The question is inevitable in any study of the relationship between the gospel and progress, and its implications are so far reaching that it deserves our careful thought.

This idea that Christianity is itself a progressive movement instead of a static finality involves some serious alterations in the historic conceptions of the faith, as soon as it is applied to theology. Very early in Christian history the presence of conflicting heresies led the church to define its faith in creeds and then to regard these as final formulations of Christian doctrine, incapable of amendment or addition. Tertullian, about 204 A. D., spoke of the creedal standard of his day as "a rule of faith changeless and incapable of reformation." From that day until our own, when a Roman Catholic Council has decreed that "the definitions of the Roman Pontiff are unchangeable," an unalterable character has been ascribed to the dogmas of the Church of Rome. Indeed, Pius IX, in his Syllabus of Errors, specifically condemned the modern idea that "Divine revelation is imperfect, and, therefore, subject to continual and indefinite progress, which corresponds with the progress of human reason." Nor did Protestantism, with all the reformation which it wrought, attack this central Catholic conception of a changeless content and formulation of faith. Not what the pope said, but what the Bible said, was by Protestants unalterably to be received. Change there might be in the sense that unrealized potentialities involved in the original deposit might be brought to light—a kind of development which not only Protestants but Catholics like Cardinal Newman have willingly allowed—but whatever had once been stated as the content of faith by the received authorities was by both Catholics and Protestants regarded as unalterably so. In the one case, if the pope had once defined a dogma, it was changeless; in the other, if the Bible had once formulated a pre-scientific cosmology, or used demoniacal possession as an explanation of disease, or personified evil in a devil, all such mental categories were changelessly to be received. In its popular forms this conception of Christianity assumes extreme rigidity. Christianity is a static system finally formulated, a deposit to be accepted in toto if at all, not to be added to, not to be subtracted from, not to be changed, its i's all dotted and its t's all crossed.

UNIVERSAL GROWTH

The most crucial problem which we face in our religious thinking is created by the fact that Christianity thus statically conceived now goes out into a generation where no other aspect of life is conceived in static terms at all. The earth itself on which we live, not by fiat suddenly enacted, but by long and gradual processes, became habitable, and man upon it through uncounted ages grew out of an unknown past into his present estate. Everything within man's life has grown, is growing, and apparently will grow. Music developed from crude forms of rhythmic noise until now, by way of Bach, Beethoven and Wagner, our modern music, still developing, has grown to forms of harmony at first undreamed. Painting developed from the rough outlines of the cavemen until now possibilities of expression in line and color have been achieved whose full expansion we cannot guess. Architecture evolved from the crude huts of primitive man until now our cathedrals and our new business buildings alike mark an incalculable advance and prophesy an unimaginable future. One may refuse to call all development real progress, may insist upon degeneration as well as betterment through change, but, even so, the basic fact remains that all the elements which go to make man's life come into being, are what they are, and pass out of what they are into something different, through processes of continual growth. Our business methods change until the commercial wisdom of a few years ago may be the folly of today; our moral ideals change until actions once respectable become reprobate, and the heroes of one generation would be the convicts of another; our science changes until ideas that men once were burned at the stake for entertaining are now the commonplace axioms of every school boy's thought; our economics change until schools of thought shaped to old industrial conditions are as outmoded as a one-horse shay beside an automobile; our philosophy changes like our science when Kant, for example, starts a revolution in man's thinking, worthy, as he claimed, to be called Copernican; our cultural habits change until marooned communities in the Kentucky mountains, "our contemporary ancestors," having let the stream of human life flow around and past them, seem as strange to us as a belated whatnot in a modern parlor. The perception of this fact of progressive change is one of the regnant influences in our modern life and, strangely enough, so far from disliking it, we glory in it; in our expectancy we count on changes; with our control of life we seek to direct it.

ATTITUDE TOWARD CHANGE

Indeed no more remarkable difference distinguishes the modern world from all that went before than its attitude toward change itself. The medieval world idealized changelessness. Its very astronomy was the apotheosis of the unalterable. The earth, a globe full of mutation and decay; around it eight transparent spheres carrying the heavenly bodies, each outer sphere moving more slowly than its inner neighbor while the ninth, moving most slowly of all, moved all the rest; last of all, the empyrean, blessed with changeless, motionless perfection, the abode of God—such was the Ptolemaic astronomy as Dante knew it. This idealization of changelessness was the common property of all that by-gone world. The Holy Roman Empire was the endeavor to perpetuate a changeless idea of political theory and organization; the Holy Catholic Church was the endeavor to perpetuate a changeless formulation of religious dogma and hierarchy; the Summa of St. Thomas Aquinas was the endeavor to settle forever changeless paths for the human mind to walk in. To that ancient world as a whole the perfect was the finished, and therefore it was immutable.

How different our modern attitude toward change has come to be! We believe in change, rely on it, hope for it, rejoice in it, are determined to achieve it and control it. Nowhere is this more evident than in our thought of the meaning of knowledge. In the medieval age knowledge was spun as a spider spins his web. Thinking simply made evident what already was involved in an accepted proposition. A premise was drawn out into its filaments and then woven into a fabric of new form but of the same old material. Knowledge did not start from actual things; it did not intend to change actual things; and the shelves of the libraries groan with the burden of that endless and largely futile cogitation. Then the new knowledge began from the observation of things as they really are and from the use of that observation for the purposes of human life. Once a lad, seventeen years old, went into the cathedral at Pisa to worship. Soon he forgot the service and watched the chandeliers, swaying from the lofty roof. He wondered whether, no matter how various the length of their chains, they all took the same time to make their swing, and because he had no other means he timed their motion by the beating of his pulse. That was one time when a boy went to church and did well to forget the service. He soon began to wonder whether he could not make a pendulum which, swinging like the chandeliers, would do useful business for men. He soon began to discover, in what he had seen that day, new light on the laws of planetary motion. That was one of the turning points in human history—the boy was Galileo. The consequences of this new method are all around us now. The test of knowledge in modern life is capacity to cause change. He can illumine cities and drive cars. If a man really knows engineering, he can cause change; he can tunnel rivers and bridge gulfs. It is for that purpose we wish knowledge. Instead of being dreaded, controlled change has become the chief desire of modern life.

When, therefore, in this generation with its perception of growth as the universal law and with its dependence upon controlled change as the hope of man, Christianity endeavors to glorify changelessness and to maintain itself in unalterable formulations, it has outlawed itself from its own age. An Indian punkah-puller, urged by his mistress to better his condition, replied: "Mem Sahib, my father pulled a punkah, my grandfather pulled a punkah, all my ancestors for four million ages pulled punkahs, and, before that, the god who founded our caste pulled a punkah over Vishnu." How utterly lost such a man would be in the dynamic movements of our modern western life!—yet not more lost than is a Christianity which tries to remain static in a progressive world.

GOD'S PROGRESSIVE REVELATION

God's revelation of himself is just as real when it is conceived in progressive as when it is conceived in static terms. Men once thought of God's creation of the world in terms of fiat—it was done on the instant; and when evolution was propounded men cried that the progressive method shut God out. We see now how false that fear was. The creative activity of God never was so nobly conceived as it has been since we have known the story of his slow unfolding of the universe. We have a grander picture in our minds than even the psalmist had, when we say after him, "The heavens declare the glory of God." So men who have been accustomed to think of revelation in static terms, now that the long leisureliness of man's developing spiritual insight is apparent, fear that this does away with revelation. But in God's unfolding education of his people recorded in the Scriptures revelation is at its noblest. No man ever found God except when God was seeking to be found. Discovery is the under side of the process; the upper side is revelation.

Indeed, this conception of progressive revelation does not shut out finality. In scientific thought, which continually moves and grows, expands and changes, truths are discovered once for all. The work of Copernicus is in a real sense final. This earth does move; it is not stationary; and the universe is not geo-centric. That discovery is final. Many developments start from that, but the truth itself is settled once for all. So, in the spiritual history of many, final revelations come. They will not have to be made over again and they will not have to be given up. Progress does not shut out finality; it only makes each new finality a point of departure for a new adventure, not a terminus ad quem for a conclusive stop. That God was in Christ reconciling the world unto himself is for the

Christian a finality, but, from the day the first disciples saw its truth until now, the intellectual formulations in which it has been set and the mental categories by which it has been interpreted have changed with the changes of each age's thought.

While at first, then, a progressive Christianity may seem to plunge us into unsettlement, the more one studies it the less he would wish it otherwise. Who would accept a snapshot taken at any point on the road of Christian development as the final and perfect form of Christianity? Robert Louis Stevenson has drawn for us a picture of a man tying with cords and pegs to stake out the shadow of an oak tree, expecting that when he had marked its boundaries the shadow would stay within the limits of the pegs. Yet all the while the mighty globe was turning around in space. He could not keep a tree's shadow static on a moving earth. Nevertheless, multitudes of people in their endeavor to build up an infallibly settled creed have tried just such a hopeless task. They forget that while a revelation *from* God might conceivably be final and complete, religion deals with a revelation *of* God. God, the infinite and eternal, from everlasting to everlasting, the source and crown and destiny of all the universe —shall a man whose days are as grass rise up to say that he has made a statement about him which will not need to be revised? Rather, our prayer should be that the thought of God, the meaning of God, the glory of God, the plans and purposes of God may expand in our comprehension until we, who now see in a mirror, darkly, may see face to face. "Le Dieu défini est le Dieu fini."

AUTHORITY IN RELIGION

Obviously, the point where this progressive conception of Christianity comes into conflict with many widely accepted ideas is the abandonment which it involves of an external and inerrant authority in matters of religion. The marvel is that that idea of authority, which is one of the historic curses of religion, should be regarded by so many as one of the vital necessities of the faith. The fact is that religion by its very nature is one of the realms to which external authority is least applicable. In science people commonly suppose that they do not take truth on any one's authority; they prove it. In business they do not accept methods on authority; they work them out. In statesmanship they no longer believe in the divine right of kings nor do they accept infallible dicta handed down from above. But they think that religion is delivered to them by authority and that they believe what they do believe because a divine church or a divine book or a divine man told them.

In this common mode of thinking, popular ideas have the truth turned upside down. The fact is that science, not religion, is the realm where most of all we use external authority. They tell us that there are millions of solar systems scattered through the fields of space. Is that true? How do we know? We never counted them. We know only what the authorities say. They tell us that the next great problem in science is breaking up the atom to discover the incalculable resources of power there waiting to be harnessed by our skill. Is that true? Most of us do not understand what an atom is, and what it means to break one up passes the farthest reach of our imaginations; all we know is what the authorities say. They tell us that electricity is a mode of motion in ether. Is that true? Most of us have no first hand knowledge about electricity. The motorman calls it "juice" and that means as much to us as to call it a mode of motion in ether; we must rely on the authorities. They tell us that some time we are going to talk through wireless telephones across thousands of miles, so that no man need ever be out of vocal communication with his family and friends. Is that true? It seems to us an incredible miracle, but we suppose that it is so, as the authorities say. In a word, the idea that we do not use authority in science is absurd. Science is precisely the place where nine hundred and ninety-nine men out of a thousand use authority the most. The chemistry, biology, geology, astronomy which the authorities teach is the only science which most of us possess.

REALM OF EXPERIENCE

There is another realm, however, where we never think of taking such an attitude. They tell us that friendship is beautiful. Is that true? Would we ever think of saying that we do not know, ourselves, but that we rely on the authorities? Far better to say that our experience with friendship has been unhappy and that we personally question its utility! That, at least, would have an accent of personal, original experience in it. For here we are facing a realm where we never can enter at all until we enter, each man for himself.

Two realms exist, therefore, in each of which first-hand experience is desirable, but in only one of which it is absolutely indispensable. We can live on what the authorities in physics say, but there are no proxies for the soul. Love, friendship, delight in music and in nature, parental affection—these things are like eating and breathing; no one can do them for us; we must enter the experience for ourselves. Religion, too, belongs in this last realm. The one vital thing in religion is first-hand, personal experience. Religion is the most intimate, inward, incommunicable fellowship of the human soul. In the words of Plotinus, religion is "the flight of the alone to the Alone." You never know God at all until you know him for yourself. The only God you ever will know is the God you do know for yourself.

This does not mean, of course, that there are no authorities in religion. There are authorities in everything, but the function of an authority in religion, as in every other vital realm, is not to take the place of our eyes, seeing in our stead and inerrantly declaring to us what it sees; the function of an authority is to bring to us the insight of the world's accumulated wisdom and the revelations of God's seers, and so to open our eyes that we may see, each man for himself. So an authority in literature does not say to his students: The Merchant of Venice is a great drama; you may accept my judgment on that—I know. Upon the contrary, he opens their eyes; he makes them see; he makes their hearts sensitive so that the genius which made Shylock and Portia live captivates and subdues them, until like the Samaritans they say, "Now we believe, not because of thy speaking: for we have heard for ourselves, and know." That is the only use of authority in a vital realm. It can lead us up to the threshold of a great experience where we must enter, each man for himself, and that service to the spiritual life is the Bible's inestimable gift.

If, however, Christianity is thus a life, we cannot stereotype its expressions in set and final forms. If it is a life in fellowship with the living God, it will think new thoughts, build new organizations, expand into new symbolic expressions. We cannot at any given time write "finis" after its development. We can no more "keep the faith" by stopping its growth than we can keep a son by insisting on his being forever a child. The progressiveness of Christianity is not simply its response to a progressive age; the progressiveness of Christianity springs from its own inherent vitality. So far is this from being regrettable, that a modern Christian rejoices in it and gladly recognizes not only that he is thinking thoughts and undertaking enterprises which his fathers would not have understood, but also that his children after him will differ quite as much in teaching and practice from the modernity of today. It has been the fashion to regard this changeableness with wistful regret. So Wordsworth sings in his sonnet on Mutability:

> Truth fails not; but her outward forms that bear
> The longest date do melt like frosty rime,
> That in the morning whitened hill and plain
> And is no more; drop like the tower sublime
> Of yesterday, which royally did wear
> Its crown of weeds, but could not even sustain
> Some casual shout that broke the silent air,
> Or the unimaginable touch of Time.

Such wistfulness, however, while a natural sentiment, is not true to the best Christian thought of our day. He who believes in the living God, while he will be far from calling all change progress, and while he will, according to his judgment, withstand perverse changes with all his might, will also regard the cessation of change as the greatest calamity that could befall religion. Stagnation in thought or enterprise means death for Christianity as certainly as it does for any other vital movement. Stagnation, not change, is Christianity's most deadly enemy, for this is a progressive world, and in a progressive world no doom is more certain than that which awaits whatever is belated, obscurantist and reactionary.

Church Intelligence

By George Lawrence Parker

(Speaking to Horatio—Layman and Deacon.)

'TIS a vast subject, Horatio, and one to frighten children with. A microscopic laboratory subject with large bespectacled eyes and deep furrows upon the brow! But no, again, it is not such! It is a side-splitting topic that sends up laughter to the skies!

For if there be one thing funnier in this world than another, it is the quirk that most people get in their brains when you ask them to express themselves on church matters; and not only on "church matters," but on religious problems of the simplest, most practical and personal sort. It's a wonder to me that some reverent Cervantes or Rabelais has not given us "The Funniest Book in the World," made up of, say, the reasons why men don't go to church, or of the skidding of men's minds when they come to these subjects.

Now, Horatio, with these swift and well-chosen words, let me introduce to you three living persons, with myself as the actual interlocutor in each true incident. And perhaps, Horatio, when you have digested these incidents you will understand that our recent army tests spoke the literal truth when they reported that the American mind is exactly thirteen years old! And likewise, as a deacon, you may rejoice that these same tests were not carried on among church folks! Alas, I fear the age would have fallen to seven or eight!

But I delay too long, Horatio! Let me present to you Person Number One!

She is a clergyman's daughter, and is at present a member of my church—no, she is not my daughter! To proceed—she is the wife of a business man; they reside in one of Boston's(!) most desired suburbs; they have a charming little daughter of twelve. And the mother, too, is charming! But more important still, she comes to church regularly, and with the rearing given her by her good preacher-father—I met her in the train that morning with some anticipation of an "otherwise to what I got!" Excuse my rough-shod grammar, Horatio.

"Thank you so much for your good sermon of last Sunday, Mr. P.," she said.

"I appreciate your presence in church," I replied; that's always a safety-first formula I use when my sermons are mentioned.

"And you know," she went on, "I just can't understand why more men don't come to church."

"Well," I said, "a good many do come, after all. Life is complex these days; and I am not inclined to be too critical of our men."

"Anyhow, I think it's queer," she insisted; "but then, of course, if the Bible isn't true any longer, maybe there's no use in coming."

SERMONS ON THE BIBLE

O, ye Angels! I had been giving a series of sermons on the Bible, urging its more insistent use, on the basis that modern scholarship has made it a more usable book than ever before; and that it now stood in a place of respect where its deep spiritual lessons are clearer than ever.

And here was my result—"if the Bible isn't true any longer"!

"Besides," she continued before I could catch my astonished breath, "there is something different about men who go to church and men who don't."

"Yes," I assented. Daylight at last, I thought; I will be patient.

"You know, I've watched the men whom I've seen in church ever since I began to grow up—(note the time limit, Horatio)—"and," she looked very serious, "and they always seemed to me so soft and narrow." Now soft things have a way of spreading out, and so I did not catch the connection of these two adjectives. I waited further developments, only interjecting—

"The men in our church just now, Mrs. Arbuthnot, seem to me quite a strong group. Take, for example, Mr. Thompson, chairman of our rebuilding committee."

I had exploded a bomb!

"Well, I know he's deeply interested and a great help in the church, but he's not a man who—well, he doesn't appeal to me at all. I certainly could not ever have thought of marrying him!"

I quoted to myself, "Nobody asked you, Ma'am," with variations. Then I waited again, breathless.

"That's what I mean; they aren't strong; not men whom I could think of as ever courting me. I couldn't fall in love with any of them; you see what I mean! No, Mr. Arbuthnot doesn't go to church, and I suppose you blame him; but really he appeals to me so much more than any other man in our church! I don't know why, but I noticed that same thing about all the men I saw in father's church as I grew up; and I've noticed it ever since. It seems to me that it is the unattractive men who go to church! Anyhow, they don't appeal to me. I couldn't think of marrying them. I wish Mr. Arbuthnot did go to church; I really do. But maybe his kind really weren't intended to go. Maybe they're strong enough without it. And I guess that's one reason why the churches don't grow, don't you think so? But I must get off here; this is my station. Goodbye! I've enjoyed your talk so much!"

STRANDED

Before I could recover she was gone; gone, smiling, charming, contented, convinced of her logic, and leaving poor me stranded on a lonely beach like a fish washed up by the waves.

A lonely beach, I say, Horatio, for I had never before roamed through that region of reasons for men not coming to church!

Now, remember, Horatio, this was a real conversation; remember, too, that she was an intelligent woman; a graduate of one of our best schools. She reads books. She has a preacher-father who is a student. She is rearing a daughter. And, mark you, she lives in a world where even the comic sheets of the day are telling us that we must learn how to think! Sad, sad are my tears, Horatio; for sooner can the church save sinners, it seems to me, than make intelligence intelligent when it doesn't want to be!

Now, allow me to present Person Number Two.

"I have a good deal of trouble with Priscilla," said Mrs. Thornton, as I sat in her handsome drawing room.

"How old is she?" I asked.

"Just beyond thirteen; our only child. She wants to do things I never dreamed of doing."

"Children of today live in a different world from the one we grew up in," I replied.

"I told her the other day how many advantages she had," continued Mrs. Thornton, as if I had said nothing very important. "She was cross and unhappy, and I described to her, for instance, how splendid it was to have the telephone and the automobile. I never had them at her age. And what do you think she said, Mr. P.? Well, this is what she said, 'Mother, I don't call the auto wonderful; I've ridden in it since I was born. And the crazy telephone—everybody's got one, so it can't be so great after all!' That's what she said! And I used to think the telephone a perfect miracle. I can recall the first day we had it, as if it were yesterday!"

"But, you see, Mrs. Thornton," I suggested, "there was no 'first day' of the telephone for Priscilla; the very doctor who ushered her into the world was summoned by telephone. It's as common and necessary to Priscilla as food and clothes. It was wonderful to you and me, especially if we lived in the country. But in a world completely covered with telephones since she entered it, it is not likely that Priscilla will consider the phone a miracle or even much of a privilege. It can't be expected that she will think it adds much to her personal happiness, not at least until she has to test it in some real crisis. Your miracle and mine is to her just one more convenience and necessity; this convenience and necessity she did not create, nor did she have any original desire for them."

"Now, that's true; but I declare I never thought of it before. I see what you mean. Strange, isn't it?"

"Do you get a chance to talk much with Priscilla," I asked, "on subjects that seem to worry her?"

THE WHY OF THINGS

"Not much. She asked me the other day just why we ought to go to church; and why Christians started churches anyhow. And, really, I did not know what to say to her. I hadn't ever thought about it. And when I asked Mr. Thornton he said he hadn't ever thought of it that way, either. And then, it's queer, when she asked me why I didn't want her to dance in the vulgar way that the other girls do, I couldn't answer that either; at least I couldn't tell her! You see, I don't get a chance to talk with her often, and maybe that makes me shy about it; I am not very strong, and I have to rest nearly every afternoon. I think we'll have to send Priscilla to a girl's school where she can get the Bible and all of these other things taught to her. O, dear, it's an awful problem!"

"I will be glad to know Priscilla better," I said, "and maybe I can help her."

"I would be so grateful; and I'm so glad you called. Goodbye, and do come again." And just then Priscilla came in; as pretty a bit of joyous young girlhood as was ever given to a mother to rear for God and humanity. But

Mrs. Thornton was going to send her away to school; leave her own house empty, and her heart idle, yearning for a companionship that now stood at her elbow and smiled up into her mother's and my face!!

Now, Horatio, mark you—I think the church of the Christ who loved children must wake up Mrs. Thorton before it blames Priscilla. And if it's just plain dynamite that's needed, let it be used to get the soil broken up for the Priscillas to grow in! As I left that house I was sure that our educational system had left Mrs. Thornton just thirteen years old; and the church had not added much to her wisdom. But, though I did not hold the church guiltless, she was the least guilty of all concerned.

KEEP OFF THE GRASS

And now let me present to you Person Number Three. He is calling me by phone.

"O, yes"—that's my "Hello."

"Is this Mr. P.?"

"Yes, it is," politely. "Who is speaking, please?"

"You don't know me. My name is Thorpe."

"Good morning, Mr. Thorpe."

"Mr. P., are you going up to your church in the village today?"

"I go most every day, but today I can't be sure. Can I do anything for you?"

"You are rebuilding there?"

"Yes."

"Well, yesterday at lunch time I saw a lot of your workmen sprawled out on the grass in front of our church; and our lawn has cost us a lot of money, I want to tell you, and I don't like those men ruining it; not one bit do I like it."

"Have they hurt it?" I asked in surprise.

"No, but they will if they keep on. And I don't think it should be allowed. I hope you'll take the matter up at once." While he caught his breath, and I mine, I quoted to myself, "And Jesus made the men sit down on the grass."

"Well, Mr. Thorpe, perhaps some day we can let your workmen sit on our grass. Over at our church we thought all the grass belonged to the Lord, but maybe it doesn't." I confess that my sense of humor got the best of me. "I'll do my utmost to see that no harm is done, but after all—"

"O, well, if you are not interested in this trespassing, I'll look after it myself; guess I can keep 'em off." And the telephone was sharply hung up.

Now, mark you, Horatio, he was a real leader in a large church; in a world where all of us are wondering how we can get the laborer back into the church, and how we can preach brotherhood between capital and labor. And, mark you, all of this took place in a village that Bostonians point to with pride as the home of Christian culture! In a village where there are five Protestant churches close to one another, all preaching the same Christ, and all of whose folk share a common social life; and in whose pulpits the words, "Church Unity," are often announced as a sermon topic. What shall we do, Horatio? Are we really living in 1922 or are we not? Do we mean anything we say about Christianity or not? And as for intelligence in religion, do men lay aside their minds when we ask them "to think on these things"?

Sad, sad are my tears, Horatio; for I love the church and I cannot give up my intelligence!

To Our Subscribers

It requires two weeks to make a change of address. It is necessary that our wrappers be addressed a full week ahead, and time is required to handle accurately the large volume of requests for change that come to us at this season of the year. Unless your vacation period is somewhat extended, we advise that you leave a few one-cent stamps with your postmaster or postman, and ask to have your Christian Century forwarded to you. You thus avoid the risk of missing a copy both at the beginning and at the end of your vacation.

We desire that our readers shall not miss a single issue, and while we will gladly make any change of address requested, we are sure the risk of irregularity is greatly reduced by the plan we suggest.

Experience proves that it is highly unsatisfactory to handle a *change* and a *change back* in one order. Our subscribers on vacation will therefore please take note that in their own interest we are disregarding all deferred "change back" orders and will wait for specific instructions at the time the subscriber wishes the "change back" to be made.

Two good rules to remember:

1) One change at a time;
2) Give present as well as new address.

THE CHRISTIAN CENTURY PRESS.

YALE TALKS

BY CHARLES R. BROWN, LL. D.

ALTHOUGH these "Talks" were delivered at Yale, Harvard and other colleges, they afford a wealth of illustrative material for addresses and sermons to young people, especially to young men. Among the themes are "The True Definition of a Man," "Unconscious Influence," "The Lessons of Failure," "The Men Who Make Excuse," "The Wrongs of Wrong-doing," etc.

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The Christian Century Press
508 S. Dearborn St., Chicago

What's Happening in Germany?

IN AN article on Dr. Rathenau in The Christian Century of June 15th we said "his great talents, his transparent honesty, and his sincere democracy make him the man of the hour in Germany, both for the new republic at home and before those of other nations who honestly desire a new world, based on justice, peace and constructive ideals." The week before we had said "it is quite likely that the way Germany, the heart of Europe goes, so will all Europe that is in revolution go." Dr. Rathenau stood, not only against the militarist junkers and the communists, but between the socialists and the monarchists of the milder type (those who desire a king after England's model), as the leader of the democratic party, so when the militarists assassinated him the radical communists did not weep. He was made the mark of the same murderous gang that slew Erzberger and has killed more than three hundred republicans since the revolution. Every person assassinated, says Maxmillian Harden, has been a republican and the killer has been a monarchist and military officer in the old army.

The blow at Rathenau was a blow at the republic. Only a day or two before the tragedy a monarchist member of the reichstag had exclaimed "we have sanctified Eisner and Erzberger. Rathenau should be sanctified." At the time of Erzberger's assassination Munich was reading editorials boldly advocating killing. The other day the president of the Bavarian state publicly wished for the return of the monarchy. Ludendorf and his type have not ceased to campaign with the cry that democracy is weak, that the republican government is cowardly to agree to any treaty demands and that only by the restoration of the powers that made Germany great and strong can it be saved now.

On the other side the public's reply to the ghastly deed was a great popular demonstration on behalf of the republic, and at present there seems to be a reaction that strengthens the hands of the government. Even the "people's party," the party of Stinnes, which we were told last summer was overwhelmingly, in its rank and file, in favor of a monarchy after England's model, has, through its executive declared in favor of the republic as the only possible means of reconstruction.

* * *

Will Germany Go Monarchist?

Those who were in our group in Germany last summer have unceasingly preached, since returning home, that there was grave danger of a monarchist coup with bloody internal war, that such a turn of events would be the most deplorable that Europe could face, and that the first requisite of safety was the stabilizing and strengthening of the republican government.

Now comes Premier Poincare of France with a like declaration—the very man who has been doing more to make the present chaos possible than any other in the world. England and Italy have steadfastly for the past year sought to give the republic a chance to live by reducing its burdens to a level where there was a working program possible for it, and their every move has been checked by Poincare—at Cannes, Genoa and the Hague; saber rattling has been his only answer. Now come the guarantee committee of the commission on reparations warning that Germany is in grave danger of being "engulfed by a social and economic catastrophe which will shake Europe to its very foundations."

Dr. Rathenau gave our party a long interview one afternoon last August and later three of us obtained another for more intimate questions. One of them was "will the monarchy come back?" His reply was that it would not unless the country was reduced to economic chaos. "Then," he said, "as so often in the history of revolutions, the 'man on horseback' may appear, promising strong leadership, and the distracted people will follow him." He told how the working people had laid down their tools until Kapp's Putsch had failed and said they would do it again but that economic ruin might destroy their front. That same evening the great labor leaders declared they would never tolerate the return of the monarchy. "We will strike as a mass and starve before we will submit to it." In a striking article in the June number of "Our World," William G. Shepard, who has spent several months there, tells why he believes they will do exactly that thing. But that fact may not prevent a bloody attempt to overcome the government.

We had two long sessions with ex-chancellor Michaelis, who was non-committal on the subject, preferring to give us a scholarly analysis on why there might be a swing to monarchy in time. He thinks it will be of the British type if it does come and that the question will not be settled for a generation perhaps. It took France seventy-five years to settle it, swinging back and forth from republic to king. He pointed out the success of the monarchy in developing scores of feudal and warring principalities into a strong nation, frankly warned that the old class education leaves the majority of the educated men in the land trained to monarchical, class, and bureaucratic ideas of government, and told us that the romance of their history was all of the lord and peasant type. He does not want blood and reaction, but favored leaving the whole matter to the suffrages of the people after reconstruction and experience in democratic ways had given reflection and poise. One gathered that he personally had little choice between a strong federal republic and a monarchy like England's.

* * *

Danger Lies in the Extremists

One night we listened to a scholarly address on the philosophy of communism by one of its leaders, a highly educated young man, who boldly declared he was ready to take his rifle and help bring in a dictatorship of the proletariat whenever the hour was favorable for action. When asked about the return of a monarchy he said a bloody reaction on its behalf was possible, and added significantly that his party would welcome it. "Then," he said, "four or five millions of the working classes who now follow this mongrel government will join us and we will have a real revolution." What he would welcome without disguise is a very real danger. First there would be a monarchist coup through a fanatical group of militarists and ex-army officers charging the reichstag perhaps and seizing the government, then a bloody street rising of millions in a guerilla warfare that would reenact the scenes of Paris and Moscow. Finally Poincare could march his legions across the Rhine and seize the Ruhr and all that, but he would collect no reparation, make no peace, nor even save himself from a reflexion of Sparticide fever from within France.

The present German government is a coalition of Rathenau democrats, social democrats, i. e., moderate socialists who put the bringing in of a republic before any schemes of economic revolution and whose social program is that of a progressive socialization, and the Centrists, or Catholic party in which the Christian labor union (so-called to distinguish from the socialist union) is now in the ascendant, under the leadership of Premier Wirth. If the attempt at a reactionary uprising through the assassination of Dr. Rathenau results in the people's, or business man's party, joining in the coalition the government will be strong against internal enemies, but that will not bring strength to overcome the ever present and more ponderous danger that lies in the economic situation.

* * *

The Economic Danger

The fundamental danger lies where Dr. Rathenau put it. He stood for a sincere and energetic effort to keep faith and refused to accept the place of foreign minister unless the cabinet agreed to go the limit in living up to the reparation demands. He told us he saw no hope except through so great and sincere an effort to keep the verdict of the victors as would convince the world of their good faith and the extent of their ability to do or not do. He was willing to make enemies at home if necessary for the sake of making friends abroad simply because he saw in that the sole hope for a new world with Germany in it. He pictured to us vividly the handicaps under which they are working. They must have raw materials to manufacture and food to eat. Of neither do they have enough at home. They must pay gold but have so little that there is no hope of a guaranteed paper currency. To get gold or raw materials they must export goods but this cannot be done until they are made. To pay bills the government must print paper marks; they are worth no more than a promise to pay and the more remote that promise becomes the less they are worth; thus more and ever more must be printed. This sends prices up, makes buying abroad more difficult, leaves wages always behind prices and increases the difficulties of living for the masses. It matters less what the mark is worth than it does that one never knows what it will be worth tomorrow. Business becomes a speculation; a few grow enormously rich off the speculative nature of business and the government and the masses get poorer and poorer.

Last year Germany produced only 57 per cent of her normal food supply, exports rose to only one-third pre-war heights, industrial production was only about 60 per cent normal, and profits, after taxes, averaged less than 3 per cent. Prices are ever on the rise until now even the exchange rate makes things little cheaper than in lands with good money. Wage income equals less than one-half pre-war purchasing power and the salaried classes are much worse hit. The London News and the New York Journal of Commerce both set forth in detailed figures the proof that the German people pay the highest taxes of any in the world. They work, but without reward, and every pressure by the victors sends the mark down, thus making the government weaker and the ultimate hope of reparations smaller, with the possibility of reaction and then radicalism greater. There is no peace attainable through war methods.

ALVA W. TAYLOR.

British Table Talk

London, July 11, 1922.

IT IS hard to explain why, but the fact remains that we are more hopeful for Ireland today than we were a week ago. The publication of the numbers voting for the treaty at the recent election is very significant. It is as clear as daylight that the majority is overwhelming. Under the method of proportionate representation, which is the system in Ireland, it is possible for the unskilled reader to miss the meaning of the figures. This system is one which makes generous provision for minorities. That is its virtue, but it may obscure the fact which closer analysis of the figures reveals that Ireland at the election was undoubtedly behind the free state government, and it only remains now for that government to rally to its aid all its supporters, and then—. But why is one so foolish as to look ahead in the history of Ireland! "Ireland" for the moment has been supplanted in the general mind by the excitements of the lawn tennis championships. It is a chastening, but salutary experience for this nation to look on while championships are competed for by representatives from other lands. The little French lady, Mademoisselle Lenglen, who has attained the honor of being named by the crowd as "Suzanne," has left the spectators spellbound by her skill. The papers say that a certain section of the crowd at Wimbledon has been anything but chivalrous, but these spectators are very few and probably mere sensation-hunters, who have never played a game in their lives. It can be said with confidence that the British sportsman, and most of our race come under that head, plays "the game" himself and recognizes and applauds "the game" when he sees it in others.

* * *

Church Reunion

We are not to have a summer vacation from ecclesiastical debates. The document to which I have referred before, signed by the leading churchmen and free churchmen, is still warmly discussed. Dr. Garvie, Dr. J. D. Jones, and Dr. Carnegie Simpson have all taken up the defence of their action in signing the reply to Lambeth. They clearly show that it was never meant to be a final agreement; it must be submitted to other councils; and they claim with some justice that their critics from the free church side have not understood how far the Anglicans have moved. If it is urged that in matters of truth or falsehood there is no compromise to be made, the answer must be—are we prepared to treat questions of church order as matters of truth or falsehood Is it possible for any of us to say, for example, that "Episcopacy" is false and "Presbyterianism" is sure? In such questions either something like a comprehensive system is possible in which both sides must yield something, or church reunion must be indefinitely postponed. And meanwhile for some of us the problem is not a western one at all. It is always of the church of India and China we are thinking. Here is the position as the Chinese see it; the quotation is from the third of the magnificent reports presented at the Shanghai National Christian conference and deals with "The Message of the Church." Its significance is due to the fact that it is the work of Chinese Christians alone. "The church in China as introduced from the west has a great deal of western coloring. Its denominational differences and various forms of church government follow closely, as yet, those of the churches in the west. Since, however, we have not the same historical background in China, there is no need for us to perpetuate these divisions. There is, therefore, a strong desire on the part of the Christians in this land to bring about a much closer union of these various church bodies, so that the prayer of Christ for unity may be more speedily fulfilled." This is courteously stated, but no one reading these documents can be under any mistake about them. They show that the Chinese church is now in being, and proposes to hold itself free to take its own way of service. But what a splendid church it promises to be! We in Europe may be once more at some future time stretching out our hands to Asia, crying "Come over and help us!"

* * *

Conferences

The Wesleyan Methodists are about to be, the Anglo-Catholics have been, in assembly. The latter are full of energy and zeal, and they are clearly seeking to rally under one banner various groups within the Anglican church. They seem to look, less than they did, Romewards, though they claim their right to many practices which their fathers would have rejected. They talk freely of "mass," yet at the same time they show a great zeal for "evangelical preaching," and they will not allow themselves to be classed with the obscurantists. This is how one of their number put their position in a recent sermon at Cambridge. It will be admitted that the words are vague and general, but they show a generous spirit.

"We look back, and claim continuity with the church of the earliest and later ages. We look back, over the amazing history of the church and we must feel that only the supernatural character of its life has preserved it in its all too feeble struggle against the forces of evil without and within. We look back, and in spite of much that shocks and pains us we are proud that we are able to claim continuity with the supernatural society of the church of Christ.

"But if there is continuity of life there is also development of apprehension and expression of the implications of the faith, a development in which human experience of spiritual things and the struggles of the human intellect play their part. There is experience, and there is thought interpreting experience. It may be the experience of a St. John or a Teresa; but it is a human experience, though of a spiritual thing. The intellectual expression may be that of some dominating master intellect, some illuminated saint, an Athanasius, an Augustine, or a Thomas Aquinas; but it is a human experience. It may be, we believe it is true, that the thing expressed is supernatural, but the intellect that wrestles to express it is human, and speaks in terms of its own age."

* * *

The Centenary of Shelley's Death

It is our bounden duty and our joy to celebrate the fame of Shelley, the noblest of our lyrical poets and one of the seers, who loved liberty and justice, not tepidly, as most men do, but with a passion which consumed him. Yet when we read the praises which are bestowed upon him dead, we wonder if he were living now with the same spirit would he be praised? It is always safe to make eulogies upon the dead, who of the past are "all that cannot pass away," and this praise is in itself a witness to our underlying recognition of the great causes, but it is a pity that we are slow to recognize the seers while they live. I always remember, when the name of Shelley is mentioned, two things: the essay of Francis Thompson and some lines written by William Watson:

> "Impatient of the world's fixed way,
> He ne'er could suffer God's delay,
> But all the future in a day
> Would build divine
> And the whole past in ruins lay
> An emptied shrine."

To these references I should now like to add another. The words are from Mr. Clutton Brock:

"The tragedy of this world, as Shelley saw it, is not that Jerusalem stones the prophets, but that the very nature of things is against them when they come before their time; and it is a real tragedy. The philosopher can live at ease in this world thinking about another—Plato, even, seems to have accommodated himself to life as well as most men; but Shelley had seen that other world, was haunted by hints and whispers of it always. That which is a problem abstract and almost mathematical to the thinker was practical to him; he was like an angel who has lost his way back to heaven; and in his poetry, as in the music of Mozart, we hear the wailing, the questioning, the beating of wings in the void."

* * *

A Significant Question

In the quarterly which he edits, The Pilgrim, the bishop of Manchester, Dr. Temple, asks a question and leaves it unanswered. The article is entitled, "Has Europe a Future?" He speaks of the guilt of the war as the guilt of all Christendom. All European nations are interdependent, and we must make Europe a unit in our thinking. "From the European point of view the war was civil war." For the future our chief hope, he declares, is in the league of nations, and he asks how long will America hold aloof? But what is the duty of the church? Here comes the question: "Should the church take the decisive step of calling upon all Christian citizens to refuse to serve in the armies of their nations, except where these armies are fighting under the direction of the league and in defense of its authority? At present I ask the question only." But it is an important question, and others might begin to ask it.

* * *

A True Tale from China

A certain military officer was approached by reformers, anxious that opium growing should be checked in his district.

"Leave it to me," he replied. "I will see that it is stopped."

So he issued a decree forbidding the growing of opium, but at the same time he let it be known that the decree was not to be taken seriously. For such an indulgence he received no little money. This he sent to a bank. But the curious learned of this money and reported it. The military man was asked by what means he had in his possession such treasure.

"The governor of the province," he replied, "trusted it to me for the purchase of rice."

They wrote thereupon to the governor, who replied: "Yes, it is true. The money is mine. Let the rice be bought." So it came to pass that the governor got his rice and the villain lost his money.

EDWARD SHILLITO

THE SUNDAY SCHOOL

Honey or Poison?*

IN the elegant office of the late Mr. Heinz this motto, among others, was painted on the wall: "The bee gets his honey from the same blossom from which the spider gets his poison." What shall we get from this book of Esther—a book which Martin Luther hated? God is not mentioned in the book, there is no lofty ethical appeal, while on the other hand revenge, pride, cruelty and hatred are sanctioned. The sword is bloody in this book. We may rightly study Esther in this quarter, for it seems to belong to that series of writings intended to keep up the patriotism and national spirit of the Jews in a trying and depressing time. As a drama in five acts the piece takes high rank, as religious literature it is of little value. The spider-mind could find plenty to feed upon in this book and could fill his pouch with rare poison—hatred, brutality, lust, and revenge. Going as a bee, can we find something to feed our souls; is there any honey in this red-flower? There is one idea which ought to inspire us—the willingness for social sacrifice on the part of the beautiful heroine, "I go and if I perish, I perish." Thus the queen risked her life for her people. She did this only after the pressing argument of her uncle Mordecai; relief was bound to come from some source, if not from her it meant the end of her father's house. He added in fine phrase: "And who knoweth whether thou art not come to the kingdom for such a time as this?" The only weakness in this argument is the very fact that one does not know whether one is born for this hour and task or not, but it sounds good, and it encourages one to make the adventure.

However, there need be no doubt but that one should invest his life in some altruistic enterprise; the social appeal is, after all, the most powerful. Once convince Arnold Toynbee that he ought to bury his life in Whitechapel and nothing can hold him back; once lead Judson to believe that India calls him, and he will go; young men could not resist the patriotic call of the world war; trained nurses responded to the needs in danger zones, without a thought of personal welfare. This is one of the noblest traits in human nature—this response to social need. "Your country needs you," "China needs you," "Your family needs you"—these are the calls that bring out the most unselfish elements in our natures. If Queen Esther had failed to obey this summons she would have been despised as a vain, shallow and selfish person, and the story would present another angle.

Oliver Wendell Holmes used to say: "Faith in something, enthusiasm for something makes life worth living." Have you not noticed that with people of large capacity it is just one enthusiasm after another? Now it is building a hospital, now endowing a college, now backing the athletics of the "Alma Mater," now buying and stocking a farm, now finding and reading a new author, now religious education in the church, now a trip to the Orient; but always some new thing, some new object of interest, some enterprise into which life and money can be poured with joy. Men and women of such capacities can be won for the church when the appeal is social and generous. One of the things which most makes me admire human nature is this enthusiastic response of large calibered people to such unselfish objectives. If the church is only alive, if the objective presented is only large enough, if the need is sane and strong, men and women of the noblest parts will cheerfully, generously hurl themselves into the work. I had the honor once of being the president of a social settlement board, and, will you believe me, the richest people of that city, the social leaders, served on that board, gave generously of their money, and more than that, gave time and talent without stint, to the unselfish work among the foreigners of that community. You have only to convince them that the work is worth while. Saving life is fascinating business. Jane Addams is a modern Queen Esther; Mary McDowell at the Packingtown settlement is another. Graham Taylor, George Bellemy and a host of others have been pouring out their richest talents for years in the service of all who need. Good Samaritans of the present are these good people.

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*Lesson for August 13, "Esther Saves Her People." Scripture, Esther 4:10-17; 5:1-3.

This much we can depend upon, God has not given us an endowment or opportunity for nothing. Whether we have come to the kingdom for such an hour as this or not, we know that it is this hour or none so far as we are concerned. What we have we must invest, while we live we must serve, nor can we wait for a fairer field or a happier hour; the call is urgent and imperative.

JOHN R. EWERS.

CORRESPONDENCE

An Error of Detail

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you permit me to correct one or two misleading statements made in an editorial entitled, "A Million Cans of Milk for Russian Children," in the July 20 issue? The editorial states that the committee's "overhead expense is entirely provided for by other than publicly subscribed funds. Every dollar given actually reaches Russia where it is distributed by Rev. George Stewart, a Presbyterian minister of New York, and Mr. Frank Connes, interpreter of the supreme court of New York." It is true that some of the overhead expense is provided for, in this way, but not all. No overhead is charged for distribution in Russia. A small, unusually small overhead for the raising of funds does come out of general contributions. This is of necessity true of practically all relief and charitable organizations. Mr. Stewart, of the Madison Avenue Presbyterian church, and Mr. Connes are our representatives in Russia, but they do not have charge of distribution. They are making an investigation of our stations and will bring back to the American people a report of what they find.

Permit me also to take this opportunity to thank you as editor of The Christian Century for the aid you have given us, through this editorial, in bringing to the attention of your readers the need of babies of Russia, for whom the need will continue to exist even after the harvests are in. May we hope that they will, in response to your appeal, answer this cry of the helpless little children who will look to us for life.

New York City.

PAXTON HIBBEN,
Executive Secretary, American Committee for
Relief of Russian Children.

The Miners' View

EDITOR THE CHRISTIAN CENTURY:

SIR: A. W. Taylor's article, "Putting an End to Strikes," is great. There is a great deal said about peace in industry. There will have to be justice before there is peace. There is considerable assertion about the rights of the public. When did the public ever care how a coal miner has to live? The New Republic recently pointed out that the miner has always suffered more than this dear fellow they call the "public." And how has the miner rid himself of such evils of the past, as grafting company stores, long hours, miserable wages, unsanitary conditions and all such? By the initiative and sympathetic action of the "public"? No. Whatever advances the coal miner has made in bettering his conditions of employment he has done by the strength of his organization.

I have been out on two strikes. The first one was in a large "unorganized" factory. We lost. The company forced us to sign contracts which held back 10 per cent of our wages until July 1, at which time we received this reserve "not as wages earned, but as a gift from the company." And if we should quit before July 1, Santa Claus would not even notice us. Now, that is "freedom." How men would stand by it is explained only by their love for wife and babies at home.

The other strike was in a mine where we refused longer to work in a thick powder smoke that was frightful to the eyes and lungs. Formerly the boss would have manifested his interest in our welfare by inviting us to go to Halifax or some other resort. But as we had a large local of the U. M. W. A. which deprived us of the sacred right to work in poisonous air we "resigned temporarily." When we returned there was a fan large enough to furnish sufficient atmosphere to blow the Mormon pipe organ in Salt Lake at long range.

The general public does not know that the Herrin riot was started by the shooting of two strikers by hired gunmen. Apparently, the massacre which later occurred was one of revenge by the strikers, whose minds had been inflamed by the outrage on the part of the gunmen. Here is the account given by the mayor of the town. "On Wednesday, June 21, some of our boys started to the Southern Illinois strip mine to undertake to talk with the strike-breakers who were herded in the mine and guarded by Chicago gunmen. The moment they approached the mine they were fired on by the gunmen and two fell mortally wounded and the crowd retreated to a place of safety and as news spread men from all the surrounding towns began to arm themselves and the entire night was taken up by firing from both guards and the infuriated crowd. I have talked to the men who were in the conflict, men who know all about what happened. They were in the hospital and their story is 'that on the morning of June 22, they surrendered and the men who started to town with them really meant to take them to the train, but the mob which gathered as they marched along the fatal road, completely overwhelmed them and took charge and the brutal slaughter took place.' "

AUGUST LARSON.

Truth and Labels

EDITOR THE CHRISTIAN CENTURY:

SIR: An editorial paragraph in The Christian Century of July 13th concerning the "Theological Seventeen" of Columbus, Ohio, raises a question that has often occurred to me. Which is the better way to present any new or unusual view of old doctrines, by a challenge to discussion or by a straight-forward statement without reference to any other view. Sometimes the label aligns people for or against, without regard to merit. Departures from the traditional view would many times be unrecognized as new if not so labeled. The average church member knows little and cares less about the questions at issue between the traditionalist and the modernist. He would not know one from the other withthe label. I believe the modern view of the Bible may be taught and gain general acceptance if dormant prejudices are not aroused by antagonism or challenged to resistance.

I have felt that such a suggestion to preachers might be worth while. And I know no one who can say it better than you and certainly no journal that is read by more aggressive, forward looking preachers. This is not to denounce all public discussion. There may be times and occasions that demand such discussion, but the pulpit is not the place. Truth needs no label to secure acceptance. The label is often the occasion of division. There are people who like the Athenians of Paul's day are eager for something new. There are others who are equally partial to the "old paths" and the "traditions of the elders" if they are so labeled. Otherwise, that is without the label, neither would know one from the other.

Fairfield, Conn.

L. E. MURRAY.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Automobile Dealers and Others Claim Their Rest Day

The tendency is for business to respect the Christian rest day. The automobile business is new, and in many cities the sales rooms of the various car agencies are open. Recently the Pittsburgh Automobile Dealers' association took a large space in the local papers to tell the public that they would in the future close up their places of business on Sunday. This action has aroused much favorable comment in church circles. The real estate business is developing organization in various cities, and in Evanston and Wilmette, Illinois, these dealers announce that they will not do business on Sunday. Most lines of business find that just as much can be done in six days as in seven, and perhaps more.

Veteran Bible Scholar Making Fresh Study of the Prophets

Sir George Adam Smith, who is one of the best known of living old testament scholars, has recently been delivering a series of lectures on the prophet Jeremiah. These lectures are to be put in book form shortly. The Christian world is deeply in his debt for many books of significance in old testament study, particularly of the prophets. Though advanced in years, the virility of the great scholar is in no measure abated.

Growth of Superstition Following the War

The war has not been the signal of advancement in religious thinking, but rather the beginning of reaction. The United States is familiar with the revival of premillennialism and other out-grown forms of religious thinking. In other countries of the world reaction takes even more violent forms. In Africa there has recently been a prophet movement which has seriously compromised the Protestant Christians in the eyes of the government. In New Zealand the ministers have in many cases gone over to a belief in demonology. Certain forms of mental disease among the Maoris are being explained upon this basis. There ought to be a place in the world for the burning of witches in order to make the catalogue of revived religious superstitions complete.

Christian Union Coming to a Section of Africa

Only the conservatism of the home boards prevents the missionaries from forming native churches in many mission fields of the world. One reads of the ardent desire of many Chinese for a church embracing all the Christians of China. In Africa recently the Kikuyu conference devoted its sessions to the study of Christian unity. The missionaries voted in favor of establishing a native church and of ordaining a clergy for it. The various supporting boards will be asked to give their consent to this practice. If the union of the various denominational missions is achieved, the resulting organization will be called the African Church of Christ.

Publicity for Bible Verses Reaches Millions

The Bible may be found in most homes, but the average man is lost in this great volume for the lack of someone to guide him to the passages he needs. The shorter Bible was issued to meet his need, but one of the most significant movements of the time is that of some Cincinnati business men who are now sending Bible selections to 871 newspapers in various parts of the United States. The circulation of the journals taking these Bible selections is said to be ten millions. Through this means many millions of people are brought into daily touch with the holy scriptures.

Business Men in Church Every Morning

While the pessimist bewails the increasing wickedness of the world one can find here and there some signs of increasing piety. Trinity church in New York is in the heart of the business district. Its doors are always open and people are always welcome to come in and rest and pray. It has been noted by the sexton that an ever-increasing group of business men come into the church of a morning before starting the business of the day. Their dress marks them as men of large affairs. They come without newspapers and engage in devotions each morning. No invitation has ever been given by the church, but the open door and the general invitation to use the church at any time has brought this result.

Methodist Church Comes Into the Union

For ten years a federated church has been operating at Somerset, Mass., in which the Baptists and Congregationalists have correlated their work. Recently the Methodists voted to unite with them as well and the pastor of the Federated church has been appointed a Methodist preacher by the district superintendent. Rev. Edward A. Mason is the pastor and henceforth he will carry the complete responsibility for the religious care of Somerset.

Fifteen Thousand Become Baptists in a Single Winter

Russia has always had as many sects as the United States, but because of government restrictions, they had to operate in many cases in secret or maintain a nominal connection with the state church. Now that the church in Russia is disestablished, dissent is making very large gains. The Baptists have recently received word of a mass movement in the west of Siberia. Here in a single winter fifteen thousand pressed into their churches, insisting that the ice be cut in the rivers for their baptism. The Baptists were for a time out of favor in Russia because of the fact that Baptist workers had so often come from Germany. Negotiations for union between the Baptists and the Evangelical Christian churches continues. This would make a very large communion were it consummated.

Advent Christians Hold National Conventions

Not all Adventists keep Saturday as their day of rest. The Advent Christian church is not much different from other evangelical churches save in the matter of its teaching on the second coming. The national convention of this denomination was held in Plainville, Conn., recently which was the largest in the history of the denomination. Gains have been made in church membership, Sunday school enrolment and in receipts for benevolent work. Rev. L. P. Reynolds was continued as general director with headquarters in Boston.

Soldiers Are Becoming Ministers

Even though ex-soldiers are not numerous in the audiences of the churches in many cities, nevertheless the theological seminaries are reporting a large number of ex-soldiers in their classes. It is now known that there are 1,100 legion men in the enrolment this year, and in the graduating classes there were 475. At Nashotah House, which is a school of the high church party of the Episcopal church there were five former soldiers in the graduating class this year. Some of these men during the war saw the significance of religious work in the services which were rendered to them by the religious workers, and in consequence have devoted themselves to the cause of religion.

Ministers Are Quoted Against Union Document

The document recently issued by bishops and leaders of the free churches is getting its share of criticism from religious leaders in England these days. Not only do the high church leaders oppose the plan for unity, but many of the most prominent free churchmen as well. Several of the latter have joined their criticisms in the following manner: "Principal Blomfield (Rawdon), president-elect of the Baptist Union, points out that "the new concordat leaves open the mode, the subjects, and the spiritual meaning of baptism," and exclaims, "What a foundation for a united church!" "The harm done already is considerable," he concludes; "let there be no more of it!" Principal Grieve (Lancashire College) says "the document is dominated throughout by the notion of authority rather than that of the freedom of the spirit, by the conception (thinly disguised) of uniformity rather than of unity, by the mechanism of officialism rather than the spontaneous play of brotherhood and cooperation. Dr. Horton asks, "Is not the one thing necessary, if Christianity is to win our expanding and developing race, to emancipate it from the deadening theory that its essence lies in its ministry, its hierarchy, its papacy, or any other accidental externalism of its development?" Dr. Griffith-Jones considers that the committee started at the wrong end by approaching the question of reunion from the point of view of organization instead of that of spiritual faith."

Federation Secretaries Form Plan for Joint Action

Three state federation secretaries while in attendance at the Chicago meeting recently formed a plan by which there would be joint action in New England this coming autumn, when the Massachusetts and Connecticut federations will hold their annual meetings on Nov. 2 and 3, respectively, and there will be a conference of all state and local federations in New England on Nov. 1. These leaders in New England look to the west for light and leading. They have invited as special speakers for these meetings Rev. B. F. Lamb, executive secretary of the Ohio federation, and Rev. Arthur H. Armstrong, executive secretary of the St. Louis federation. The Massachusetts federation will meet in Boston and the Connecticut federation in Hartford.

Wesleyan Methodists Oppose Methodist Reunion

There are three leading Methodist denominations in England, Wesleyan Methodist, Primitive Methodist and United Methodist, the first of which is larger than the other two. Ministers of the two smaller bodies commonly favor reunion, but recently six hundred ministers of the Wesleyan church signed a manifesto in which they declare themselves opposed to any sort of union with the other kinds of Methodists. It has been rumored that these ministers would look with more favor upon union with the Church of England than with the Methodists of the other denominations.

Will Build Rescue Home in Japan

With more than a million young women in Japan now at work in factories, the historic isolation of women in that country has come to an end, and these social changes have created grave moral dangers. The United Lutheran church recently sent a cablegram to Japan announcing to Lutheran workers there that a rescue home for girls will be built. Half of the five thousand dollars necessary to make the beginning of the work has been cabled to Japan, and the remainder will be forthcoming at an early date.

Quiet Talks Will Be Given Out of Doors This Summer

Mr. S. D. Gordon, who has achieved fame as an author, will give a series of quiet talks this month at his summer home in Ridge, N. H., where he will hold simple out-door services at the twilight hour on the green in front of the old Congregational church. Those attending will bring their own stools or rugs and dispose themselves comfortably. The following topics of quiet talks have been announced for a period early in August: "Sunday, Aug. 6, 'Tight corners, blind alleys, and how to get out'; Monday, Aug. 7, 'Is it God's will to heal our bodies today?' Tuesday, Aug. 8, 'Those who have died, what can we know positively about them?' Wednesday, Aug. 9, 'Can we have communication with our loved dead?' Thursday, Aug. 10, 'What is the sane poised truth about Jesus' personal return?' Friday, Aug. 11, 'Is there another chance after death?' "

Pennsylvania Has Competitive Lutheranism

In no state in America is Lutheranism more competitive than in Pennsylvania. Were creeds and confessions efficacious in uniting people, the Lutherans would all be one, for both creed and catechism come from the hands of Luther and his companions. But the journal of the United Lutheran church in this country expresses the following rather gloomy judgment with regard to the situation in Pennsylvania: "In our capacity of unprejudiced observer, we feel constrained to state to our readers that a regrouping of the congregations that constitute the ministerium of Pennsylvania, the east Pennsylvania synod, the Susquehanna synod and the central Pennsylvania synod is at present impossible. We do not expect the present divisions to remain forever. We are confident, however, that they cannot be overcome, until the present reasons for division are overcome. We expect that to occur, and in the interest of much better Christianity and much more effective Lutheranism in a part of the church from which God expects great service in the next decade, we report the agreement of a committee representing these four synods to meet next October to consider ways and means of workers together in departments where they now work apart. We have hinted at evils of reduplication, evils of overlapping, evils of unchurchly rivalry in past issues. But the positive demands of neglected portions of our responsibility are even stronger reasons for closer unity."

New Kind of Sisterhood Is Formed

The Roman Catholic church has formed a new sisterhood in Canada with headquarters in Toronto. This society is called the Sisters of Service. It will be the first Roman Catholic sisterhood in the world to decide to dispense with any distinctive dress. The sisters will work in the great British northwest from Winnipeg to the Pacific ocean and their service will be with Roman Catholic mothers. They will seek to have the children of these mothers instructed in the Christian faith and the sisters will be the forerunners of the church in many cities where there is at present no Roman Catholic church.

English Dean Remarks Upon American Traits

There is no better fun for an American than reading or listening to what the English think of us. From the days of Charles Dickens until now our English cousins have been trying to assist us in mending our ways, but they feel gloomy all the time about inducing any

Dr. Conrad Arraigns Modernists

Dr. A. Z. Conrad, pastor of Park Street Congregational church of Boston and fundamentalist leader, who spoke before a group of fundamentalists at Moody Institute recently, arraigned the modernists for seventeen detailed errors. As he proceeded he grew more severe, and the following were some of the counts against his brethren of the liberal persuasion:

"Its tenth mistake is that a creedless church and a creedless personality make for liberality and self-expression. The truth is the creedless church is a spineless church, a jelly fish church. It is never fighting human misery, it never produces great missionaries, nor develops in its members people of convictions so strong that they are willing if need be to die for them.

Modernism's eleventh mistake is that prayer is merely a wholesome subjective exercise, with no power as a procuring cause. This runs squarely in the face of the practice and teaching of Jesus.

Its twelfth mistake is that sincerity, independent of reality, is sufficient to procure divine approval. But God says, "There is a way that seemeth right unto a man, but the end thereof is the way of death."

Its thirteenth mistake is that the teachings of Jesus are subject to human revision and correction, and hence are not vital and authoritative. If this is true we have no gospel, no assurance of salvation or eternal life.

Its fourteenth mistake is that traditional Christian beliefs are discredited by the discoveries of modern science and archæology. This is simply untrue in every feature and phase of it. One of the most astounding facts is the corroborative support modern science and archæology alike afford revealed religion.

Its fifteenth mistake is that belief in an authoritative Bible is obstructional and non-progressive. This is positively contradicted by the balance of testimony of Christian history, and especially Christian missions.

Its sixteenth mistake is that scholarship is incredulous and skeptical as to the experiences and beliefs of Christian people and hence radical. On the contrary the highest and holiest thinking of this time and every time is done by men who are under the sacred spell of the spirit of the eternal God. The very highest scholars of today accept without hesitation the great fundamental beliefs of the Bible and Christian people.

Its seventeenth mistake is that the final court of appeal in all matters of faith is human experience rather than Jesus Christ."

New Books on

Christ in Today's Life

In the amazingly puzzling times in which men find themselves today, there is no fact of greater significance, or more hope-radiating, than that thoughtful men are turning for guidance to the great Teacher and Master. New book catalogs bristle with striking titles which point to Him who alone can lead men out of darkness into light. The Christian Century Press has selected the following as really great books. All of them endeavor to see Jesus, not merely as a hero of the first century, but as the true leader for men and nations in this twentieth century.

Jesus and Life

By Joseph F. McFadyen, D.D.

A fresh and searching interpretation of the Gospel of Jesus in its social implications. The author, who is professor of New Testament in Queen's University, Kingston, Canada, says in his preface: "We are realizing as never before that the christianizing of men, of all men, in their relations is not so much a matter of interest to the church as a matter of life and death for the world." ($2.00).

The Guidance of Jesus for Today

By Cecil John Cadoux, D.D.

This book is an account of the teaching of Jesus from the standpoint of modern personal and social need. Says Canon James Adderley: "It recalls by a shock to the bewildering problem of applied Christianity and makes us once more suitably uncomfortable. I want everybody to read it." ($2.00).

The Open Light

By Nathaniel Micklem, M.A.

This interpretation of Christianity by one of England's younger Christian thinkers takes its title from William Morris's lines, "Looking up, at last we see the glimmer of the open light, from o'er the place where we would be." The author says: "I hope this book may help to make Christianity appear more reasonable and more beautiful." ($2.00).

Christianity and Christ

By William Scott Palmer.

"Twelve years ago," says Dr. Palmer in his introductory note, "I was profoundly influenced by the critical examination of Christian documents and of Christian origins, by science generally and by the new movement in philosophy. I felt impelled to revise my religious beliefs. It was a kind of stock-taking, and took the form of a diary, now long out of print. Many trials have come upon the Christian religion and the church since then. It seems to be time for a new stock-takng on my part; and I propose to write a new diary and in it ask my new questions and find, perhaps, new answers." Dr. Palmer is author of "Where Science and Religion Meet." ($2.00).

Studies in the Inner Life of Jesus

By Principal A. E. Garvie, D.D.

This is not a new book, but a new edition of a very great book by the noted head of New College, London. The Congregationalist says of the book: "Its chief value is in its emphatic insistence upon the genuineness of the human experience of Jesus, coupled with the constant acceptance of the uniqueness of his nature as the only-begotten and well-loved Son of God." ($3.00).

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reformation. Recently Dean Inge of St. Paul's Cathedral, called "the gloomy dean," but known as one of the cleverest writers of the English church, spoke on the Americans and the necessity of the British understanding them. He said: "For all their cleverness, they are a simple people, much simpler than we are. Superficially, they seem boastful and arrogant; and then something is said which reveals a real modesty, not only about themselves, but about their country, which takes us by surprise." It does not seem to occur to these genial and patronizing critics from across the waters that it is much easier to characterize the English with a thousand years of continuous history on a little island than to characterize a nation of a hundred million drawn from the four corners of the earth and not yet amalgamated by the mythical melting pot which so many think will produce a typical American.

Disciples and Christians Hold Union Meeting

There is no quarrel like a family quarrel. Disciples often have spoken patronizingly of the smaller organization known as the Christian Connection, and the latter once sued the Disciples in Ohio for exclusive use of the name Christian. This foolishness of other days is passing for ministers now pass from one fold to the other occasionally, and talk of union is sometimes heard. In Dayton recently there was a union meeting of three Disciples churches and three "Christian" churches in the Central Disciples church where Rev. C. O. Hawley is pastor. Dr. W. H. Denison was the speaker. It is thought that this union service may become an annual event.

Fundamentalist Preachers in Chicago Have a Separate Organization

The process of schism in many large cities between the fundamentalists and the other ministers has gone to considerable length. In Chicago there is a fundamentalist preacher's union which holds stated meetings, the purpose of which may only be conjectured. Rev. Paul Riley Allen, pastor of North Shore Congregational church, has been president of this organization during the past year. By virtue of this position he was invited some time since to address a meeting of religious liberals composed of Unitarians, Universalists and liberal Jews to tell them what fundamentalism is. On the same program was Horace J. Bridges, leader of the Chicago Ethical society. In some cases denominational groups form separate organizations and of this sort of fellowship there is at least one in Chicago and perhaps more.

Episcopalian Social Workers Gather

The Episcopalians for a second time have met with the National Conference of Social Work. The secular social workers met at Providence, and the Episcopalians held sessions at Wickford, R. I. This year the church workers organized permanently to carry the social gospel to the whole church. The relationship between the church organization and the secular organization was defined by Mrs. John M. Glenn, her subject being "What has the church to add to secular social service?" Rev. Charles N. Lathrop was re-elected president of the conference, and Rev. Charles K. Gilbert, secretary. The Jewish Community Center secretaries also met at the time of the meeting of the National Conference on Social Work, and discussed their relation to the National Conference.

Ancient Church Uncovered at Rome

Archæology has much to give the Christian church yet. Excavators recently broke through a vaulting into an ancient hypogeum, or burial vault in Rome. The room was once occupied by a Christian church. The frescoes on the walls are in the style of the frescoes at Pompeii. Some of the foremost authorities insist that the hypogeum dates back to the first century of the Christian church. The Italian government has taken charge of the place, but has allowed some photographs to be made. Rumor has it that portraits of Peter and Paul are to be found in the burying place.

Universalists Enlarge their Annual Publications

The Universalists formerly issued the Universalist Register as a record of the various organizations of the denomination and as a report of the general convention. This year it will be called "the year-book," and will incorporate much new material of interest to those who wish to know about the Universalist denomination. Dr. McCollester is editor of the volume.

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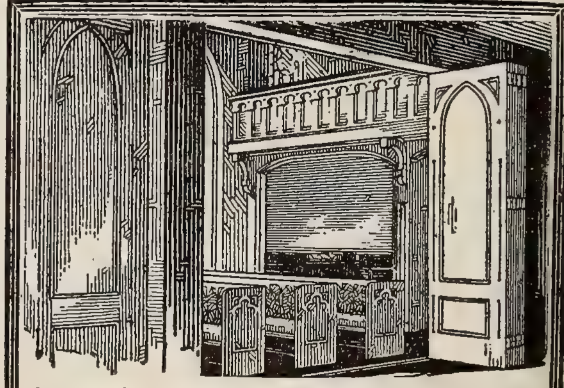

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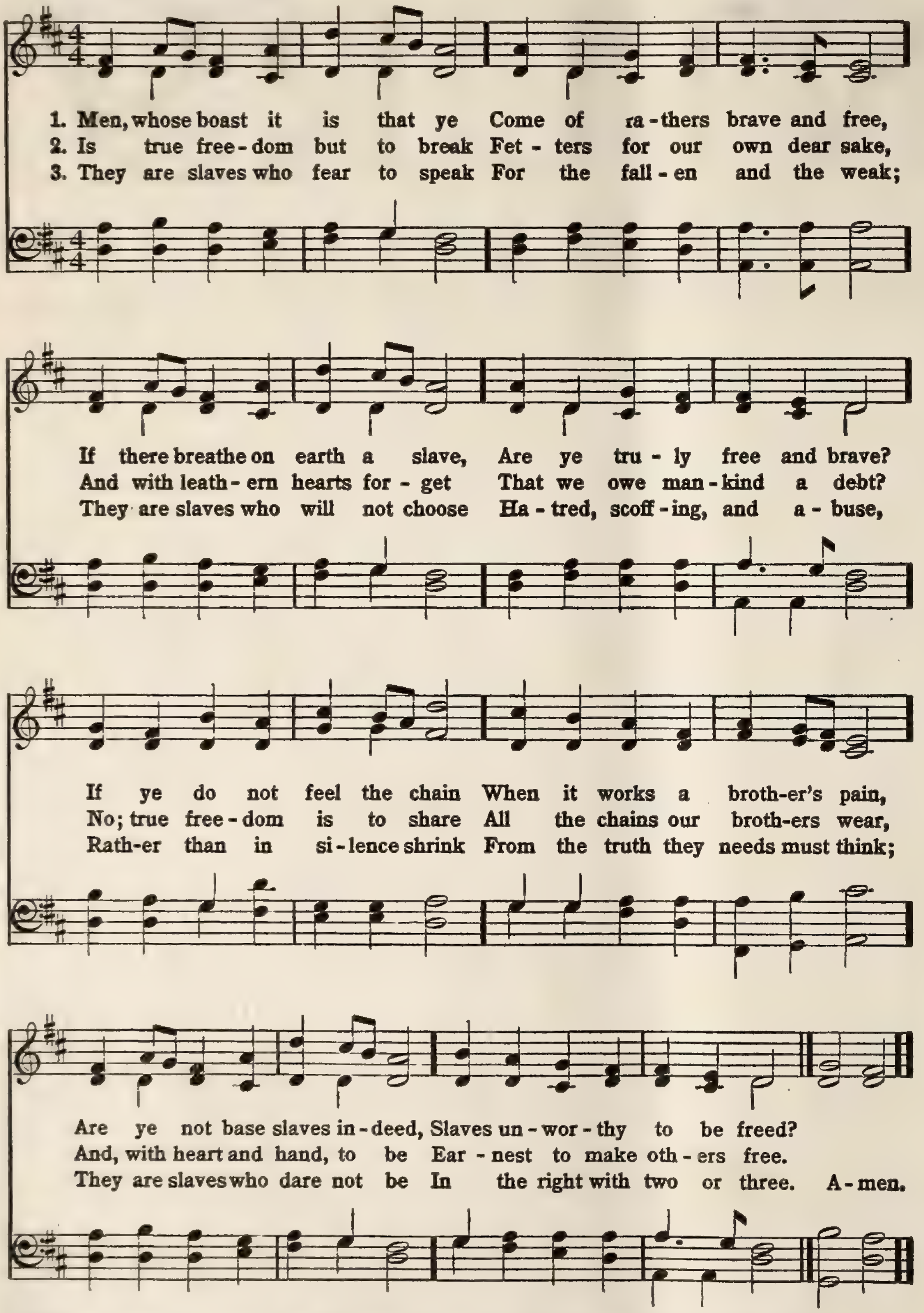

1. Men, whose boast it is that ye Come of fa-thers brave and free,
2. Is true free-dom but to break Fet-ters for our own dear sake,
3. They are slaves who fear to speak For the fall-en and the weak;
If there breathe on earth a slave, Are ye tru-ly free and brave?
And with leath-ern hearts for-get That we owe man-kind a debt?
They are slaves who will not choose Ha-tred, scoff-ing, and a-buse,
If ye do not feel the chain When it works a broth-er's pain,
No; true free-dom is to share All the chains our broth-ers wear,
Rath-er than in si-lence shrink From the truth they needs must think;
Are ye not base slaves in-deed, Slaves un-wor-thy to be freed?
And, with heart and hand, to be Ear-nest to make oth-ers free.
They are slaves who dare not be In the right with two or three. A-men.

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Volume XXXIX CHICAGO, AUGUST 10, 1922 Number 32

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* *508 S. Dearborn Street, Chicago*

Subscription—$4.00 a year (to ministers $3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

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EDITORIAL

A New Interpretation of the Human Struggle

IN the first century, B. C., three Rhodean sculptors produced a masterpiece called the Laocoön Group, of which a marble copy has been preserved in the Vatican Gallery at Rome. It is one of the great works of ancient art. It represents the death struggle of Laocoön and his two sons with the serpents that came up out of the Ægean Sea to punish the priest for his efforts to warn the people of Troy of the dangers of admitting into their city the offered Greek present of the wooden horse. In the sculptured figures the artists have portrayed the supreme moment of suffering when the victims have become conscious of their impending fate and are gradually relaxing their efforts against the twining folds of the twin monsters. Lessing regards this as the world's greatest masterpiece of sculpture, and John G. Holland, an American poet of some distinction, has given in his "Marble Prophecy" a sympathetic interpretation of this work of art as a voice from out the world's experience, speaking from all the generations that are past to all the generations yet to come, of the long struggle, the sublime despair, the wild and weary agony of man, crushed in the folds of the twin serpents, sin and suffering. But a Swedish artist, working on American soil, has given a new interpretation to the ancient theme. In his studio at the Art Center in Washington, David Edstrom is exhibiting a model of his masterpiece, "Man Triumphant," which he has finished after twenty years of study. It is the disclosure of his unfaltering conviction of man's invincible power through spiritual endowment over the forces that would drag him down. In this piece of sculpture, as in the other, it is the struggle of three human figures with a serpent enemy. But the struggle is successful, and the issue is victory rather than defeat. On the four sides of the pedestal as the work is described and illustrated in a recent number of "Art and Archæology," there are figures that represent the achievements of mankind through physical power, through the cultivation of the intellect, through the refinement of the emotional nature, and through religion. "Man Triumphant" is the Christian answer to the paganism and despair of the Rhodean sculptors at the moment when Christianity was emerging into the world.

The Chicago Street Car and Elevated Strike

AT midnight preceding Tuesday, August 1st, a street car strike went into effect in Chicago. At the last moment the workers on the elevated railroad decided to join with the surface men, the total number of strikers running to about twenty thousand. It has been evident for a number of weeks that the tension between the officials of the car lines and their employees has been growing, but there was a certain optimism which forbade the public in general from believing that the narrow margin of difference between the two groups in controversy could permit an actual rupture of relations. The necessary reduction in wages due to the change from an eight-cent to a seven-cent fare under the direction of the State Utilities Commission led the officials of the surface lines to propose a change from eighty cents an hour to sixty-five, together with an increase of regular working hours from eight to nine, after which wages for time-and-a-half should be paid. The labor union demurred to this arrangement, placing seventy-two cents as the minimum of their demands, and declining to accept the nine-hour schedule. Both professed willingness to submit matter in dispute to arbitration, but each eliminated certain of the points at issue from the attempted plan of conference. Gradually, therefore, in spite of earnest efforts made by the many outside groups, the strike has started. The city government appears to be inactive or inefficient in any effort to meet the crisis. The city hall administration is discredited in the opinion of both groups to the controversy. For years it has made the gesture of attempting to secure a five-cent fare and used it as a political issue in the face of clear evidence that such a fare could not maintain the traction companies in solvency. At the present moment the labor people involved in the strike are enjoying a holiday and are apparently in high spirits over their freedom. Later on if the strike should last will come more serious moments. The public is taking quietly and courageously the inevitable inconvenience and dislocation of public interests. This, however, cannot last indefinitely. If the strike should run into weeks the effort of the companies to resume traffic can hardly fail to breed contention and violence. In the incapacity of the city administration to meet the situation, groups of public-minded citizens are attempting to mediate between the two contesting groups. It is to be hoped that their efforts may meet with early success; for, as in all such cases, the losses suffered by the managing companies and by the labor unions, great as they are, are insignificant in comparison with the loss and inconvenience to the public, which is the innocent bystander.

The Place of Athletics in Education

SIGNS are increasing that the responsible heads of universities, colleges and other educational institutions are troubled by the tendencies in college and high school athletics. Contests between the students of different schools are valuable in developing the physical well being of student personnel, stimulating loyalty to one's college, and promoting good sportsmanship. But these excellent features have almost been lost to sight in the present passion for athletic prestige, and the methods employed to secure it. Among the unhappy results of the athletic programs of many of the schools today are the special training, and often the dangerous overtraining, of a particular group of students, rather than the uniform physical culture of the entire number; the extraordinary efforts made to secure promising athletes for the teams, in which attempts the alumni take an active, and sometimes an undue part, indicating their feeling that winning teams are more important to the institution than a properly equipped and adequately paid faculty; the practice of securing a coach who is successful in developing victorious teams, no matter what his moral influence may be upon the student body, and a willingness to pay such a man a salary quite out of proportion to those received by the other instructors; and the stimulation of fierce rivalry between the competing schools, resulting in mass attendance of students at the games, and a growing tendency to gamble on their results. These and other considerations are leading to serious study of the problem by college and high school heads, and the development of plans to limit the area of competition and the importance of coaches. In some such ways alone can athletics be kept from absorbing an undue proportion of student interest, and becoming a menace to educational efficiency.

Are We Socially and Morally Bankrupt?

WINGFIELD-STRATFORD, a distinguished Englishman, has written a book to prove that the world is socially and morally bankrupt. He calls it "Facing Reality," and his thesis is that the failure to face facts is the cause of all the ills that affect us, twisting our minds into every kind of "complex," and that our first duty is to untangle our thoughts. The fact that we refuse to face is that the old order of things, in statecraft, in industry, in religion, is a wreck, and we go on make-believing that it is as good as ever. Unfortunately, we have not the wit of the County Council in the west of England when it resolved, first, to build a new jail; second, to use the material of the old jail to build the new one; third, to keep the old one going until the new one was ready. Instead, we live in a world of chimeras, inverted by advertising, by journalism, by political and social catch-phrases, refusing to see realities and think straight. At times we bethink ourselves to be serious, till the first toy balloon floats by, and we go after that. One more war will wipe out humanity; yet we have not time to bother about it. Truly, it is a stinging indictment of the careless, thoughtless, jazz temper of the times; but like so many such arraignments, it leaves us well nigh where it found us, without any real solution or any way out—except to say that only a change in the basic attitude of the minds of men can save the present civilization.

The Ministry and Church Going

RECRUITING the ministry is not, after all, so important as recruiting the laity. There are thousands more ministers now without adequate audiences than ministers with adequate audiences. Nor is it true that every minister of ability has a hearing. Nearly every city exhibits the scandal of a church where a scholar and Christian gentleman ministers to meager congregations. Interviews with ministers who have left their profession since the war—and they are pathetically numerous—indicate that one of the chief factors in the discouragement of these ministers has been their inability to secure a hearing. In many liberal churches the laity have come to the conclusion that they can worship God on the golf course quite as well as in the church. In conservative churches there are thousands of laymen who insist on the same old sermons concerning primary obedience to Christ being preached over and over, but they are unwilling to go and hear them with any degree of regularity. The Unitarian laymen's league, in raising the slogan "Recruit the Laity," has touched the tender spot in our sick denominations. With the best educated ministry in the United States the Unitarian churches have marked time for a generation when they have not actually lost in numbers. The Laymen's league believes the trouble is not with the ministers but with the laity. That is a new note to sound in a time when all the responsibility for church welfare has been placed upon the bowed shoulders of an over worked profession. Save in the most exceptional circumstances a church is no stronger than its morning congregation. While the modern church has many enterprises including education, recreation, and socialization, none of these good tasks can go forward with energy except they be backed by a congregation of people who love the altars of God. In social worship is to be found the dynamic by which our idealistic impulses are both enriched and sustained.

Racial Prejudice on the Increase

UGLY antagonisms are appearing in the American life. While most European nations have had at one time or another an anti-semitic party, there has been none in this country. The articles in the Dearborn Independent and the widely heralded newspaper reports of discriminations against Jews in educational institutions have helped us to become conscious of the fact that a large section of the Jewish race now lives in the United States. As the children of the ghetto press into the educational institutions, into the leadership of political parties, into journalistic enterprises and into great financial institutions, there is the usual reaction to these encroachments. The friction between white and yellow races on the Pacific coast is an undiminished fact. The most serious racial problem of America is that in the northern cities. Here white and black labor compete in a variety of enterprises. The resentment of the white man is directed against a race which starts with nothing and through industry and thrift acquires some degree of leadership in the community. A wrong-headed leadership in the labor unions bars out black membership. This compels the Negro to be a "scab." The white labor union man refuses to allow the black man to cooperate, and then starts a riot against him when he competes. This fact transfers to the north the center of interest in the working out of the problem of the negro. The riots in Texas recently show that the south has not found a solution, but unless Christian statesmanship meets the problem more serious things will develop in the north. Meanwhile the gospel of racial toleration and universal brotherhood waits upon the ministry of the church. How many pulpits dare to give forth this fundamental doctrine?

A Theatre School to Teach Preachers

INGERSOLL used to say that on the stage they pretend to be natural, and in the pulpit it is natural to pretend. It was a wicked saying when printed without the winning smile; but what would he have said had he heard of a theatre school organized to teach preachers, not how to act, but how to use their voices to the best advantage? Such an enterprise is now afoot in New York city, conducted by Evelyn Hall, an actress, under Theatre School auspices—which proves that the melancholy Preacher of Jerusalem was wrong when he said there is nothing new under the sun. Nor is it a thing to be laughed at. Many a good sermon is spoiled because the preacher does not know how to deliver it. Surely, if the preacher has the best of good news to tell, he ought to use every aid of art to tell it. Joseph Parker learned much from his friend Sir Henry Irving, and Beecher used to study Edwin Booth—asking him to repeat the Lord's prayer, that he might hear it in a manner worthy of its depth and beauty. As between an untaught voice and an artificial elocution there is little to choose; but without going to either extreme there is an art of using the voice which brings out its natural quality and power, and it should be employed in the service of the gospel. The ministers who have joined the class at the Theatre School are to be commended, if thereby they learn to tell the old story in tones of haunting loveliness.

"Old Gospel Tent" and Columbia University

AT 110th Street and Amsterdam Avenue, New York City, not far from the gates of Columbia University, stands the Old Gospel Tent, where revival services are supposed to be conducted. Nowhere is real evangelism more needed than in New York—where America may be seen at its brilliant best and worst—but the men of the Old Gospel Tent think it much more important to denounce Darwin and defy the university—challenging its professors to debate, describing them as "baboon boosters," "monkey-lovers," and the like. What a spectacle for men and angels, an ignorant religion yelping at the gates of a great university! To such depth has the noble office of Christian evangelism fallen that it must play at clap-trap to attract a crowd, belittling philosophy, ridiculing science, the while a wandering evangelist announces himself "as a great authority on evolution!" How one longs for the tender, human appeal of Gipsy Smith, the spiritual common sense of Moody, or the winsomeness of George Truett! Truly Erasmus was right: "By identifying the new learning with heresy you make orthodoxy synonymous with ignorance."

Bernard Shaw on the Church

ASKED "What effect do you think it would have on the country if every church were shut and every parson unfrocked? Do you think a religion is a necessity for the development of a nation? And if so, must it not have some organization for its development? or do you believe that nothing can be organized in the realm of the spirit in this present existence?" Bernard Shaw replied: "A very salutary effect indeed. It would soon provoke an irresistible demand for the re-establishment of the church, which would then start again without the superstitions that make it so impossible today. At present the church has to make itself cheap in all sorts of ways to induce people to attend its services; and the cheaper it makes itself the less people attend. Its articles are out of date; its services are out of date; and its ministers are men to whom such things do not matter because they are out of date themselves. The marriage service and the burial service are unbearable to people who take them seriously—and please do not conclude that I am thinking now of the current foolish and prudish objections to the sensible and true part of the marriage service. Your main point is what would happen if the people suddenly found themselves without churches and rituals. So many of them would find that they had been deprived of a necessity of life that the want would have to be supplied; and there would presently be more churches than ever, and fuller ones. The only people who can do without churches are the simple materialists on the one hand, and on the other those who have no use for institutional worship because their churches are their own souls. That is the Quaker position; but you find such people in all circles. They are sometimes artists, sometimes philosophers; and the irony of circumstance has landed one of them in the extraordinary predicament of being a dean." Again: "Do you think Christ is still a living influence in the present day?" "Yes; but there are, as he expected there would be, a good many very un-Christ-like people trading under his name: for instance, St. Paul. The wholesale rebellion against his influence which culminated in the war has turned out so very badly that just at present there are probably more people who feel that in Christ is the only hope for the world than there ever were before in the lifetime of men now living."

The New Objectives

IT is growing clear beyond all misreading that the important religious bodies are becoming weary of the lesser things that have held a dominant place in their agenda of late, and are desirous of digging down to the deeper and richer veins of spiritual ore that lie as yet untapped in the rocky depths of our age. They are quite convinced that for some time past they have been engaged in surface activities of a more or less secondary importance, and they are not content that such shall continue to be the case.

Some of them have been disturbed by a type of literalism that mistakes minor elements of biblical doctrine for fundamentals, and sometimes goes quite astray as to whether the items so regarded are even matters of biblical teaching at all. Much dust has been thrown in the air by people of this sort, who have imagined that the time had come to turn back the clock of religious scholarship, and return to conceptions of truth that began to fade into obscurity a half century ago. In some of the religious bodies there had been no little disquietude as to whether such reactionary teachings might not be forced into the schools supported by church money ,and even formulated into creeds that might bind the mind and conscience of the coming generation with the dead hand of the past.

In the face of such a movement, which at times looked rather formidable, men of educated spirit, who supposed that certain great milestones in the history of Christian truth had been passed forever, began to search their souls to discover whether they were willing to go on with organizations that appeared ready to commit themselves to the leadership of men of the mediæval mind. It is not to be doubted that some men who should have been of braver fibre have actually left the ministry, finding little to give them heart in the reactionary tendency of recent days. Happily that time is passing, and the tokens are more encouraging than for many months past. One by one the leading religious bodies are putting themselves on record as unwilling to be led into by-paths of conservative dogmatism. The desperate efforts now being made to galvanize the dying cause of fundamentalism now that it has been driven from its opportunity to dominate some of the communions on which it had its designs, are proof that it is soon to take its place among the minor matters that lurk in the borderlands of Christian thinking, ready to come forth again when a suitably lamentable period recurs in human affairs. As the gospel reasserts its power over the lives of men and nations, literalism and apocalypticism of all kinds find themselves of small moment in the program of the church. Of that type of thinking the aware and alert souls who are concerned for the progress of the kingdom of God have had enough and quite enough. They want a vital and progressive faith.

Nor are the devoted people in the churches to be satisfied with the so-called "forward movements" which have been launched by the various denominations during recent years. For a time, under the stimulus of the Inter-church World Movement, and then to make up its arrearages, such work was taken up with earnestness and success. But every promotional leader in the different religious bodies knows that the spell of the "drive" idea has been broken. Most of the members in the churches are weary to desperation with the incessant repetition of the financial shibboleths of their denomination. The business of the promoter has been pushed with the relentless urgency of the professional real estate or insurance salesman, and most of the religious enthusiasm which was at first aroused has subsided.

Furthermore it has gradually dawned upon the thoughtful members of the various churches that the money raised in such spasms of promotional zeal hardly exceeds the amounts which would come into the treasuries of the different missionary and benevolent boards in the regular process of their work, and by the far more constructive efforts of systematic instruction on the great theme of world evangelism and philanthropy. And the pathetic spectacle of the churches using their enormous energies, so needed in the more effective ministries of the salvation of the social order of this and every other land, in drives for the raising of money to build up denominational, often actually sectarian, institutions, is sufficient to make men and women of the serious and reflective sort question whether there is not some more effectual activity in which the ecclesiastical machinery of the present time could be employed.

And it is this note of denominational pride and solicitude which make still more futile the message of the church today. There are religious bodies whose members appear to be drilled in the habit of losing no moment of opportunity to magnify the denomination as an end in itself. It has reached the point where experienced attendants upon religious gatherings, even of a cooperative and interdenominational character, know perfectly well that when the representatives of certain denominations get upon their feet they will not be able to resist the impulse, or the explicit direction, to pronounce somewhere in their speech the name of their sect. They can be counted on with the certainty of gravitation. And the emergence of the denominational label never fails to bring an amused smile to the faces of those who know the psychology of the closed denominational mind.

A foreign missionary magazine came to hand a short time ago dealing with a most important and interesting field. But the editors of that publication appeared to have exhausted themselves in encomiums upon and promotion of the particular "forward movement" of their own church. One would have supposed that the "movement" mentioned was the principal theme of the New Testament, and that the apostles had spent their lives in its creation and furtherance.

The church will not come to its own as long as it is cursed with literalism and reaction in its leadership, or depends on drives, movements, and spasms of evangelistic or financial promotion, or wastes its efforts on the divisive, unconvincing and sinful arts of denominational self-exaltation. Nor while such features have the right of way in any portion of the great brotherhood of Jesus will men and women of light and learning take up the Christian cause with passion and joy.

What is needed in the church today is a new body of objectives. These ought not to be of a dogmatic or doctrinal sort, for the day of such things has passed away. Christian truth is as precious and convincing as ever in the past. But it must be the truth of Jesus and not the creeds of dialectitians. These objectives will not be of the texture of campaigns after numbers of church members or large sums of money. These are useful and indeed necessary in their way. But when they become the objectives of Christian effort they fail of the values they might otherwise possess. The new objectives will not magnify denominational importance or prestige. If the churches are to save their lives it will be by losing them in the divine service of God and humanity.

It is time there was a new and mighty impulse to carry Christianity to the entire non-Christian world. The day has come for a fresh arousal of enthusiasm in behalf of a world evangel. The preaching of the great pioneers of missionary adventure was a compelling challenge to the church. Everywhere today the opportunity is given to interpret in fresh and stimulating terms the message of the faith. The story of the cross is enriched with a score of practical and essential features which the early missionaries had not faced as great opportunties. Education, medical and surgical efficiency, industrial skill, home culture, are all forms of missionary service which help to make Christianity a vital and compelling power in the non-Christian world.

It is time there was a new missionary evangel. The church is waiting for it and the world is prepared. If the churches were to throw themselves into such an effort, through the diffusion of missionary information and earnest emphasis upon the supreme missionary motives which have always thrilled the hearts of the church, a new and marvelous era might be inaugurated in all the lands where the faith of Jesus is still on terms of mere tolerance and suspicion. If Christianity could be preached in forms adapted to the intellectual life of orient and occident alike, and not in the self-annihilating and unscientific terms of many missionary propagandists, there would be a welcome for it everywhere. If its program of expansion could be made so natural a part of the church activities, that without the stress and storm of financial appeal the opportunity were given the church to offer the message of the gospel as quietly and urgently as the home communities provide instruction for their children in the schools, and if most of all the sectarian note could be taken out of the message, so that what is now the weakness and scandal of missions might be changed into the glory of their unifying power in the church, the new objective might be attained.

And most of all, and best, the mind of the church in the home land would be lifted above the pitiful controversies now projected by literalists, and millenarians. If they were given less consideration by the church that had a really great task upon its heart, they would soon cease to disturb. Nor would it be necessary to institute drives and movements to take care of the imperial interests of Christianity. When something of vital and convincing character is in hand, funds are to be found without the employment of methods which lower the dignity of the church, and give the impression of her totally reluctant and unpersuaded spirit. Then too will the great lesson of the foreign mission field become effective in the home area, that the message of Christ is never likely to be taken seriously as long as those who bear it are divided.

Law and Justice

THERE are some subjects concerning which Americans have done an extraordinarily small amount of thinking. Most of them accept their form of government with a delightful simplicity which never indulges in comparison with other forms and never analyzes the sanctions which lie at the basis of all organized life. And although we live in a land which surrounds us by a vast machinery of law few of our people ever stop to think seriously about law or their relation to it. There come times, however, when we are fairly startled into thought. Perhaps it suddenly appears that this vast and intricate system which has been constructed to further the ends of justice can defeat those very purposes. Perhaps we come to see that a series of sanctions evolved in relation to one type of life may work deep and lasting injury when life itself changes its form in definite and far reaching ways. Then we wonder if we are caught in a legal blind alley. We wonder if law is to become the foe of civilization.

At such a time there is one book for us to read. It is a volume not very large in size though it will require close and careful reading. And it is a volume whose great importance will dawn upon us as we read and will be increasingly apparent as we think with careful honesty regarding what we have read. This volume is "The Spirit of the Common Law," by Dean Roscoe Pound of the Harvard Law School. It is published by the Marshall Jones Company of Boston and the lectures which compose it make up the first volume of the Dartmouth Alumni Lectureship, given on the Guernsey Center Moore Foundation in 1921.

The trained reader will observe at once that the book is characterized by the most extraordinary erudition applied with sure and easy mastery to the task in hand. He will move along paths of history covering great distances guided by a mind familiar with all the way. He will have a constant sense of clear and daring thought in a field where it is particularly easy to be content with the expression of rubber stamp opinions. But most of all he will discover that the great and fundamental problems as to the relation of law to human welfare are quite frankly and quite candidly faced. And he will see a great light falling upon the future as he is led to think of the fashion in which we are entering upon a period in which law is to be socialized and so to be made capable of functioning fruitfully and productively in the new civilization of which we are a part.

That phrase "the socialization of law" expressed the position taken by the author of the book which will have most significance to the reader whose fundamental interest is related to the fashion in which men and women and little children are to be enabled to live together helpfully in the difficult days which lie ahead. It is a matter of the deepest encouragement that from the tower of law should come this frank recognition of the terribly urgent nature of the problem of harmonizing law and social justice and the clear declaration as to the fashion in which it can be worked out. It is not too much to say that every American citizen who takes his citizenship seriously should read this learned volume which with all its closely wrought argument deals with matters which have the nearest relation to every individual who has a share in the life of our republic. It may seem a far call from the industrial worker who finds that by some curious twist of interpretation which he does not understand the law defeats him in relation to that justice which is his greatest need and this highly articulated piece of thinking about the very philosophy of law. But the connection is indeed most intimate. Dean Pound shows us how what may seem very sinister had an origin which was not sinister at all. And he also shows us the fashion in which it is to be saved from becoming a very terrible menace indeed. His book should be read by lawyers who would substitute realities for passwords. It should be read by all social workers that they may see the relation of law to the matters nearest their heart. It should be read by all employers and all laborers for reasons which will very definitely appear as they read. It should be read by all preachers who desire to speak intelligently about the relation of law to our social and economic problems. And of course it will be read by the man with a trained mind who knows when philosophy and history meet you always are very close to new insight. In this case you not only approach new insight. You achieve it. And so Dean Pound has put us all into his debt.

The Hand-car and the Limited

A Parable of Safed the Sage

WHEN I was a lad, I rode now and then upon the Hand Car with the Section Gang. And the men of the Section Gang were Wild Irishmen, who wore Red Shirts in Summer.

And as the days went by, the Irishmen went into Politicks, and their places were taken by men of Italy. And these went into the Banking Business, or returned home to spend their Fortunes, and their places were taken by men of Ethiopia.

But I have never forgotten the Hand Car, nor the hard work of pumping it to make it go; nor yet have I forgotten the lessons which I learned from Pat Nagle and Dennis Calihan; and most that they taught me was good. For there is no man too wise to learn from men of humble station; and these were among my teachers.

Now it came to pass about the space of ten days ago, that I rode upon a Fast Train, even the Limited. And we halted for a Signal Block. And just where we halted, there was an Hand Car, drawn up beside the Track. And I spake unto the men who operated it.

And I said, Where are the Pump Handles of Yesteryear?

And the men of Ethiopia spake unto me, saying, This old Shebang runneth by Gasoline; for it is sufficient for us that we work upon the track, and tamp in the Ties, and Bolt in the Rails, and it is up to the Company to see that we get to the job and back again.

And I beheld in them a spirit that was not in the men whom I knew in my boyhood; for since their work at the pump handles came out of the time for which they were paid, they should worry. But it is not so now. And I looked that there should have been a Gasoline Tamper and a Gasoline Bolter and a Gasoline Light for their Cigars.

But one of the men spake unto me, saying:

You-all kin ride all you-all pleases upon de Limited, but ef it hadn't been for de ole Hand Car, dere wouldn't be no Track for de Limited to travel on.

And I considered the matter, and I resolved never to despise the Hand Car. For the great things of this world need the constant help of the things that be humble; and none of us can get on without the others.

At the Day's Beginning

NOT for the eyes of men
May this day's work be done,
But unto Thee, Oh God,
That, with the setting sun,
My heart may know the matchless prize
Of sure approval in Thine eyes.

THOMAS CURTIS CLARK.

The Ku Klux Klan

By Sherwood Eddy

THE writer has returned from an extended tour of the south and the southwest much impressed by the fresh activities of the Ku Klux Klan. He desires to state simply and fairly the facts regarding the recent developments of the klan. The first part of the article deals with the movement as found in the southwest. This portion was submitted to a member of the klan in Texas who approved of it as a fair and impartial statement of the case. He is a man of high moral character who apparently is already growing ashamed of some of the recent activities of the organization. In the second part the writer deals with the movement in the eastern states of the south where it is much more disreputable.

To begin with, I found that many of the best people in the southwest belong to it. I found ministers, Christian workers, and leading citizens among its members. It has grown rapidly since the investigation in Washington was so suddenly and significantly dropped, when the demand was made that the Knights of Columbus and other secret orders be investigated as well. It is the boast of the ku klux members that the administration "got hold of something hot" and had to drop it because they were afraid. In one city that I visited in Texas two thousand men had joined in a day; in another, fifteen hundred. Large processions of masked men have been parading the streets.

We should be fair also to acknowledge that in this section the klan and its members have accomplished some good things. In one city they distributed Christmas presents to needy families, both white and black. In one or two places they have put down bootlegging. In some cities they have endeavored to stand for good citizenship, for the suppression of immorality, especially all clandestine living between members of the white and black race.

AVOWED OBJECTIVES

Let us notice their avowed objectives. These can be seen most readily if we look for a moment at their card of membership. This was given me by three different men who knew that I had no intention of joining; the first time by a lay member, the second time by a minister who is a member, the third time by a non-member who was permitted to have cards in his possession. I was given the card without conditions or reservation and I think it is in the interest of the public that all should know the facts. The card reads as follows:

"NON SILBA SED ANTHAR"
(Not for self but for others)

"Your friends state you are a 'Native Born' American Citizen, having the best interest of your Community, City, State and Nation at heart, owing no allegiance to any foreign Government, political party, sect, creed or ruler, and engaged in a Legitimate occupation, and believe in:—viz.:

The Tenets of the Christian Religion.
White Supremacy.
Protection of our pure womanhood.
Just laws and Liberty.
Closer relationship of Pure Americanism.
The upholding of the Constitution of these United States.
The Sovereignty of our State Rights.
The Separation of Church and State.
Freedom of Speech and Press.
Closer relationship between Capital and American Labor.
Preventing the causes of mob violence and lynchings.
Preventing unwarranted strikes by foreign labor agitators.
Prevention of fires and destruction of property by lawless elements.
The limitation of foreign immigration.
The much needed local reforms.
Law and Order.

"REAL MEN whose oaths are inviolate are needed. Upon these beliefs and the recommendation of your friends you are given an opportunity to become a member of the most powerful secret, non-political organization in existence, one that has the 'Most Sublime Lineage in History,' one that was 'Here Yesterday,' 'Here Today,' 'Here Forever.'

"Present this card at door for admittance with your name, occupation and address. Discuss this with no one. If you wish to learn more, address Ti-Bo-Tim—'Duty without fear and without reproach.'"

Name ....
Occupation ....
Address ....

By way of explanation, I understand from certain members that "The Tenets of the Christian Religion" means Protestantism and that they regard themselves as a protection against the supposed "menace" of the Jew, the Catholic, the Negro, and the foreigner. Apparently, many of them accept the distorted, foolish, and vicious propaganda that has recently been circulated against the Jews. One is constrained to ask, however, whether the corrective of any dangers, real or imaginary, will be found in sectarian Protestant groups working upon such lines, and what will become of our republic if we are to be broken up into sects and cliques and warring divisions of race and creed. Already anti-ku klux societies are organizing in the southwest. Are we to "Ulsterize" the United States?

While freely granting the well-meaning efforts of good men who belong to the organization and some of the good things that they have done, let us ask whether this movement does not present four great dangers and the menace of four evils, some of them greater than the perils they desire to avert.

THE KLAN AND DEMOCRACY

Does it not constitute a peril to true democracy? One member told the writer that they could no longer trust the government or the courts to make or keep the laws necessary for the public welfare. He stated that the money power was now dominating the country and that the klan must come to the rescue. Let us pause a moment for thought. Supposing that some good people despair of our present government and the courts, and undertake direct action for good ends. What is to prevent other people doing the same? Suppose that twenty million men in labor follow their example and, despairing of justice at the hands of the government and the courts, turn to direct action to settle their industrial grievances. What kind of example is the Ku Klux Klan setting in democracy, in law and order?

In a morning paper of February 22, District Judge Turner of Texarkana, Texas, asserts that the klan activity cripples the law. During the investigation of a recent lynching, "four armed and masked men visited two local newspaper offices last night, asserted they had committed the Norman lynching and defied any one to get them." In Wichita Falls it was charged "that a majority of the members of the grand jury are members of the local chapter of the Ku Klux Klan under dispensation." Before the shades of George Washington, Thomas Jefferson, Andrew Jackson, and Abraham Lincoln, let us ask if this is democracy and does it make for law and order? Witness the proclamation made by the governor of Texas against the alarming growth of lawlessness in the state.

SECRECY AND PUBLIC WELFARE

Let us ask, is the secrecy of the klan healthy or safe in matters pertaining to public welfare? When public questions are kept secret it is usually because of shame, cowardice, ignorance, or selfish privilege. What is the cause of the secrecy of the klan? Jesus said, "In secret did I nothing. I spake openly before the world." Secrecy was not his method. Have we in America lost the courage to stand on our own two feet and speak out, or to combine publicly for social action? Granted that secrecy and mystery appeal powerfully to a certain type of mind, is it healthy, is it safe, is it according to "the tenets of the Christian religion?"

Does the klan imply or involve the dictatorship of a minority by coercive force or fear? "Invisible government" is dangerous. In free America we do not wish to be under the dictatorship of czarist, bolshevist, proletariat, klan or any other minority. We wish a government of *all* the people, by *all* the people, for *all* the people.

Is the klan based on the false premise of race prejudice and race superiority? Mr. H. G. Wells warns us that race prejudice is the most pernicious and most dangerous thing in the world today. He says, "I am convinced myself that there is no more evil thing in this present world than race prejudice; none at all! I write deliberately—it is the worst thing in life now. It justifies and holds together more baseness, cruelty, and abomination than any other sort of error in the world." Let us remember that the race problem is not sectional, but national and world-wide. What does the klan mean by "White Supremacy?" They have told the writer that they cannot give the Negro the vote, though it is provided for in the constitution, because that would mean being placed at the mercy of an ignorant mass of Negro voters. They have constantly reiterated the statement, "We must keep them in their place." But let us ask why should there be an ignorant mass of Negroes or any other native and indigenous section of our population? If school funds were justly appropriated, we could wipe out the illiteracy of the black race that is such a menace to our civilization.

Roughly, one-third the human race is white, nearly one-third is yellow, a little more than one-third is black or brown. That is, two-thirds of mankind are colored people. A belief in humanity involves a belief in colored people. Do we believe in humanity or only in the "supremacy" of our favored class or race,"Deutschland über Alles," "America First," "My country, right or wrong," "White Supremacy," etc.?

OUR TREATMENT OF THE NEGRO

Let us ask in passing what has been our treatment of the Negro? For four hundred years the "Christian" nations ravaged the slave coast of Africa, burning, pillaging, murdering, and dragging the black race into slavery. They were brought here in foul slavers, chained below decks in their filth, in such unsanitary conditions that an average of one in five died upon the voyage. Hawkins, knighted by Queen Elizabeth for his profitable slave trade, conducted his business in his ship the "Jesus." After enslaving this race, we flung them free in economic poverty, ignorance, and illiteracy. Now what are we to do with them? The klan tells us that the solution is to keep them in their place.

Here is a little Negro boy whose name is Booker Washington. This little boy wants an education. What shall we do with him? We may do one of two things. We may "keep him in his place"—but what place? The place of ignorance, illiteracy, poverty, unsanitary surroundings? That place breeds disease, crime, rape. As Emerson says, you fasten one end of a chain to a slave and thereby fasten the other end to your own neck. As Fichte said, "He becomes a slave who enslaves another." Now let us give this little boy God's place. Supposing we treat him as a human being made in the image of God. Supposing we give him a practical, technical education. Out from Tuskegee and Hampton and similar institutions comes a stream of educated men—useful citizens, moral leaders. Within a generation from slavery, they own over 600,000 homes, they are operating over a million farms, successfully conducting more than 50,000 business enterprises of their own, producing 400 newspapers and periodicals and turning out over 500 college graduates a year. Which is better, to keep the Negro "in his place" which menaces our civilization, or to give him God's place, man's place, humanity's place and make him an asset, not a liability, a citizen, and not a vagabond, a man, not a brute?

LYNCHING UNKNOWN ELSEWHERE

Yet what place have we given the Negro in our civilization and how have we treated him? According to our records as pointed out by ex-President Taft, between 1885 and 1908 we had some 2,200 legal executions in this country. We have had 131,000 murders and homicides during the same period. Since 1885 we have had over 4,000 cases of lynching, burning, and lawless mob violence. In less than 20 per cent of these was the "unmentionable crime" even alleged. In some respects we are leading the world in lawlessness. In the last twenty-five years the writer has not known of a single case of lynching in the countries in which he has worked across the whole continent of Asia; it is not practiced in Europe; it is unknown in South America; it would be unthinkable in the British empire. Although the whites are outnumbered six to one in South Africa and twenty to one in parts of the West Indies, yet they never have to resort to lynching and mob violence to solve their problems.

Even since the Dyer bill was introduced into congress to prevent lynching, more than fifty additional cases have occurred. For over thirty years America has averaged two lynchings a week or over one hundred a year. Governor Dorsey of Georgia pleaded with the citizens of his state to wipe out the four-fold indictment of lynching, peonage, driving out the Negro, and subjecting him to cruelty and injustice. The women of Georgia have made a noble pronouncement through their interracial committee in protesting against this blot upon the honor of America, as follows:

"We have a deep sense of appreciation for the chivalry of men who would give their lives for the purity and safety of the women of their own race, yet we find in our hearts no extenuation for crime, be it violation of womanhood, mob-violence, or the illegal taking of human life.

"We are convinced that if there is any one crime more dangerous than another, it is that crime which strikes at the root of and undermines constituted authority, breaks all laws and restraints of civilization, substitutes mob-violence and masked irresponsibility for established justice, and deprives society of its protection against barbarism.

"Therefore, we believe that no falser appeal can be made to southern manhood than that mob-violence is necessary for the protection of womanhood, or that the brutal practice of lynching and burning of human beings is an expression of chivalry. We believe that these methods are no protection to anything or anybody, but that they jeopardize every right and every security that we possess."

This action of the Georgia women has been followed by a similar pronouncement from the women of Alabama, Tennessee, etc., who have organized women's sections of the inter-racial committees.

With the organization of the klan rapidly in the southwest, let us pause to ask ourselves, in the light of the four dangers mentioned above, if this is the solution of our problems. Let us ask our friends who are members of the klan whether these evils cannot be corrected and the good citizenship which they are seeking realized without the loss of democracy, without secrecy, without the dictatorship of a minority and with no appeal to race or religious prejudice?

This article will be concluded next week.

For Preachers Only

By Richard Roberts

IN the year 1912, I ventured to write a book in which I argued that the signs and movements of the time pointed to the coming of a new age of faith. I did not foresee that the world was about to be engulfed in the tragedy of a great war, though (so easily does one become wise after the event) I now perceive how inevitably certain of the circumstances that I passed in review portended the immense tragedy that befell us. I confess that there were times during the war when I supposed that my hope of a new spiritual dawn had been a dream of ignorance and credulity. But still the hope survived, and though I am no prophet and no son of a prophet, I look with confidence to a renascence of faith, and with it, to a new order of life.

And not without reason. There was an article in the "Century Magazine" a month or two ago upon "the dearth of prophets." That was only one (though a notable one) of many discussions of the same thesis in recent months. Now when people begin to feel a dearth of prophets, the dawn is not far away. The other day, I saw that Robert Blatchford, editor of the English socialist "Clarion," fine lover of men, but hitherto an incorrigible materialist and the chief British populariser of Haeckel, had repudiated materialism and had made a great new beginning in a notable article upon the immortality of the soul. I suspect that that keen, clear, sane observer of men and things, Dr. L. P. Jacks, editor of the "Hibbert Journal," is speaking his own mind when he puts on the lips of Rumbelow in his recent "Legends of Smokeover" the view that "the world is in the eve of a spiritual revolution of the same nature as the Revival of Learning in the fifteenth century but on an immensely greater scale and on far higher ground." For myself, I should be inclined to hope that the awakening might be more akin to that of the twelfth century; but whether that or another, it may well be that after a period of materialism, and in view of the palpable bankruptcy of the traditional acceptances of western civilization, there may presently be what an Old Testament prophet calls "a famine for the hearing of the word of the Lord."

I.

But if this famine overtake him, will the preacher be ready for it? Will he have the needful provender when the hungry sheep look up to be fed? The opinion of the average layman is not re-assuring. He would, if he knew it, quote a passage of Carlyle's about preachers. Carlyle said that no functionary was more worthily boarded and lodged on the industry of Europe than the preacher; he said also that "this function of truth coming to us in a living voice" had its own abiding place in the scheme of life. But he added that the preacher had wandered terribly from the point in the days when he wrote. "This preaching one," he cries, "if he could but find the point again!" And that, I imagine, would be a fair summary of the current lay judgment on us preachers.

It does not help us much to answer (as I have heard some of us do) that we have not missed the point. The trouble, we say, is that the people are being enticed away by false gods,—false gods of materialism, sensationalism, and the rest. The world, however you explain it, is not now interested in the preacher's point, even though he have not lost it. Let it be admitted at once that there have been outward conditions which have aggravated and hindered the preacher's task. But I seriously mistrust the temper which pleads the prevailing apathy as an excuse for the preacher's failure. For indifference, materialism, sensationalism, these are our problem always; the very enemies whom we should fight and defeat. I have never felt myself able to join in movements for the closing of "movies" or any other form of public entertainment on Sundays on the ground of their deleterious effect upon the religious habits of the people, partly because I cannot share the view that legislation in the interests of religion is of any advantage to religion (it's a poor religion that can't stand on its own feet!), but chiefly because I take the position that my job is not to close the movies but to beat them at their own game. And if I do not beat them, I am failing at my own task. I have indeed lost the point somewhere if I do not present the call of the kingdom of God as the most romantic and adventurous affair in the world. When we discuss the problem of the dearth of candidates for the ministry, we discuss everything except the one central cause. If men are not attracted to the ministry today, it is simply because the ministry is not attractive. If we preachers showed the ministry to men as the great creative vocation that it is, if we persuaded men of the urgency and the apostolic splendor of our calling, the prospect neither of poverty nor of loneliness could prevent the adventurous spirit of youth from taking it by storm. Meantime, we have fallen to the grade of second-rate public functionaries.

II.

And frankly, I see no hope of a recovery until we have reconsidered our relation to our task and set its parts in a rational proportion. The average minister today is a jack-of-all-trades and master of none. It is not merely that the church has abandoned the apostolic distribution of its ministry between apostles, prophets, evangelists, pastors and teachers, and expects the minister to be all these in his own person; but under the pressure of a well-meant but mistaken purpose of social helpfulness, the minister has suffered himself to become a maid-of-all-work to the community. I am now speaking of what I know, for it happened to me and it is happening now to men that I know. We spend our days in a multiplicity of excellent labors, all of them unimpeachable; at any given moment we are to be found either at a committee or at the telephone; and the business of preparing for the pulpit has to be squeezed into whatever time we can spare from these strenuous and variegated labors. And then we wonder why people do not come to church on Sunday morning. There are few things of which I am so sure as I am of this: that the recovery of the pulpit is bound up with the practice of the closed study door for four solid hours on five mornings of the week. Some other things may have to be abandoned. But what shall it profit us to be the busiest men in the community if we are falling down at the very heart and center of our appointed task?

This is not all. Quite apart from the minister's prodigality in miscellaneous good works, I am persuaded that in this day and at this particular point of time, there will have to be a recognized division of ministerial functions, at least in populous communities. I do not see how one man can cover the whole group of ministerial duty and do justice to any part of it. If the preacher is to preach as he should, I am convinced that there is very little else that he can do fruitfully. The preacher must indeed preserve his human contracts, else he will become detached from life and his preaching will be in the air. But when generous allowance has been made for this, I fail to see how or when he is to do much else beside preaching. I may be building too much upon my own experience, and other men may work more rapidly than I; but that is how I find it. I would like to add in a parenthesis that it appears to me that every congregation should have three ministers,—the preacher, the minister in charge of religious education and young people's work, and the minister in charge of administration and regular pastoral work. This, it will be said, is an impossible counsel of perfection. But if churches had good sense and vision enough to understand their opportunity, they would combine locally for purposes of worship and work; and then a thorough and probably specialized ministry would be possible.

III.

But at the moment, I am concerned about the preacher, who is today facing a more exacting situation than his father or his grandfather did. Our evangelical predecessors had their gospel more or less pat; they saw what they called "the plan of salvation" clear; and they aimed to get it into every sermon. But a great deal has happened since their day, and the synthesis which seemed to them to be eternal as the hills has long been in liquidation. We have had the advance of science, the development of the literary and historical criticism of the Bible, the awakening of the social consciousness, and much besides. The old "concerns" have faded; the questions men are asking today are questions our grandfathers never heard. And on top of this is the vast insistent questioning which the war has set afoot. Are we likely to discover the answer to these questions in our odd moments? Shall we find the consolation which some tried and perplexed soul is looking for or the ray of light that some clouded spirit is seeking, while we are racing against time on Saturday night to get ready for Sunday morning? It is not good enough at this hour —with a world in ruins round about us—to serve a hurried salad of sentimental trifles to people who have a dark sense that the bottom has dropped out of life. We have to dig up the word of God by the sweat of our brow; and we shall have to give time to it and let other things go. We have come into a new strange world and we have to preach to it in the idiom of its own thought and over against its own special need.

I am aware that there are those who will demur at this point and say something about "the everlasting gospel." The gospel is, they say, for ever simple and for ever the same. Which is both true and untrue. The gospel is, in its essence, unchanging; but it is for ever changing its form. We have a gospel which is all the time outgrowing its last year's clothes; and what use is the preacher if he does not state his gospel to his own day? That is precisely what St. Paul did; and if he were with us today, he would take pains to know the feeling and the thought of the time as it expressed itself in its literature, he would be alert to discover whatever of light that science and scholarship had to bring to the solution of the problems of faith; he would find out what the man in the street and the man in the street-car were thinking about; and upon all this in relation to his gospel and his way of preaching it he would meditate day and night. That is the price of preaching that commands a hearing, and such preaching is cheap at any price that flesh and blood can pay.

IV.

Consider this fact alone. This is the day of short sermons; and it is none the worse for that. But it makes the preacher's task the harder, for he has to say in half an hour what our grandfathers took two hours to say. It is a much more protracted and laborious business to prepare a sermon that lasts half an hour than it is to prepare one four times as long; or at least it should be. Modern literature has evolved the technique of the short story; but we have not yet evolved a satisfactory technique of the short sermon. We have had no Robertson of Brighton to show us the way to preach the short sermon as he showed his time how to preach the sermon that marked the transition between the long and the short. But one thing is clear; the sermon must be carefully written. An exceptional person here and there may be able to do without writing, but the rest of us cannot. That for two reasons, first, in order to avoid undue and befogging prolixity; and second, to secure unfailing simplicity and directness of speech. A good deal of preaching miscarries because it is in a dead language, the obsolete language of a decayed theology. A good sermon will always be theological, but it is not necessary to use theological terms in order to be theological. One should preach as nearly as possible in the common speech of decent folk; for that represents the current idiom of life. And surely that is no gospel which cannot be fitly stated in that idiom. Even a touch of slang now and then may not come amiss. For slang grows directly out of the needs of life; it is the raw material of language; and often it will capture a truth more memorably than a more formal expression. All the same, let not this be taken as an excuse for cheapness and vulgarity of speech; for that is of its father the devil.

Also, it is well to eschew rhetoric. The day of "that grand manner" is dead and gone. "Parliamentary oratory," said Mr. Augustine Birrell some years ago, "is dead,—dead without hope of resurrection. The house of commons would not listen to it. The speeches which it likes best are . . . plain lucid statements gathering up all the arguments, the right word, the clean phrases and no frills." This is becoming more and more true of the churches also. There is a feeling abroad that the matter in hand is too urgent for anything but an honest realism of speech. "The right word, the clean phrase, and no frills"—that surely is a good motto for preachers. And the synoptic gospels are there to show what power may go with that style.

So much for the manner of preaching; the graver matter of its content still remains. And here one speaks with less certainty. Since Monday, Protestant evangelicalism seems to have been stricken with a sort of pernicious anæmia; and the nobility of the Moody tradition has run to seed in the burlesque of Billy-Sundayism. The emphasis of Protestantism has been individualistic because it was a protest against the subordination of the individual to the institution; and this individualism linked to a crude eschatology has given us what Mr. Bernard Shaw calls "'salvationism," the gospel treated as a sort of fire-escape. And the logic of this ego-centric emphasis has come full circle and given us the ray of unashamed egoism of

> When the roll is called up yonder, I'll be there!

and

> That will be glory for me, for *me*, for ME!

There surely is no stranger irony in history than that the gospel has been made to minister to the very egoism it was meant to destroy.

From this devastating emphasis we have been to some extent saved by the growth of interest in the conception of the kingdom of God. But we are as yet far from realizing all that is implied in it. The awakening and the growth of the social consciousness have helped us to read some elements of its vast content; but these we have not yet succeeded in relating organically to our underlying individualism. We have evolved a kind of Christian social theory which hangs rather uneasily as a post-script or a foot-note to our essential Protestant orthodoxy. But unless I am very much mistaken there is coming among our reflective young people, and most conspicuously in our colleges, a new quality of Christian experience which has overstepped the dualism of personal and social, and will in consequence bring us a more adequate doctrine of the Christian salvation, which is neither individual nor social nor both together but may perhaps be called (pending the discovery of a better name) an organic salvation.

But this gospel of the whole, how shall we render it into a flaming evangelism? It seems to me that here is the special responsibility of those of us who have been brought up in a liberal school. As yet we have hardly justified our existence. We did well to achieve our liberty and to turn our apparatus of criticism upon dogma and tradition. But we have been overmuch content to be critical and to make a religion of our liberty. We have had no gospel save that of a vague large devotion to large vague abstractions, loyalty to loyalty, as the late Josiah Royce put it. We have transferred our worship from the infinite to the indefinite, as Sir Henry Jones suggests in his posthumous Gifford lectures. But liberty is not an end; it is only a condition under which we may achieve the high ends of life; and our spiritual liberty is the condition under which we may recover and restate our gospel. We are delivered from the bondage of the letter in order that we may clothe the spirit in a new and more fitting habit—a habit that will in its turn, as all habits do, grow old and threadbare, and will be discarded by our children, but is nevertheless essential to the communication of the spirit here and now. What is the word that will rise to the height of the terrific business of these critical days? Round about us everywhere are premillenarians and pentecostalists, apostles of a thousand and one "fancy religions," plying their wares with passion and assuiduity; and everywhere is chaos awaiting the word that that will transmute its wild and desperate confusion into living and fruitful harmony. Do we know that word, the word that is at once self-realization for the individual and redemption for the race, a gospel that does not merely snatch the brand from the burning but enables the soul to find itself by transfiguring the crowd of jostling and selfregarding individuals among whom it dwells into a holy family, this organic gospel which holds the secret both of the great soul and of the great society?

I venture to believe that the gospel will once more lay hold of men with power when it comes to them with its creative redeeming word purged from the banalities of a cheap and easy "salvationism," from the moral palsy of a credulous adventism, from enervating doctrines of a fated human progress (the incubus fastened on it by an undigested evolution), and from a timid bondage to outward tradition, by being centered upon a kingdom, a city, a commonwealth of God, whose threshold is repentance, whose door is faith, whose law is love, whose ground-plan is the cross; and when all this is translated into an evangelism which will offer to men, freely and royally, without money and without price, a many-colored grace for a manifold need, and will bid them go out to bind their brethren to their hearts in the unity of a life-giving fellowship with the same haste and the same eagerness as in times past it has bidden them to flee from the wrath to come. And this, which as I read it is the essential and abiding gospel of the New Testament, is the gospel for which the heart of the world is calling today.

Christianize Economics!

UNTIL certain economic dogmas are changed there is no hope of a Christian society. The world of material concern looks upon them as fundamental, unrepealable and as eternal as the law of gravitation. They are called non-ethical just as geological or physical laws are, but the net result of their operation is inhuman, unjust, and anti-Christian.

There are no elemental economic laws akin to those of physics except the instinctive fact that human beings must eat and reproduce and that these things depend upon material production, i. e., work applied to nature. All material civilization is builded upon various and infinitely multiplied combinations and refinements of these facts. The laws governing these ways and means have ever changed with the growth of civilization and they must always change to meet the requirements of social progress. It is more reasonable to agree with Rosseau that the primitive man is happiest than to argue, with a modern disciple of laissez faire, that competition is the invariable law of trade, that supply and demand infallibly govern the exchange of values and of goods, labor included, or that when each individual follows his own self interest the highest good of all is served.

The old classical economist, and after him the modern capitalistic newspaper, contended that competition was the fundamental law of trade and was always good. The Marxian socialist reacted from that and with all the capitalistic materialism grounded in his philosophy, argued that all competition was bad. The events of social progress are showing both to be partially wrong—and both partially right. There is good in competition as a device, but as a dogma it is bad, i. e., human beings are stimulated to progress from an ethical competition but the dogma of competition will wreck a democratic civilization if it is applied as an unrepealable law. The law of competition depends upon the assumption of the perfect mobility of goods and of labor and upon the exact equality and freedom of all contendng parties. It actually works out a characteristic Darwinian formula of "struggle for self," resulting in the subjugation of the weak and unfortunate by the strong and fortunate. To say that those who do survive are the ones most fit to survive is about as ethical as to argue that tigers are better civilized than horses because in an open contest tigers would survive.

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Self-Interest as a Moral Law

It is a striking fact that Malthus in England and Sumner in America should both have been clergymen and yet be two ot the great scholars that gave their lives and minds to championing a type of individualism that made self-interest by necessity the ruling motive of civilization. Every line and precept in the teachings of Jesus contradict this theory and the Christian religion is not Christian when it forsakes the social precepts regarding duty, service, sacrifice and the renunciation of selfish interests. That contradiction is still uppermost in the theories of the average layman who conducts a business enterprise, and the majority of the practical leaders of labor have not thought beyond it. All too many of the clergy have accepted this theory and are content to confine their gospel to individualistic motives, the realm of whose action is narrowed to purely personal contracts.

"By this wise provision," write Malthus, "i. e., by making the passion of self-love stronger than the passion of benevolence, the more ignorant are led to pursue the general happiness, an end which they would have totally failed to attain if the moving principle of their conduct had been benevolence." By "benevolence" Malthus does not mean merely a philanthropic spirit; he means all those motives by which men put the common good above their own. As Arnold Toynbee put it, this theory is based upon the concept that "self-love is God's providence."

Therefore each has only to follow self-interest to make the world into the kingdom of God. Through a gracious providence of God we poor, ignorant mortals, by each blindly following his own selfish ends, not only derive the greatest satisfaction for ourselves but irresistibly unite to make this the best possible world. It is like saying "follow the drift of the stream and the end of the journey will be heaven." It is the Darwinian law of the jungle transformed by a metaphysical concept into a theological paradise. Of course such a theory was not the product of an inductive science but of an abstract deductive logic. No wonder the "die-hards" decry social investigation and rail about commissions of inquiry. One must expect their chaplains to condemn social service and sociology as not of the gospel. It is actual inquiry into social conditions and social processes, coupled with a sympathy for "the least of these" that overthrows the non-ethical theory whereby the strong and fortunate can keep a good conscience while profiting through the misery of the weak and unfortunate and whereby competition of even a cut-throat variety wears the mystical mantle of divine law and the finest talents of men are released for a jungle-like commercialism. The result is untold human misery in this wealthiest and latest of the Christian centuries, and we can actually count the largest numerical gains to the churches at a time when the Christian world is well-nigh ruined by war and its most modern republic shaken with inter-necine strife.

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Killing Freedom with a Dogma

Adam Smith is perhaps the father of laissez faire, but he was a passionate lover of justice whose work was directed to the emancipation of labor. Freedom of exchange for goods was, in his system of thought, incidental to the freedom of labor. Just here is one of the most interesting stories in the history of the evolution of dogmas. In Smith's day both labor and exchange were hampered by arbitrary laws and the dictates of monarchs. He looked upon labor as the means of obtaining all values; work applied to nature's goods produced all wealth primarily (a good socialist theory yet). But labor was hampered by all sorts of restrictions. It could not move freely from place to place and it could not freely develop skill and talent nor enter freely into competition for wages. The great economist tried to show that all this was contrary to fundamental social and economic laws. His primary theorems were that personal liberty was necessary to the largest productivity of goods and the best condition of labor, and that self-interest would bring forth the largest human welfare. His protest, in these theories, was against the arbitrary control of labor and commerce from above. Adoption of his theories in that simple age of individual relationships, brought freedom to the individual from arbitrary restriction and was basic to the new democracy. It was almost a moral crusade and did much for the free-trade policy that has made England a mighty industrial nation as well as has brought her far on toward social democracy.

Then came the great merchant Ricardo. Without mentioning them he writes on the basis of Smith's freedom-finding theorems with a deadly, deductive logic, and coins the non-ethical theories upon which our complex industrial and commercial epoch still seeks to ride the seas, made stormy with the ferment of a social progress that is motivated by moral and human urges. Men are not friends, neighbors, social beings or brothers—they are simple economic atoms with a nexus of material interest, gold-seeking animals endued with powers to organize, invent and manage great complex enterprises but with no ethical motives above those of the jungle. Economics becomes an abstract science, not only "dry as dust" but as dusty as the tombs and as inspiring as a tome of figures. Prices depend upon the cost of production measured only by the cost of labor; wages, rent, profits have nothing to do with the prices of goods—they are the result of such prices; competition is the law of trade; self-interest is the all-controlling motive; labor is assumed to be perfectly mobile and can therefore move hither and yon to compete for wages, and it is a commodity thus to be purchased on the market as are goods; competition is free and resistless and the world of work and trade is like a sea with its currents, winds, waves, calms and storms—you need only to know the laws governing it and you can utilize its powers to the best advantage, but there is no power in man to control the sea itself. Ricardo was a captain of industry and indulged in no moral philosophizings; Malthus and others gave the system the mystical interpretation of "self-love is God's providence" and James Stuart Mill wrought it out into that utilitarianism of "enlightened self-interest" that becomes its only apologetic in these modern times.

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Hang-Overs from Ricardo

There are millions today who accept the general assumptions of the old economists as law though they know not the names of a single master of that school. The assumptions that labor is a commodity and must be dealt with as such; that it is perfectly mobile and therefore "if you don't like your job and its pay you can take it or leave it"; that competition is the infallible law of trade; that supply and demand adequately controls markets; that the cost of labor determines all price, and "things cannot come down until labor comes down (to old time starvation wages even); that property right is paramount and even labor is nothing more than labor power or earning capacity, and that it will, like goods, under free competition keep wages down to the lowest level consistent with ability to live. All these and many other presumptions need an ethical revaluation, or rather they need an ethical appraisement that there may be a new and more human mortality for industry. The economists are timidly making the turn; the church needs a generation of apostles in the field of industrial relations that the principles of Christ may find lodgment there as working principles. Until the Almighty Dollar is humanized no religion of humanity will get far in this complex and materal age.

Alva W. Taylor.

THE SUNDAY SCHOOL

Ezra—the Epoch-maker*

THE outstanding character of this period, although there is some confusion as to just the place of Ezra and Nehemiah, is the scribe, Ezra. You have the key to his life in the tenth verse: "Ezra had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances." Here was a strong man who "set his heart upon the law," not upon folks; if the law said that marriage with foreign women was wrong, Ezra would demand divorce and would separate the families without batting an eye. If the law said that tithing was the thing, Ezra was the man to get the last farthing. He had the legal mind; he reveled in the statutes; he hewed to the line; he compelled himself to keep the ordinances as well as others; he loved to organize classes and teach the laws; he was a lawyer right; law was his middle name; he ate law and talked about law in his sleep. He had a single-track mind and the one car on that track was law. If one of these men who say that you cannot make people good by law had talked to Ezra, he would have received a blast that would have bowled him over. "Love" was not in his vocabulary. "Law" was: He knew what was wrong with the people—they didn't know the law and, of course, they didn't keep it. Why the exile? As plain as the nose on your face—Israel broke the laws. Why was Jerusalem an ash-heap? He told them—Israel forgot the law. Ezra practiced law, taught law, enforced law, codified law. He so stamped the authority of law upon the people that they never forgot it again. They never thought so much about law before and they could not get away from it after he was gone. The rabbis walked in his steps and all the hair-splitting and rules and by-laws and codes of later days resulted from Ezra's insistence upon the law. Who was this remarkable man? He is called a scribe, a priest-scribe, a prophet. He embodies the transition from the prophet to the scribe; he crystalized prophesy; he preserved it, pickled it! Ezra was a scholar who devoted all of his large genius to the study of Israelitish law. He wrote it down; he codified it. To the list of Draco, Solon, Justinian, Blackstone, we should add Ezra. We do not seek to make light of his great work; it was colossal. We only seek to show what vast effects his work had and to note that legalism, detail, Phariseeism came as the inevitable result of his method.

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*Lesson for August 20, "The Second Return from Exile." Scripture, Ezra 7:10, 8:21-23, 31-32.

Ezra secured the good-will of Artaxerxes and was permitted to return to Jerusalem and rebuild it. The dearest object of his heart was to establish a hagiocracy there, to make the law of God the civil and religious authority. The king gave him money and offered soldiers to attend him. In 458 B. C. Ezra set forth with a caravan including about 1800 males, thirty-eight of these being Levites. He carried rich presents from the Jews who remained in Babylon. He was given authority even to life and death. His delight knew no bounds. In about four months he reached Jerusalem. His enthusiasm was dashed upon his arrival; not only was there order to bring out of chaos, a city and temple to be rebuilt, but he found the people indifferent to the law of God. He soon found that many of the Jews, even princes and some priests, had married foreigners. Ezra got the law on them. Fired by his eloquence they promised to put away the foreign wives, regardless of heart entanglements, regardless of effects upon happy family life. It was not so simple a matter as it at first seemed. What was to be done in three days, took three months, and then a court had to be established to administer, not justice, but the law. Ezra sat on the bench, with his finger on the statute; not a guilty man escaped. This purified the state, but it did not add to Ezra's popularity, and Stade suggests that it may have been on this account that he did not propose his code for some time after. The people had law enough for one dose. The time came, however, when Ezra did read his law. The people caught his enthusiasm and reinstated the feast of booths. A general fast was proclaimed, strangers were eliminated and Ezra made a magnificent prayer, in which he traced all their misfortunes to their sins.

Men like Ezra are needed. The authority of the law must be maintained; we are lax about this today. We take our law lightly, particularly our sumptuary law. We need a few strong men, like this scribe, to seek, do and teach the law. Ezra was a strict, Puritanical, rigid, scholarly, honest citizen. He wasted no time on social questions, he enforced the Constitution. He exalted the "letter of the law." He impressed his people for centuries.

John R. Ewers.

British Table Talk

London, July 18, 1922.

THE London county council decided last week by a large majority to allow games in its parks at certain times on Sundays. It is very doubtful how far there is any public demand for such games. Those who ought to know suspect that the agitation has been chiefly a newspaper "stunt." But of course if the majority seek for such changes, the Christian church even if it had a veto, would not use it. Nevertheless I regret the decision, not only as a believer in the day of rest and worship, but as a citizen, and even as a lover of athletics. No one would impose a "sabbath" upon a reluctant people, but it may be permitted to us to regret that there is a blind and foolish movement away from the permanent good and the real joy which the Sunday brought to us and to our fathers. And it will be the workers who will suffer most. As for the immediate effect, it is bound to be serious in the Sunday schools, particularly in senior classes. But if the churches of London are wise, they will take this change as a challenge to them. They must show not only the duty of religious worship but the beauty and joy of it. There will be nothing to prevent John Smith now from playing cricket in the afternoon and evening. Let him be led to see in the house of God something without which he cannot live—something for which he must make room in his life. He will be a richer man, and on the whole he is likely to play better cricket by leaving his bat in its bag for the day.

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A New Chapter for The Challenge

A few weeks before the great war, a number of younger churchmen and others began a weekly paper called The Challenge, which after a short time came under the editorship of Dr. Temple, now the Bishop of Manchester. He held the reins till about the end of the war. The paper has never been in smooth waters, to change metaphors, but contrary to the fears of its friends, it has not sunk in the storms. Now it is to pass under the direction of a group, centered in the Rev. "Dick" Sheppard of St. Martin's-in-the-Field. ("Give me 10,000 'Dick' Sheppards," said a bishop last week, "and I will fill 10,000 churches.") At the end of September its new chapter, let the metaphor be changed again, will begin.

"Many who wish to help," its new directors say, "have little hope in organized religion. It seems to attach undue importance to secondary matters and, in practice, to bolster up a system which is quite inconsistent with the end it professes to serve. The Challenge feels the force of this criticism, but believes that between those who make it and those who value institutional religion there is a community of interest and purpose. It is confident, however, that each has an essential contribution to make. To every movement in human endeavor which attempts to put first things first and keep second things second in the scale of values, The Challenge will give its support."

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The "Honors" System

A royal system is to be appointed, it seems, to investigate the methods whereby honors are granted. It is to be hoped that the work will be thoroughly and ruthlessly done. If the charges made freely are false they should be shown to be false. If not, let justice be done and the lists be cleansed of unworthy names. We must face facts in the first place. "We are now well on the way to a very serious debasement of the standards of value, political and moral, and we shall not begin to get right until we face the facts." Above all, if party funds are necessary, that is, if it is right to have parties at all, they should be open to every eye. There is no more wrong in a gift from Sir Gorgias Midas to his party if he believes in it, than in a gift from the same man to his hospital. But let it be set forth plainly and if Sir Gorgias is elevated to the peerage simultaneously with a handsome gift, let both facts be known. If that were so, would he be raised to the peerage at all? This subject suggests the satires of Mr. Hilaire Belloc. The morning paper gives a rapier-like thrust of this brilliant fighter. It is suggested that Mr. H. G. Wells should stand for Parliament, and various writers were invited to say what they thought of the suggestion: "In morale, temperament, instructions, and type of oratory, I know him to be admirably suited for the House of Commons." I imagine the friends of Mr. Wells will not use this as a commendation. It would be a great waste anyhow for such a man to go into Parliament. Why cannot brilliant and gifted men stick to their own jobs?

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Methodist Assemblies

The Methodists favor July and not May for their annual assemblies. The united Methodists have elected one of their leading writers to the chair, the Rev. E. H. Capey, who has published several works, one of them a volume of responsive services for worship. I have often used it and found it admirable and very well suited to free church services. The United Methodists are almost unanimously in favor of Methodist union. The Wesleyan Methodists, I think, have been more divided, but it looks as though the results of their long deliberation move to the same end, the union of all the churches called Methodist. "The committee of the Wesleyan Methodists," so it says in its report, "agrees with the conviction of the united committee that, after careful and prolonged consideration extending over four years, during which ample opportunity has been given for mutual consultation, neither on doctrinal nor on financial grounds nor on questions of church government are there any obstacles to Methodist union which with good-will cannot be overcome." Whether the action of the committee will be endorsed by the conference remains to be seen, but it is at least within the range of practical politics to look for one British Methodist church.

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The Ideal Business

At a conference recently Mr. Aaron Watson, one of our great north country leaders in commerce and politics, laid down some characteristics of an ideal business. They will be open to debate on several grounds, but here they are. They show clearly that among many business leaders there is a willingness, and indeed an eagerness to follow an ideal. What Mr. Watson meant by his "eighthly" he had not time to unfold. Perhaps he meant that a business must not be a concern to be run and subsidized by the state or other corporation, but the venture of an individual man or group of men.

(1) The ideal business will have the power of dealing with all grievances or complaints. (2) It will provide at every point for the physical and moral well-being of the employe. (3) It will insure every employe against periodical unemployment and will provide for pensions. (4) It will have some scheme for the sharing of profits among members of its staff. (5) It will have a limit to its dividends and will not pay the inactive capitalist more than a reasonable return on the investment. (6) It will be controlled by a director who is prepared to work at least as hard as the other members of his staff—recognizing all that he has and is to be a trust. (7) It will disregard the existence of Trades Boards Acts (Mr. Watson clearly means, as an opponent of low wages, that the ideal business would move in a higher realm than that of mere minimum regulations). (8) Finally, Mr. Watson said the ideal business would be founded and conducted on a strictly individualistic basis."

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Wise Words on Education

"In education there are three ways of helping people. For instance, if a boy, when doing his lessons, is in trouble, we can take the sum and do it for him, and say, 'Copy that,' and he can copy it. It is the poorest way. Then there is another way, and that is to go through it with him, to show him the process, and see that he understands it. He may follow you with more or less reluctance. And then, having grasped the process, he can work it in his own mind and can get the right result. That is a better way, though not the best. I suppose the secret of all great educationists is that they can pass on to their pupils something of their own passion for knowledge. If the pupil catches something of the teacher's own passion for knowledge he will say, 'Don't show me,' because it is a better thing to find out for oneself."

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A Story from Sussex

To witness a certain wedding, the Christian World tells us, came a mother with an infant a few weeks old. The babe had neither hat nor bonnet, and before the ceremony began, the clergyman sent the churchwarden to enquire whether the child was a boy or a girl. If a girl, the babe must be removed as "no woman could be allowed to be in the church with head uncovered!"

EDWARD SHILLITO.

CORRESPONDENCE

Jesuit Ethics

EDITOR THE CHRISTIAN CENTURY:

SIR: The question raised in your last issue, whether the Jesuits have ever taught that "the end justifies the means," was debated in the New York Observer of May 7, 1891, by John Jay, and others. The following quotations were given from Jesuit authors:

Busenbaum's Medulla Theologiæ: "Cum finis est licitus etiam media sunt licita." "Cui licitus est finis, etiam licent media." Layman, in Theologia Moralis: "Cui concenssus est finis, concessa etiam sunt media ad finem ordinata." Wageman, Synopsis Theologiae Moralis: "Finis determiat robiten actus." Father Voit, Moral Theology, referring to the case of a prisoner who by forcibly breaking out of prison, thereby exposed his jailer to punishment: "He has done no wrong cui enim licit finis ei et media permissa sunt.'

The reader can judge whether these quotations from recognized and popular Jesuit authors, as given in The Observer, sustains the charge so often made against the Jesuits.

First Presbyterian Church WM. S. JEROME.
White Pidgeon, Mich.

Straddling the Grand Canyon

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. William B. Riley, chairman of the Christian Fundamentalist's Association, is touring the country, lecturing in support of the fundamentalist program. He recently gave an interview to a reporter of the Portland Oregonian, in which he is quoted as follows: "The story of the prodigal son is of the allegorical genre. It is that of a supposed case, having application to many similar instances in real life. And as such it is wholly apart from the narrative of creation and the coming of the serpent. Believe that a snake, crafty with evil, entered the garden? Why should we not believe? Science itself tends to prove the authenticity of that tale, which is sacred and very literal history—a recorded truth.

"Geologists will tell you, when they have brought their ancient finds to light, the records of remote and vanished forms of life, that serpents once had wings, that even now that of all living creatures save man where the paths of birds and serpents diverged, but it is significant they are kin to the birds. Some birds alone are capable of speech—the parrot, the crow, can be trained to articulation.

"I say that this fact, together with the admitted kinship of the two species, is significant—for it supports with scientific proof the reasonableness of our claim that serpents once had speech, as they had wings. Indeed, there was a serpent in Eden, precisely as biblical history attests. How else may we regard these stories unless from the viewpoint of strong belief? We fundamentalists maintain that their historical accuracy is not to be questioned and cannot be successfully refuted, and that to deny one is to deny all and weaken the very structure of our faith."

If the Bible is literally correct as a text book of history, the incident of Eve and the serpent in the Garden of Eden occurred not earlier than 6000-7000 B. C. (4004 B. C. according to notes accompanying the 1901 edition of the King James Version of Samuel Bagster and Sons). The fossils of the archoeopteryx, or "bird-reptile," mentioned above, are found in the deposits of the Late Mezozoic Age, which, according to geological tables, ended not later than four million years ago.

Obviously there is a vast discrepancy in time. Does our fundamentalist friend wish us to believe that this "bird-reptile," with the suave, persuasive voice and the beguiling, penetrating mind, continued to live through the 3,996,000 years, more or less, from the Mezozoic to 4000 B. C. If so, aleontologists can furnish him with no evidences for such belief. And does he further wish us to believe that the parrots, crows and magpies of today evolved from the "bird-reptile" in the course of six or eight thousand years. It would be hard to find a biologist who would support him. And yet, how else could this avion-serpent have been alive in 4000 B. C. And where today do we find the descendents of this winged snake with his knowledge of the gods and of good and evil? Have his mental powers degenerated until we can no longer distinguish him from the garter snake? Or, possibly, like the tribolites, he is one of the "lost species."

If the good Dr. Riley has decided to accept the Bible, not only as a book of spiritual revelation, but also as a text-book of science and history, he has adopted a definite stand, which bears some of the earmarks of consistency. We can admire his faith, however much we regret his determination to see only a part of the revelation of God. But when he endeavors to summon historical biology to the support of his fundamentalist ideas, he places himself in the position of a man trying to straddle the Grand Canyon of the Colorado; and he will soon find himself at the bottom of the river, the laughing-stock, probably, of his conservative colleagues, and, most certainly, of his scientific friends.

In the above-mentioned interview Dr. Riley expressed regret at the unwillingness of exponents of the evolutionary process to meet him in public debate. Men of science will probably continue to avoid his discussions; they are not given to argument and are generally willing to let the truthfulness of their findings speak for itself; usually they do not possess oratorical powers, and lack the capacity to formulate a pleasing idea from two strongly discordant points of view.

Heppner, Ore. JOHN W. HEARD.

The Report on Unity

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial comment in your issue of June 29, on "Geneva, Genoa and Jerusalem," has just come under my eye, or I should have written before, asking the privilege of saying a word. I must confess ignorance as to what "the new report" is, if something later than and different from the one put forth in 1921 is meant. One wishes that you had given some extracts from it so that uninformed readers might have the opportunity of knowing just what it was that is so severely condemned. Some of us not members of the Disciples church have come to have a respect for your magazine for its breadth of view; and since we Episcopalians particularly are paying our good money for the privilege, among others, of having denunciations of our church placed before our eyes, we would appreciate it if you would also spread the facts on which your abuse is based. Had you done so in this particular case, your readers would be enabled to judge for themselves as to whether the Lambeth utterance could justly and fairly be compared with Bunyan's "Mr. Anything"; and whether it deserves a "stinging criticism" from Mr. Glover or Mr. Anybody Else.

Quite possibly you have already published this document on which you animadvert so severely and that it has not fallen under my eye; or perhaps you assume familiarty on your readers' part with it. But even so, I am taking the liberty of suggesting that inasmuch as you can not be suspected of even wishing to speak *"ex cathedra,"* it would be well to specify just wherein that or any other document "represents outclassed scholarship and old style thinking." No one can rightly object to reasoned criticism; and possibly Mr. Glover gave such; but so far as your own remarks are concerned and so far as Mr. Glover is quoted in your column, there is no reasoned criticism; there is no statement of what it is that is criticized; and the tone as it seems to me is not Christian in spirit, or even scientific; it is distinctively contemptuous. I am not, you will observe, assuming or even arguing that the Anglican bishops were or are right; not at all. If you care to see what I think about that you will find it in an enclosed pamphlet; a paper read by myself at a joint meeting of four clubs in Atlanta, representing almost every variety of religion and ecclesiastical thought and published at their request and, incidentally, at their expense.

I will go into the merits of the question only so far as to call attention to the fact (as is done in my pamphlet) that it is a good many years since the Anglican bishops used the phrase "historic episcopate," instead of "apostolical succession," and that the purpose of this was to set forth "the episcopate as it was actually developed; leaving the question open to be decided by scholarship *how* it developed." I do not see how this position, right or wrong, can be justly called "out-classed scholarship," if that is what is referred to. But that by the way. My main purpose in writing is to call attention to the curious fact as witnessed not only by your own most excellent magazine but by many others, that those who most strongly object to the pretensions of the Bishop of Rome; who stand theoretically for private judgment and personal liberty in thought and conduct; and who are against the pronouncement of official anathemas are the very people who, sometimes at least, are guilty of what they condemn in the pope. Verily "extremes meet." And so far as I am concerned, I am free to say that, personally, I prefer to take my denunciation from people, who if they refuse to allow me the privilege of thinking my own thoughts, at least speak with some sense of official responsibility. With assurance of my (almost) highest esteem, I am, very truly yours,

St. Luke's Episcopal Church,
Atlanta, Ga. C. B. WILMER.

[Our editorial comment was not directed at the Episcopal church, or the Lambeth report, or any Anglican document, but at the report of a joint committee representing Anglicans and nonconformists, of the latter group Dr. J. D. Jones, Dr. Shakespeare and Dr. Garvie being conspicuous members. To characterize our remarks as "denunciation" or "abuse" of the Episcopal church is quite gratuitous.—THE EDITOR.]

To Our Subscribers

Experience proves that it is highly unsatisfactory to handle two changes of address, one immediate and the other deferred, in one order. Our subscribers on vacation will therefore please take note that, in their own interest, we will await a specific order to change their Christian Century from the vacation address to the permanent address.

Two good rules to remember:

(1) One change at a time.

(2) Give present as well as new address.

THE CHRISTIAN CENTURY PRESS.

Contributors to this Issue

SHERWOOD EDDY, widely known missionary, now lecturing in the colleges of the United States and to business men on the demands of religion in this age.

RICHARD ROBERTS, minister, Church of the Pilgrims, Brooklyn, N. Y.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Congo Worker Honored

Mr. Emory Ross, secretary for the Congo continuation committee and the Congo mission house, is at home on furlough. He was recently honored with election to a fellowship in the Royal Geographic society in recognition of special work done in Liberia in exploration and for studies on the effect of African climate on the health of men. He is also a member of the African Society of London. En route home he looked after business affairs in Belgium and England on behalf of the organizations of which he is secretary. The mission house will develop a hotel, a transport, and a fiscal agency as the beginning of larger united effort in equatorial Africa. Buildings to cost 300,000 francs are now going up at Kinshasa and it is proposed to hold a general conference at Kampala in Uganda in 1923. The line of stations across central Africa is now an accomplished fact. From the time of Stanley to the proposed Kampala conference marks an epoch.

Ozark Assemblies Popular

The Presbyterians and the Y. M. C. A. have assembly grounds at Hollister, Mo., in the heart of the Ozarks, and the Disciples are now attempting to develop a summer gathering place. For the present they enjoy the courtesy of the Presbyterians in the use of their grounds, a beautiful spot on the White river where the great power dam creates Lake Tanecomo. The "Shepherd of the Hills" country nearby lends romantic interest. The Methodists are seeking a location also in this section and the region bids fair to become famous as a vacation and assembly ground. The Disciples assembly follows the Presbyterian, from August 11th to 23rd. The first half will be a general church and ministerial institute and the last a young people's training school.

Missionary's Widow Back in America

Mrs. A. L. Shelton, widow of the missionary who was murdered by bandits in Thibet last winter, is back in America, and on her arrival she set out at once for California, where her two daughters are in school. She was at work on translations of the New Testament when her husband was killed, and was waiting for him to go to India through the mountain passes. Her translations were left with a Calcutta printer, and will be brought out under the supervision of Mr. W. B. Alexander, secretary of the Indian mission. Her future plans have not been announced.

Episcopal Students Have an Organization

The students of the Episcopal church are organized and they hold a triennial convention, which was held in Madison this year on June 19 to 23. The St. Francis Club, an Episcopalian student club, was headquarters for the organization; certain Methodist buildings were used. Thirty-seven institutions were represented in the convention. A student was elected as president though certain church functionaries, including a bishop, hold an important place in the cabinet. The presidency went to Mr. John M. Fulton of the University of Nebraska. Each day an interesting program of recreation, including swimming and other amusements, was added to the more serious pursuits. Through this organization the Episcopal church is enabled to know about its students' resources all over the United States and to train many for active Christian work.

Live Topics at Yale Commencement

The Yale Divinity school commencement this year proved to be unusually interesting in that some difficult themes were interpreted. Professor Porter spoke on "What the Second Coming Means to Me." Dr. Bainton added a study of the various times in history when bodies of Christians prepared for the second coming. Among the outside speakers was Dr. Cornelius Woelfkin of New York. Dr. Woelfkin paid his respects to the great commoner in these words: "For a real orthodoxy I have the highest reverence, but as for Mr. Bryan's 'chatterboxy' in regard to evolution as well as to certain other matters, historical and theological, I share the university-trained man's lack of respect."

American Lutherans Widen the Fellowship

The formation of the United Lutheran church has successfully fused a number of the leading Lutheran organizations of America. There are still a considerable number outside the fold, however. Recently a meeting was held in Toledo at which were forty-six Lutherans from the United Lutheran church, forty from the joint synod of Ohio, thirty-eight from the Augustana synod, eighteen from the Norwegian United church, eight from the Iowa synod and delegates from still other bodies. The event is regarded as having more than passing importance for American Lutherans.

Moderator Will Visit Mission Stations in Alaska

Rev. Calvin C. Hayes, moderator of the Presbyterian church, will make wider journeys than most of his predecessors in supervising the work of his great denomination, for it is announced that during his summer vacation he will visit the Presbyterian mission stations in Alaska. This denomination has the distinction of reaching farther north than any other Christian body at work in Alaska, with a mission at Point Barrow which is within the Arctic circle.

Getting Ready for the General Convention

The committee that is getting ready for the general convention of the Protestant Episcopal church at Portland report that two thousand reservations have been made, and they are still coming in at the rate of fifty a day. It seems certain that in spite of the distance to Portland, this will be in every way an epoch-making convention. The women's committee has secured over a thousand private homes where delegates can be housed at a moderate rate. The conductor of the symphony orchestra who is also organist at the cathedral has a large choir trained for the opening service. The strategy of Christian union and the amendment of the prayer book are the themes that will probably occupy the major portion of the time of the deputies and bishops.

Religious Leaders in Canal Zone Defeat Vice Promoters

Recently the Union church in the Canal Zone called Rev. Harry B. Fisher, a Methodist, as minister. On his way out from New York he learned that vice promoters were preparing for the coming of the American fleet, and on his own ship were girls who were destined for the vice parlors of the canal district. The booze sellers had stocked up with enormous quantities of the stuff which is no longer a legal beverage under the American flag. The minister got busy even on ship-board, and as a result the fleet will not go to the canal for the winter target practice. The business men of the canal zone over-reached themselves in allowing immoral conditions there, and their fancy stocks are now a dead loss. The Union church, which is functioning in many ways, is supported by the mission boards of a number of American denominations.

Friendly Visitors from America to Europe and Near East

One of the most significant achievements in recent times of the Federal Council of Churches is the appointment of friendly visitors to churches in other lands each summer. Many American divines travel to Europe and the Near East at their own expense, or on denominational errands. These are given a commission by the Federal Council of Churches to speak in behalf of international good will in many Christian churches. This year the list of speakers who will interpret the American viewpoint abroad is particularly large, and contains the names of some of the most eminent religious leaders of America.

Dr. Macfarland Goes to Europe With Full Schedule

Much of the time of Dr. Macfarland, secretary of the Federal Council of Churches has been given in recent years to work in Europe. He sailed recently for Europe again and will perform a number of duties. He will personally invite the queen of Holland, the king of Belgium and the president of France to come to the United States next year to participate in the celebration of the three hundredth anniversary of the settling at

New York and other points of Walloons and Huguenots. In August, Dr. Macfarland will attend three great church conferences at Copenhagen, the meeting of the World Alliance for International Friendship, the gathering of the continental church bodies to consider the state of the churches in Europe and the meeting of the international committee of the universal conference of the Churches of Christ on Life and Work. He will also attend the celebration of the completion of the Protestant church at San Quentin.

Churches Help City's Poor to the Country

Many churches of Chicago are now engaged in the task of transporting indigent city-dwellers to the country. Moody church has a large camp at Cedar Lake, Ind. Olivet Institute, a Presbyterian enterprise, has a large summer camp on the banks of Lake Geneva. The latter not only provides for mothers and young children, but for old men as well. In its appeal for funds this organization uses the following very fetching phrases: "What will you enjoy more this summer than helping to put a bit of flesh on some pale form, a glint of light into a pair of dull eyes, a touch of color in two wan cheeks, a ray of hope in a fainting heart and a spark of cheer in a despairing soul." Chicago Presbyterians have a summer camp on the east side of Lake Michigan which secures cooperation from the majority of the Presbyterian churches of the city.

American Disciples Help Evangelical Christians of Russia

A sense of fellowship has arisen in recent years between the Disciples of Christ in America and the Evangelical Christians of Russia. Last spring the needs of the Russian Christians was so forcibly presented that Rev. John Johnson, a Russian pastor of Chicago, was appointed to solicit funds to be forwarded to Dr. Prokanoff, head of the Russian communion. In two months this tireless worker has raised in small sums, mostly in the Chicago area, $1,652.95 and continues at his task. Recent advices to Mr. Johnson tell of the burial of dead bodies in an old well, the survivors of famine being too much exhausted to bury their own dead.

Fundamentalists Try to Split Michigan Baptists

After the most difficult state convention in years in which the liberals were quite in control, the Michigan Baptists have been taking a little time to think things over. The result of these cogitations is a movement on the part of a few fundamentalists to form a new association. In the past there have been two associations in the state formed on geographical lines. There is now to be a third which includes the following congregations: South Baptist of Lansing, First Baptist of Albion, Memorial Baptist of Jackson, First Baptist of St. John's, First Baptist of Grand Ledge and First Baptist of Laingsburg. The new association adopted a creed in which the following beliefs were affirmed: the virgin birth, the trinity, the substitutionary atonement, the plenary inspiration of the scriptures, the bodily resurrection of our Lord and his immanent return. Realizing that their statement was altogether in the field of abstract dogma it was hastily decided at the close of the consideration of the creed question to add an article on "the obligations of Christian citizenship." Not all fundamentalists recognize the lack in their program of any provision for the practical application of the gospel to our age. The next meeting of the new organization will be in September.

Minister Joins Staff of School of Osteopathy

Rev. F. W. Condit who has for several years been pastor of the Disciples church at Kirksville, Mo., has resigned to become dean and director of student activities at the American School of Osteopathy at Kirksville. Mr. Condit has been teaching a class in psychology the past year, making particular application to the psychology of the sick room. Before assuming the new position he will deliver a number of lectures on a Chautauqua circuit.

Minister Attacks Robinson's Book

The way a new and popular book strikes the different members of the clerical profession is of course varied. Robinson's "The Mind in the Making" has been so popular that the publishers could not catch up with the demand for a while, but not every minister finds the book to his liking. Rev. George Craig Stewart, pastor of St. Luke's Episcopal church of Evanston, Ill., preached against the book on a recent Sunday declaring it to be "a rather frantic attempt to justify bolshevism in the realm of ethics, politics, social science and religion." Robinson advocates the scrapping of intellectual tradition and beginning all over again. Dr. Stewart does not see it that way. He says: "Because Zion City, for instance, is wrong, it does not follow that Hollywood is right. Because Czar Nicholas was wrong, it does not follow that Lenin is right. Because a thing was believed on Monday, does not prove that it is wrong the following Thursday."

Church People Shut Out of Newspapers

The protest against lawless conditions in Los Angeles, a city that has the unenviable distinction of more murders per thousand of population than Chicago or New York, brought together a meeting in Trinity Methodist church recently, where Rev. Robert Shuler addressed a congregation of three thousand people. Resolutions were passed condemning lawlessness and calling on certain public officials to enforce the laws against gambling, vice and liquor selling. A demand was made that the private life and administration of the district attorney be investigated. These resolutions were sent to the public press, but not a line appeared. As a result the church people decided to bring their resolutions to the public by another means. They printed a tract, and scattered it all over the city. The churches are strong in this city and one might expect that a united demand from the churches would produce results.

Sunday School Leader Honored on Birthday

On July 11 John Wanamaker celebrated his eighty-fourth birthday. His service to the Sunday school cause has been too great for the day to pass without note on the part of the Sunday

Disciples Winona Program Announced

THE program committee has finished its work for the international Disciples convention at Winona Lake, Ind., Aug. 28-Sept. 3. Monday will be taken up with board meetings and the convention proper will open Tuesday morning when the Recommendations committee and the nominating committee will hold their first sessions. The afternoon of that day will be taken up with reports, and on Tuesday evening Rev. S. E. Fisher of Champaign, Ill., will give the convention address. The program is largely made up of presentations of the special interests of the various departments of the United Society. Among the outside speakers who will address the convention is Dr. W. O. Thompson, president of Ohio State University and also president of the International Council of Religious Education, and Roy S. Hayes, federal prohibition commissioner. The closing address of the convention will be given by Dr. W. Douglas Mackenzie, president of Hartford Seminary Foundation. Last year a period of free discussion was provided on Saturday which gave opportunity for the rank and file to introduce problems of the communion. This feature has been withdrawn this year under criticism from the conservatives who objected to the airing of liberal views last year. Most of the business of the convention will be done on Saturday. The issues which will command greatest interest are associated with foreign missions. Shall the College of Missions be removed from Indianapolis? The executive committee of the United Christian Missionary Society recommends that the college shall be moved either to New York or Chicago. The board of managers prior to the convention will choose between these two cities. A bigger question relates to the practice of the churches in China in receiving into some form of membership the unimmersed native Christians. This is called open membership by the conservatives and roundly condemned. Rev. John T. Brown, an American evangelist, is coming home with a report as to the practices of the mission churches. Rev. Alexander and Mr. R. A. Doan, a former missionary secretary, recently returned from China, will no doubt speak.

CHALLENGING BOOKS

Books on the Church

THE CRISIS OF THE CHURCHES
By Leighton Parks ($2.50).

CAN THE CHURCH SURVIVE IN THE CHANGING ORDER?
By Albert Parker Fitch $0.80).

THE BUILDING OF THE CHURCH
By Charles E. Jefferson ($1.50).

THE NEW HORIZON OF STATE AND CHURCH
By W. H. P. Faunce ($0.80).

CHRISTIAN UNITY: ITS PRINCIPLES AND POSSIBILITIES
By Wm. Adams Brown and others ($2.50).

THE HONOR OF THE CHURCH
By Charles R. Brown ($1.00).

THE NATURE AND PURPOSE OF A CHRISTIAN SOCIETY
By T. R. Glover ($1.00).

WHAT MUST THE CHURCH DO TO BE SAVED
By E. F. Tittle ($1.25).

Books on Religion

THE RECONSTRUCTION OF RELIGION
By Charles A. Ellwood ($2.25).

THE FUNDAMENTALS OF CHRISTIANITY
By Henry C. Vedder ($2.00).

CREATIVE CHRISTIANITY
By George Cross ($1.50).

ENDURING INVESTMENTS
By Roger Babson ($1.50).

WHAT AND WHERE IS GOD
By Richard L. Swain ($1.50).

A CHRISTIAN'S APPRECIATION OF OTHER FAITHS
By Gilbert Read ($2.50).

WHAT CHRISTIANITY MEANS TO ME
By Lyman Abbott ($1.75).

AT ONE WITH THE INVISIBLE
By E. Hershey Sneath and others ($3.00).

Books on Jesus

JESUS AND LIFE
By J. F. McFadyen ($2.00).

CHRISTIANITY AND CHRIST
By William Scott Palmer ($2.00).

THE GUIDANCE OF JESUS FOR TODAY
By C. J. Cadoux ($2.00).

JESUS AND PAUL
By Benjamin W. Bacon ($2.50).

TOWARD THE UNDERSTANDING OF JESUS
By V. G. Simkhovitch ($1.75).

THE PROPOSAL OF JESUS
By John A. Hutton ($1.50).

JESUS IN THE EXPERIENCE OF MEN
By T. R. Glover ($1.90).

Books on the Social Order and Economics

PROPERTY: ITS RIGHTS AND DUTIES
Bishop Gore and others ($2.00).

THE NEW SOCIAL ORDER
Harry F. Ward ($2.00).

THE IRON MAN AND INDUSTRY
Arthur Pound ($1.75).

THE CHURCH AND INDUSTRIAL RECONSTRUCTION
By Wm. Adams Brown and others ($2.00).

THE COMING OF COAL
Robert W. Bruere ($1.00).

INDUSTRY AND HUMAN WELFARE
William L. Chenery ($1.75).

CHRISTIANIZING THE SOCIAL ORDER
Walter Rauschenbusch ($2.25).

SOCIAL PRINCIPLES OF JESUS
Walter Rauschenbusch ($1.15)).

CHRISTIANITY AND ECONOMIC PROBLEMS
Prepared by Federal Council ($0.50).

THE ACQUISITIVE SOCIETY
R. H. Tawney ($1.40).

Books on the Ministry

THAT THE MINISTRY BE NOT BLAMED
By John A. Hutton ($1.50).

THE PROPHETIC MINISTRY FOR TODAY
By Charles D. Williams ($1.50).

AMBASSADORS OF GOD
By S. Parkes Cadman ($2.50).

PREACHING AND PAGANISM
By Albert Parker Fitch ($2.00).

HERALDS OF A PASSION
By Charles L. Goodell ($1.25).

Books on Immortality

THE NEW LIGHT ON IMMORTALITY
By John H. Randall ($1.75).

BELIEF IN GOD AND IMMORTALITY
By James T. Leuba ($2.50).

Books on Religious Education

JESUS THE MASTER TEACHER
By H. H. Horne ($1.50).

TRAINING THE DEVOTIONAL LIFE
By L. A. Weigle ($0.75).

A SOCIAL THEORY OF RELIGIOUS EDUCATION
By George A. Coe ($1.75).

CRAYON AND CHARACTER (Chalk Talks)
By B V. Griswold ($1.75).

TALKS TO SUNDAY SCHOOL TEACHERS
By L. A. Weigle ($1.35).

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school forces of Pennsylvania. The chief of a great mercantile business was at his place of business as usual, but was compelled to spend a considerable part of the day in responding to congratulations. The 67 counties of the state were represented by as many boys and girls, each bearing a rose. Each rose bore a card bearing the autograph of the president of the Sunday school association.

Cotner College Secures a New President

An Omaha pastor, Mr. Cobbey, has been selected to succeed Rev. A. D. Harmon as president of Cotner college at Lincoln, Neb., the latter having taken the presidency of Transylvania University. Cotner is a Disciples school which ministers to the far west and which last year had an enrollment of four hundred students. Mr. Cobbey is a former student of Cotner and for the past nine years has been pastor of First Christian church of Omaha.

Conference at Union Surpasses All Records

The summer conferences of ministers at Union Seminary which has just closed has surpassed all previous records in the matter of attendance. Two hundred and thirty men came together this year. Professor Scott of Union gave a stimulating course on the Holy Spirit in the New Testament. Professor Willard L. Sperry, the newly elected dean of the Theological School of Harvard university, did fundamental work in his course on Worship. Professor Gerald B. Smith of Chicago dealt with the Social Program of Christianity in its historical and practical aspects in a very competent way. Professor Lewis B. Paton of Hartford Theological seminary gave a suggestive course on the Social Problem in Ancient Israel. The lectures of Professor Fosdick of Union on Christianity and Progress had a philosophical foundation. Professor Coe of Union treated The Reconstruction of Religious Education. He insisted that the ministry should push this work rapidly and intelligently forward. Among other activities of the week was a visit to Ellis island and to certain social institutions about the city. The enrollment was by no means confined to the alumni of Union Seminary, though the course was primarily designed to serve them.

Women Preachers Will go to Winona Lake

The International Association of Women Preachers will assemble August 15-17 at Winona Lake, Ind. The speakers on the program are ordained or licensed women ministers in Baptist, Congregational, Disciples, Methodist and other denominations. They come from New York and Washington states, and from many states in between. While the meetings are conducted by the women they are open to all visitors. Rev. M. Madeline Southard of Winfield, Kans., is president, and Rev. Marie Burr Wilcox of Nelson, Neb., is secretary.

Dr. Barton Goes East On Vacation

Dr. W. E. Barton, moderator of the national council of Congregational churches and pastor of First Congregational church of Oak Park has gone east for his vacation again this summer. As usual he will engage in literary labors, his task this summer being a new life of Abraham Lincoln with much original material in it. Last summer he was on the Pacific coast but this year he will be at Sunset Lake, Foxboro, Mass. He will fill a number of special preaching engagements in the east during the summer.

Unitarians Get Help from the Evangelicals

The second annual Unitarian Laymen's League institute for religious education is being held this year at Isles of Shoals, N. H. With a total of 261 enrolled, the registration is now closed, there being no accommodations for others. The sessions will be held July 29 to August 12. Among the instructors this summer are a number of Evangelicals. Dr. T. G. Soares will lecture as well as Dr. William Byron Forbush, head of the Knights of King Arthur. Rev. Hilary G. Richardson of New York will lecture on the old testament, while Dr. Charles R. Bowen of Meadville will speak on new testament themes.

Methodist Training of Rural Workers Nation-wide.

The rural work department of the board of home missions and church extension of the Methodist Episcopal church is carrying on this summer a great program for the town and rural pastors of the denominations. In various sections schools are being conducted. Boston University has a particularly ambitious program this summer which is offered to fifteen districts of the church in New England. Professor M. A. Dawber of Boston University is acting as dean of the summer school. Bishop Hughes will be a member of the faculty. It is worthy of special note that a number of foreign missionaries will give addresses, it being the point of view that many of the methods used on the foreign field are available here. From four to six every day the ministers will study the subject of play by participating in games.

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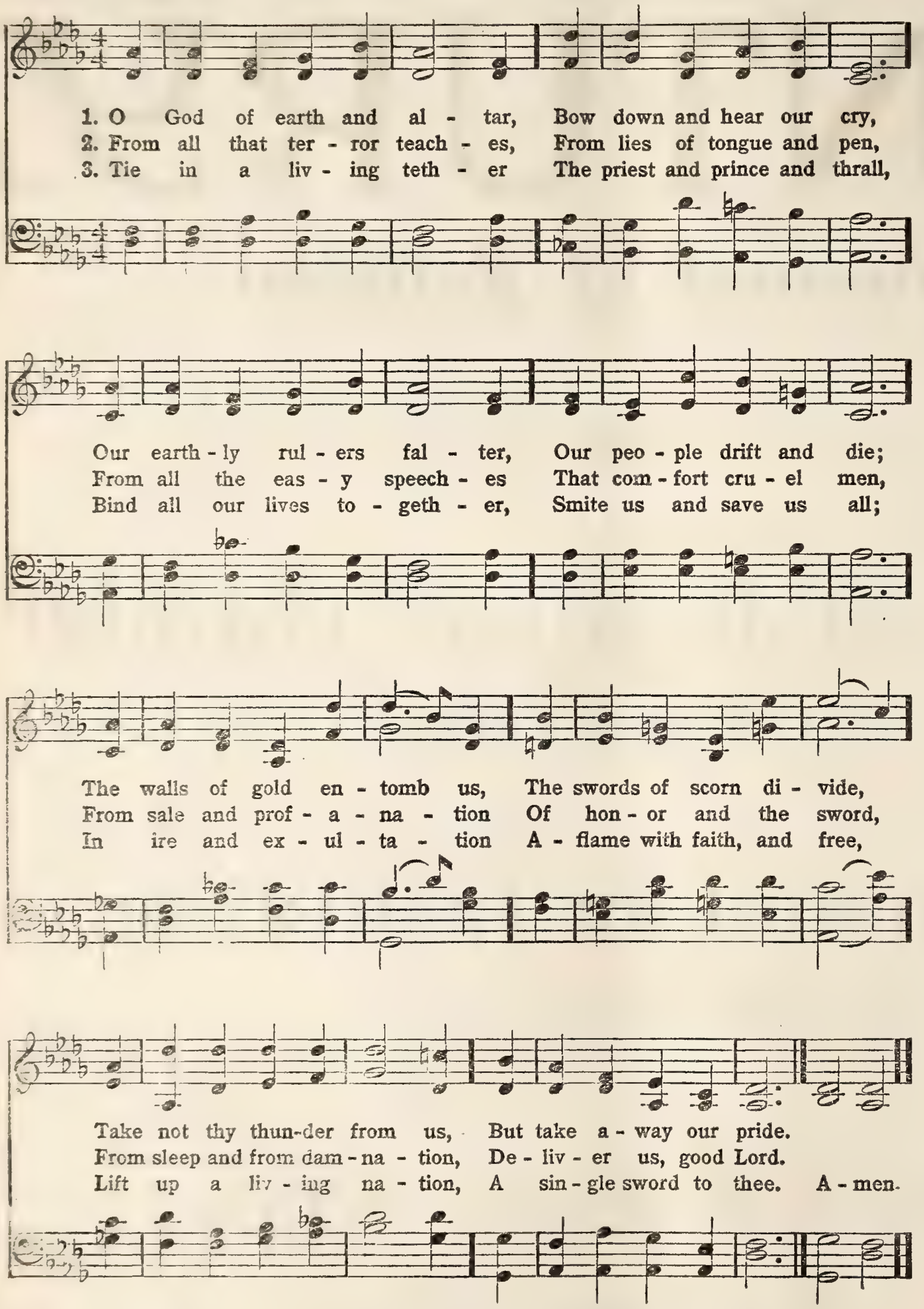
1. O God of earth and al - tar, Bow down and hear our cry,
2. From all that ter - ror teach - es, From lies of tongue and pen,
3. Tie in a liv - ing teth - er The priest and prince and thrall,
Our earth - ly rul - ers fal - ter, Our peo - ple drift and die;
From all the eas - y speech - es That com - fort cru - el men,
Bind all our lives to - geth - er, Smite us and save us all;
The walls of gold en - tomb us, The swords of scorn di - vide,
From sale and prof - a - na - tion Of hon - or and the sword,
In ire and ex - ul - ta - tion A - flame with faith, and free,
Take not thy thun-der from us, But take a - way our pride.
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Lift up a liv - ing na - tion, A sin - gle sword to thee. A - men.

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An Undenominational Journal of Religion

Volume XXXIX CHICAGO, AUGUST 17, 1922 Number 33

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* 508 *S. Dearborn Street, Chicago*

Subscription—$4.00 a year (to ministers $3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Referendum on the Prohibition Law

AN admirable service is being rendered by the Literary Digest in securing a widespread and apparently representative vote as to the desirability of maintaining the 18th amendment, usually known as the Volstead law, on the statute books. Of course this is not at present a question for public debate. Congress has passed the law, and the majority of the states have ratified it. At the same time it is clear that circumstances are not quite the same as when the law was originally passed. It was essentially a war measure, and perhaps there is a certain type of public opinion that regards the law as too drastic in a peace period. Furthermore it is claimed by some that the men who were in service at the time the law was passed, many of them overseas, had a right to be heard upon the question. No one disputes the fact that the nation which passes an amendment of this character has the right also to revise or repeal it. The question is: Does the nation wish to do either one? So far as the votes yet recorded by the Literary Digest tell the story, there appears to be only a minority that would favor the repeal of the amendment. On the other hand, the first reading of the returns is in favor of some modification of the present law in the direction of permission to manufacture and dispense wines and beers. This is a sentiment diligently promoted by certain organizations and newspapers; but a more thoughtful body of sentiment based upon medical opinion and economic inquiry vouches for the fact that the influence of wines and beer upon a nation's life is even more inimical to public health and general prosperity than the prevalence of the stronger liquors. Both are bad enough, but the testimony of men in responsible positions in Europe, especially in France where the practice of so-called moderate drinking is common, is to the effect that the sag and deterioration of mental and physical tissue resulting from the continued though modified use of alcohol in wines and beers is quite as serious, if not more harmful, than the employment of the stronger liquors whose use is necessarily restricted by their cost and potency. Indeed there are many eminent authorities fitted to give an unbiased and competent judgment who would prefer to see whiskey and its associate liquors brought back rather than wine and beer. The nation will take long and serious thought over the entire question before it ventures upon any shallow or superficial modification of a law which is already working wonders in the economic rehabilitation of large sections of the population.

God and Perspective

ONE of our most popular essayists enjoins each of us to dedicate at least a brief period of each day to thoughts of God, so that, as he adds, we may get a perspective upon our lives. Another essayist, after reviewing in exceedingly vivid and incisive descriptions, the terrible grind of the present industrial order, declares that what the age needs is God. He is himself not sure, nor does he seem much to care, whether there be one or many. The need is God, to his thinking evidently a concept, or a force, or something else, which will relieve society and the individual from the spiritual blight which the grinding industry of our time has inflicted. He craves perspective also. It is well not to overlook the fact that here lies the impulse to the new seeking after God which constitutes the swelling revival of religion. This sort of deity will disappoint certain types of theological and ecclesiastical religionists who would fain gather comfort from the promised revival. Those who are seeking God to champion certain private or official interests will doubtless find him only to see him repudiated by this rising spiritual consciousness. This impulse to find life's perspective is courageously social. It associates or identifies God with profound social forces. Any appeal to a power capable of or disposed to wield an arbitrary sway in the interests of special pleas or programs will turn away the face of this deity, and alienate his devotees. Nothing is more clear than that the religious consciousness, which our essayists and publicists are doing so much to generate and guide, will come into clash with the hopes and aspirations of a certain type of ecclesiastical officialism. The latter has lost little of its depression which has been for so long bordering on despair. The same official assemblies which record increased funds and lengthened church rolls bewail the loss of the church's grip upon the life of the times. This betokens at least a vague insight into the genius of the religious movements of today. A revival of religion is taking place, but it does not and will not satisfy religious officialism. Special ideas, special doctrines, special programs, arbitrary interests, dominate the latter. The religious consciousness now becoming acute has a social content, generates social aspirations, honors the universal as over against special interests. In short, it seeks perspective for the life of the individual and for society. The old priesthood cannot mediate this religion. The old institutions, come to their logical and essential culmination in our denominational imbroglio, cannot embody this religion. So grand and wholesome a universalizing force will require an expression which these specialized and arbitrary agencies cannot compass. The blind who have been following these blind guides are turning aside to follow light and leading which, by bringing them to the vision they seek, will only confirm the despair of the specialized interests which bewail the loss of religion. The revival leaves these latter unrefreshed, and still clamoring for what has been vouchsafed in substance and volume beyond their discernment.

Education in the Local Church

PRIMARY among the various functions of the church is that of being a school. Yet very few churches ever stop to consider how they may coordinate the educational activities in such a way as to provide a schedule for every person in the parish. Much of the preaching is unorganized and sporadic. It has no program like the course of lectures in a university class-room, but depends upon chance influences that operate upon the preacher's mind from week to week. Many Sunday school classes read hastily a scrap of scripture, spend much time in "whoop-em-up" exhortation on attendance followed by vague moralizing talk upon the scrap of scripture. It is curious that sometimes large groups of fairly intelligent men are held to such classes for considerable periods through a sense of duty to the Sunday school movement. The mid-week meeting of the churches, which could provide ideal opportunity for sober and mature study of the scriptures is still in many communities a place for pious exhortation, stale and unprofitable. Many churches feel no sense of obligation to the community to provide lectures which are informing, say in the field of internationalism or social uplift. What is needed in the parish program is correlation. Some groups have more than they can properly assimilate. Other groups are entirely neglected. There is no adequate organization of materials that would inspire growth and lead to definite results through the years. The world will never be saved by knowledge, but it can be saved by Christian education, which is another thing. The church that knows its religion is guarded against the assaults of fad religions. It holds its members amid the devouring skepticism of many communities. It is loved by its people, for out of it comes a stream of light upon the problems of life which only that light can make understandable.

Coining the Dregs of the War Mind

"JEHOVAH the god, Americanism the religion,"—so runs a slogan which a certain group have tried to make current of late, but, happily, not with much success. It is significant of many things, being a clever effort to coin for further use the dregs of the war-mind, with its rough-neck brutality which masqueraded as patriotism. No wonder it goes back to the Jehovah of the barbaric days, when a tribal deity consecrated a narrow, bigoted nationalism—like "the good old German God" of our own time. It is an affront alike to religion and intelligence, an appeal to the brutal fanaticism of the herd-mind, to bolster up things which deserve the scorn of enlightened moral judgment. The fact that such a slogan is even proposed, much less gains any currency, shows that many people, if they have passed the Book of Kings, are a long way from the New Testament. Under no pretext can Christianity have any fellowship with a spirit as sinister as it is belated, as dangerous as it is ingenious. Americanism, so far from being a religion, needs the inspiration and transfiguration of Christianity—not Jehovah, but the God and Father of Jesus Christ—to redeem it from narrowness and lead it into the service of the world. No, humanity has struck its tent and is on the march away from force toward justice, from greed to generosity, from bigotry to brotherliness and comradeship.

Increasing Danger of Armenian Extermination

ONE of the saddest situations confronting the Christian world today is the settling down of public opinion, dulled by the perpetual tragedy of Armenian spoliation and persecution. Only a short time ago it was understood that concerted action was to be taken by the governments of Great Britain, France, Italy, and the United States to investigate the actual conditions among the Armenians in the Near East, and to devise measures for their permanent protection and sustentation until the present emergencies are passed. It now appears likely that this wise and hopeful plan will be given up, and no small portion of the responsibility for such an act of international neglect appears to be the failure of the government of the United States to participate in such an international inquiry. It looks as though suspicion of any international relationship has carried very far with leading spirits in the control of national policies. The chief hope for effective action now appears to be an individual inquiry by the United States. This can only be stimulated by a great tide of public opinion, and such a tide can be set in motion only by the churches. There is no other type of organization that is concerned with great moral questions to any considerable degree. The churches have put themselves on record in the most emphatic terms regarding the Armenian problem. During the past year ringing resolutions have been passed by the Northern Baptist convention at Indianapolis, the Southern Baptist convention at Jacksonville, Fla., the general assembly of the Presbyterian church at Des Moines, Ia., the Methodist Episcopal church, South, at Hot Springs, Ark., the United Presbyterian assembly at Cambridge, Ohio, the general council of the Congregational church at Des Moines, and by several other religious bodies. Also the Federal Council of the Churches of Christ in America has made its position unequivocal regarding the urgent need of demonstrative action in behalf of the Armenians. One of the sections of the memorial submitted to the state department by the federal council reads as follows: "The American public has given millions of dollars to save the remnant of this shattered race, in confidence that they will be given a protected home. This remarkable response to a nation's need will be lost if these promises are not fulfilled. America cannot escape her responsibility upon the ground of non-membership in the League. Our vast relief contributions—the cause of humanity—and our own moral welfare, require more than expressions of sympathy. Action is demanded." There is no time to be lost—no religious body of importance should be assembled without using the occasion for an urgent appeal to the government to assume the responsibility which it cannot escape, of employing the forces of the most favored nation of the world in behalf of one of the weakest, most bitterly persecuted.

Christianity is Intellectually Respectable

INTELLECTUALS a generation ago were accustomed to sneer at Christianity. It was regarded as a passing phenomenon in the history of civilization. The more dogmatic among the young scientists looked upon religion as something akin to astrology and alchemy, a superstition that must pass in the light of modern thought. One by one the great leaders of today have been taking their places on the side of the church. In intellectual circles generally there has been a softening of the antagonism which ruled during the nineteenth century among educated men. The average man gets most of his ethical teaching either directly or indirectly from the church. Without the guidance of Christian interpretation his life would be held down to the lower levels. The churches have often split little communities into warring factions through sectarianism, but some of the most urgent and promising community projects wait upon the leadership of the church before they can go forward. Most of the great philanthropies come to the church not only for collections, but for endorsement. Nor can the church be over-estimated as an educational force in the community. Even the poorest preachers give some scraps of information and some guidance in living. The educated ministry is the most potent force in the average community in directing public attention to the best things in literature, art and music as well as the deep things of the spirit. Because the church really serves, and because the modernized church has a body of teaching that rings true to the age, the best minds of today are not ashamed to call themselves Christian.

The Settlement of the Transportation Strike in Chicago

ON Saturday of last week an agreement was reached between the surface lines of Chicago and the labor unions involved in the strike whereby the men returned to work on Sunday evening. The terms reached continued the present hours and working conditions, thereby securing to the men a continuance of the eight-hour day and other conditions which have long been the subject of conference and adjustment between the companies and the workmen. There is very great advantage in losing nothing of this character which has been gained in behalf of those who labor, and their home conditions. On the other hand, the men consented to a slight reduction in their compensation. This was a compromise between the companies' offer of sixty-five cents and the union's demand for a minimum of seventy-two cents. The rate agreed upon is seventy cents. The active forces in securing the compromise and the final adjustment of conditions was an aldermanic committee that labored long and earnestly, and at times with no apparent hope of success, to bring matters to a favorable issue. The only contribution made by the city hall administration was the effort to capitalize the strike by securing the introduction of bus service at a five-cent fare. The mayor and his coterie would be very glad to secure authority to dip into the funds accumulated through years for the building of a subway, and divert any portion of them to almost any other purpose whatever. Once again the sinister plans of the city hall were disclosed with this attempt. Perhaps one of the reasons why both the traction companies and the working men were willing to reach an agreement was their disinclination to prolong a strike situation which would afford Mayor Thompson and his associates, discredited by both alike, the chance to further exploit the public and postpone a final adjustment of the transportation question, which can only be settled satisfactorily by the building of a subway.

The Cylinder of Nebuchadnezzer Found

AN incident which illustrates the possibilities of important archæological discoveries has come to light in the acquisition by the Carnegie Museum of an original cylinder of King Nebuchadnezzar of Babylon, who reigned in the sixth century B. C. A group of Arabs, engaged in tearing down a ruined wall at the ancient city of Marad, a suburb of Babylon, found in an opening in a wall a cylinder buried according to ancient custom as a record of the erection of the building, much as a modern corner-stone is used to enclose important documents of record. It is a cylinder nine inches high and has a diameter of six inches at the base. It bears an inscription telling in 145 lines how King Nebuchadnezzar built the walls of Babylon and restored the temple of Birs, which scholars have thought might have been associated with the biblical story of the Tower of Babel. It was fortunate that the Arabs who came upon this valuable find had some knowledge of the importance of such discoveries and took it to a collector of antiquities at Bagdad. That was back in 1915. By the slow process of adventures which befall such finds this fragment of ancient historical record has now come into a place of permanent safety where its story can be incorporated in the historical traditions of a great ancient civilization. It is probable that many such fragments of ancient record have been found and disposed of in the usually careless manner of unskilled workers, and will either find their way slowly to the larger and more carefully guarded collections or will be destroyed without record by the negligence and mishandling that so frequently befalls material of this sort. Nothing but a constructive and thoroughgoing survey of the sites of biblical antiquity can preserve the yet buried fragments of ancient civilization from the fate of the vandalism which has befallen so much valuable material in the past.

Summer Reading

NEARLY everyone who is interested in any sort of reading beyond the current "best sellers" regards the summer season as the appointed time to read over some old favorites, or to undertake something in the order of new adventures in literature. Probably there are few who can look forward to the summer as the time for a long and leisurely relaxation in intellectual pursuits, as providing, therefore, the opportunity to peruse an accumulated list of works gradually laid aside during more strenuous hours for a period of uninterrupted enjoyment. Some of us there are who are saving up a long array of the neglected books, classic and modern, for our old age. We have never had time to follow those alluring sign posts which invited us to side excursions down fascinating paths of worthful reading. But we are going to do all that when the stressful days are a little further spent, and life grows less insistent. Perhaps that time may never come. But the hope is a pleasurable occupation of crowded hours when the demands of current literature are too imperative to permit any but the most limited time with our familiar and indispensable favorites. But at least the summer is presumed to offer a little wider margin of unmortgaged time for the books that have waved to us as they passed our library doors during the other months of the year.

The vacation period may not mean very much to some of us in the way of actual cessation of customary work. When one says that "everybody is out of town," of course we know it to be a mere figure of speech. Probably not two per cent of the population of any place, large or small, is actually away on any kind of vacation adventure at any one time. But it is a pleasurable delusion at least that most people contrive some sort of relaxation for themselves in the summer time, and that period may well be devoted in some measure to good reading. At least, if it is not, it is a fair inference that the year as a whole will show a deficit in the record of worthful literature enjoyed.

There are some books of the period that insist on finding a place in the alcove or the desk-row devoted to fairly recent titles. Probably Wells' "Outline of History" is a bit past its prime, now that two years have gone by since it was issued. But so many who have set themselves to its perusal have not yet finished with it that it is only proper to place it among the current books that everyone wants to read as soon as time permits. To be sure the specialist in any of the areas of history is not going to be satisfied with a work that contains so many errors of statement. The expert on Hebrew or Roman history finds a score of exasperating points in which he challenges the apparent omniscience of the performance. But its movement and urgency, its appreciation of the part which education has played in the progress of the race, make it an inspiration to young and old. One can forgive many errors of detail for one such sentence as this: "History is the race between education and chaos." Then of course the informed person wishes to put the issuing volumes of Thompson's "Outline of Science" by the side of Wells, for an even more ambitious work has been here attempted, and in a field where the average person is still less aware of the materials. If Van Loon's "Story of Mankind" can be given a place in this shelf of world surveys, a great pleasureland of information and interpretation has been made accessible.

Then the past year has made some valuable contributions to particular literary interests, and one wishes to have some acquaintance with a few at least of these books. Among them there should be named Dewey's "Human Nature and Conduct," which some are pronouncing the most complete of his discussions of philosophy and social science, and a stimulating survey of the field of applied psychology. On another side of the big problem of modern thinking is Robinson's "The Mind in the Making," the commendations and criticisms of which whet the appetite of any searcher after a fresh discussion of a great theme. In the religious field no volume has created more discussion than Ellwood's "Reconstruction of Religion," which prefaces an appeal for a scientific, that is a social, interpretation of Christianity with a searching review of the ruling tendencies in the modern world. Professor Conklin's "Direction of Human Evolution" is a fresh and vigorous survey of a field in which there is apparently much need of popular information.

Other books that will abundantly repay careful reading are Parks' "The Crisis of the Churches," Professor Cross' "Creative Christianity," Fitch's "Can the Church Survive in the Changing Order?" Glover's "The Nature and Purpose of a Christian Society," Simkhovitch's "Toward the

Understanding of Jesus," and Von Ogden Vogt's "Art and Religion." A little older, but still recent and stimulating are "What and Where Is God?" by R. L. Swain; "The Church and Industrial Reconstruction," edited by Professor William Adams Brown; "The Spread of Christianity in the Modern World," by Professor E. C. Moore; "Christian Unity, Its Principles and Possibilities," edited by Professor Brown. Older yet, but indispensable, are Rauschenbusch's works, especially "Christianizing the Social Order," Coe's "A Social Theory of Religious Education," and Dewey's "School and Society."

But the current books are not always the most important. It is true that one who is dealing in a technical manner with a particular profession or a specified area of knowledge will be supposed to keep acquaintance with the literature of his specialty, both in books and journals. If there is still time for volumes that find a place among the "best sellers," one is fortunate, and must be discriminating if he is not to be a spendthrift of time. Something must be allowed to the striking writers of the day, like Strachey, Shaw, Galsworthy; to the great biographies, and a few novels of the first rank. But the past has its incalculable hoard of writings, for the neglect of which no amount of current reading can wholly compensate.

There are the supreme classics of the years, which a discriminating writer in a current series calls "The Best Sellers of the Ages." Here of course one prefers to make his own list. Not even so suggestive an educator as ex-president Eliot can make a five-foot shelf of books for any one but himself. There is a certain property of volumes which cannot be transferred. One person will come back to the unwasting wealth of Shakespeare for his replenishment; another will make Emerson the companion of his leisure hours, convinced that no voice through the years has proclaimed a more calm, optimistic, persuasive and inspiring interpretation of life than his. A literary friend, who was also a preacher and editor, always carried with him one of the three little volumes of Dante's immortal epic, and in a long and active life had worn out several sets of his favorite author. A well-known writer, whose output through the year runs to large proportions, says that he always manages to get through Dickens, his best-prized possession, once in five years. A literary critic of sound judgment has affirmed that while Victor Hugo is not the greatest of novelists, yet "Les Miserables" is the greatest single work of the imagination ever produced, and he would not miss its re-reading every two years at least. If a supreme position is to be given to any one writer of fiction, many would accord it to Balzac, who in the almost innumerable volumes he produced traversed well-nigh the complete circle of French life, with all its varieties of occupation and types of character. Some of his sections of the "Comedie Humaine" repay many readings.

It is strange how books come and go. Some writers like Byron, Coleridge, Carlyle, Milton, Thackeray once enjoyed a vogue that appears to have passed; and some like Tennyson, Browning, Kipling, Wordworth, Tolstoi, and Tagore are on their way. Perhaps they will come back, for it is remarkable what revivals have come to Lamb, Shelley, Poe, Bunyan, and even Cervantes. And Stevenson and Dumas will always find devoted followers. One must learn early in life to select some tried and trustworthy books as friends, back to which he can go for companionship and stimulation. In an age when such Niagaras of neurotic, erotic and tommyrotic writings are pouring out from the press, when public libraries encourage the reading of the trashy and ephemeral until one well-nigh regrets Mr. Carnegie's program of generosity, when the monthlies, weeklies and dailies furnish such a complex of interesting but perishable material, blessed is the mind that is not hurried along by the mad rush of current writings, but finds choice hours of leisure and interest for Gibbon and Macauley, for Fiske and Parkman, for Balfour's "Foundations of Belief," Fairbairn's "Place of Christ in Modern Theology," and Sabatier's "Religions of Authority, and the Religion of the Spirit."

The Hole in the Doughnut

A Parable of Safed the Sage

NOW it is my custom to go away in the Good Old Summer Time, and to rest for a little season beside a Little Lake. And the daughter of the daughter of Keturah sat there with me, and told me about the Ark and Noah, and how the dove flew all around the Lake; and that Lake is for her great enough to satisfy all the requirements of the Flood; and it is very nearly large enough for me also.

And there spake one to me saying, Wherefore shouldest thou take a Vacation? Behold, I have not had a Vacation in Twenty Years.

And I said, That is one thing that aileth thee.

And he said, Why should not a man work the year around?

And I said, When God causeth the Grass and the Trees to toil all the year around, and obliterateth the distinction between the seasons, then will it be good for men to toil alway and rest never.

And I said, I am very fond of Doughnuts.

And he said, I discover not the connection.

And I said, Once upon a time did women fry their Crullers with no Hole in the middle, and they were just Crullers. But some one with a Towering Genius discovered that if an hole were made in the middle, then might there be a cake fried with a delicious Crust all about it, and one might eat thereof on every side down to the Hole, and find it good to the last crumb.

And he said, I also like Doughnuts.

And I said, What the Hole is unto the Doughnut, so is the Vacation unto the toil of the year; and there be many men half-baked or overdone because they know it not.

And he was Speechless. For though it be not possible to establish many sound arguments upon a Vacuum, yet is there one such Unanswerable Argument, and that is the most wise Argument based upon the Hole in the Doughnut.

VERSE

Compensation

THOUGH we grow old and slow
The Children are not so.
Their world's a rose new-oped,
Gold-hearted, pearly cupped,
Golden to-day; to-morrow?
Who talked of fear and sorrow?
Their world spreads endlessly,
Golden from sea to sea.

Our days turn as a wheel
Flying, a miracle;
So fast, without surcease,
The senses ache for peace.
So short our days, so long
Theirs, between song and song,
So much to see and do
In a world of gold and blue.

That which we have foregone
Their hands take hold upon.
Finish what we let fall;
Make good, atone for all.
The little heads inherit
The crown we missed, and wear it;
The darling shoulders bear
Our gold and miniver.

Though we grow old and pass,
The lad we made, the lass,
Dance in the wind of Spring,
When flowers bloom, thrushes sing.
Gather the daffodil
By many a golden hill.
Yea, though our suns be set
Make us immortal yet.

KATHARINE TYNAN.

A Song

DAYS I go very gayly
Up the roads and down,
Glad that the wind is shaggy and wild,
Glad that the hills are brown.
A very gypsy I am, by day,
Adventuring quite in a gipsy way.

But when the dusk comes drifting
Across the tall sky's face,
When yellow lamps smile quaintly out
From every window-place,—
No gypsy at all am I, at night,
Wanting my own little house and light.

MIRIAM VEDDER.

City Comradeship

FACE on face in the city, and when will the faces end?
Face on face in the city, but never the face of a friend;
Till my heart grows sick with longing and dazed with the din of the street,
As I rush with the thronging thousands in a loneliness complete.

Shall I not know my brothers? Their toil is one with mine.
We offer the fruits of our labor on the same great city's shrine.
They are weary as I am weary; they are happy and sad with me;
And all of us laugh together when evening sets us free.

Face on face in the city, and where shall our fortunes fall?
Face on face in the city—my heart goes out to you all.
See, we labor together; is not the bond divine?
Lo! the strength of the city is built of your life and mine.

ANNA LOUISE STRONG.

Love Omnipotent

BROODING over endless night,
I set the day star springing;
Breathing on an ice-bound earth,
I set the ocean singing.

Raining on a desert land,
I watched the grasses greening;
I whispered to a drowsing dove
And sent her mateward preening.

Beaming on a barren bush,
I set the roses blowing;
I nestled in an empty heart
And set the whole world glowing.

E. D. SCHONBERGER.

The Silver Lining

ANOTHER sulky morning!
Seems as if again,
All dear sunshine scorning,
The day would go forlorning,
And then—more rain.

But see! The sun is trying
To drive the clouds away:
Sun and shadow vying,
Laughter wed to sighing—
And, lo, the radiant day!

FREDERIC A. WHITING.

Carrying Education Through

By Charles A. Ellwood

IT is regrettable that the problem of moral and religious education remains unsolved, not only in a practical sense, but also in the sense of theoretical agreement among experts; for it must be evident to all thoughtful minds that if modern civilization is to emerge from its present crisis a different sort of education is needed by our young people. Thoughtful men are now beginning to see that intellectual education is insufficient to meet the needs of the complex and divided world in which we live. They are beginning to see that education must reach the will and the emotional attitudes, that is to say that it must be of a moral and religious nature.

In the remarkable manifesto issued in 1921 by a group of eminent religious leaders in Great Britain, such as Dr. John Clifford, Dr. A. E. Garvie, Dr. L. P. Jacks, and Dr. W. B. Selbie, the need of such moral and religious education is clearly indicated. They say: "No lover of mankind or of progress, no student of religion, of morals, or of economics, can regard the present trend of affairs without feelings of great anxiety. Civilization itself seems to be on the wane . . . the nations are filled with distrust and antipathy for each other, the classes have rarely been so antagonistic, while the relation of individual to individual has seldom been so frankly selfish. The vast destruction of life by war and the acute suffering which the war created seem to have largely destroyed human sympathy . . . never was greater need of all those qualities which make the race human, and never did they appear to be less manifest. It is becoming increasingly evident that the world has taken the wrong turn, which if persisted in, may lead to the destruction of civilization."

SOCIAL IDEALISM MUST MEET CRISIS

Only an intelligent social idealism can meet such a crisis; and such an idealism can be diffused among the masses only through proper moral and religious education. The problem of giving moral and religious education to our youth is, then, one of the central problems of education at the present time. It is not, therefore, a problem which can be thought of as belonging exclusively to the church and the Sunday school, or to schools with religious traditions. It may be that these institutions are best fitted to promote moral and religious education of a Christian sort; but the real problem is the bigger one of how the church and the church school may lead in diffusing moral and religious education among the whole mass of our young people and thus create in them a social idealism which is adequate to meet the present crisis in our civilization.

It should be the privilege of the church and the church school to lead in such moral and religious education. It is the thesis of this paper that such moral and religious education can be secured only by combining religious instruction with a liberal and enlightening social education. As Dr. S. M. Cavert has said, "In the marriage of social science and Christianity is the one possibility of social salvation." In a sense the whole ministry of Jesus was not simply one of religious teaching, but was surely also such a liberal and enlightening social education. The church should not hesitate to undertake the same work. It should lose that spirit of caution which leads it to think overmuch about its temporal prosperity, and have the divine recklessness of its master to be willing to risk its life in order to save the world. Unless the world has such leadership from the church in a social education into Christian ideals, it must go on the rocks.

COMBINE RELIGIOUS AND SOCIAL EDUCATION

The church must find some way, therefore, of combining religious education and social education. The traditional religious education of the past, which consisted in Protestant churches almost entirely in the study of the Bible, will no longer answer. It is not that the Bible has lost any of its value for our civilization, but that we need the guidance of the dry light of social science as well as of the divine ideals of the sacred scriptures. As I have elsewhere said,* "It is idle to think that anyone can become moral and religious in a rational way without the study of the great masterpieces in ethics and religion. Now, by the common consent of all the great religious thinkers of our civilization, the supreme religious masterpieces of our cultural tradition are embodied in that unique collection of literature which we term the Bible. The ethical and religious value of the Bible, especially of the gospels, for the establishment of Christian civilization cannot be doubted. Other things being equal, a people will be Christian directly in proportion to the attention which they pay to the teaching of Jesus as found in the Bible."

Yet, as Professor Coe says,† "The spirit of Jesus is so forward looking, so creative, so inexhaustible, that the Bible cannot possibly be a sufficient textbook of Christian living. To tie religious education down to it, as dogmatism desires to do, would make us like those who are ever learning, but never able to come to the truth—ever learning to love, but ever permitting the social order to defeat love." In other words, a religious education adequate to meet the needs of the present crisis in our civilization must have vital connections with real life. It must not only enthuse for the service of humanity, but must have real appreciation of the needs of men, of the conditions under which they live, and of the problems to be solved before we can help them. Religious education, in other words, must be based upon the understanding and appreciation of the spiritual needs of men—that is to say, upon the social sciences. The soul of all culture, as has often been said, is the culture of the soul; but the culture of the soul in our world will be found to depend in the last analysis upon the awakening of an efficient social imagination in men which will lead them to identify themselves with their fellowmen and to devote their lives to the work of uplifting and redeeming them. Such culture of the soul will depend then upon the practical effective union of religion and the social sciences in the work of educating the young.

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*"The Reconstruction of Religion." p. 158.

†"A Social Theory of Religious Education." p. 315.

Schools with religious traditions should have a great advantage in giving our youth the sort of education which is needed at the present day. The trouble with such schools is that thus far they have failed to appreciate the importance of the social sciences for their work. They have failed to see that the culture of the soul, upon which the salvation of men depends, itself depends upon knowledge of the condition and needs of men. In this respect, to be sure, religious schools have not been more backward than the schools of the state. But they should have been much more forward, for they were peculiarly charged with the work of redeeming humanity. Unless the schools of Christian traditions themselves speedily recognize the social sciences as the peculiar vehicle for the culture of the soul, and hence the necessary foundation of an education adequate to meet the present crisis, we cannot expect that the schools of the state will accept their leadership in moral and religious education.

That the union of religion and the social sciences is the necessary basis for moral and religious education in our schools is a proposition which, if rightly understood, is not open to a reasonable doubt. For what should religious leaders in the present crisis demand of educated men and women today? In the tremendous complexities of the modern world we think that all would agree that the first need of educated men and women, if they are to serve well their world, is social intelligence. The social ignorance of the present time is apalling and is costing our world more than any other sort of ignorance. Men scarcely know even the simplest principles of successful human living together. They still believe that human society can be organized upon the basis of power and self interest. They still believe that conflict and force, rather than cooperation and love, must rule the world. It was this appalling sociological ignorance which, as much as anything, precipitated the late war. And there is no remedy for this appalling social ignorance except the study of the social sciences. It is not enough for religion to assert the supremacy of love. Science must show that it is only through love, or active good will, that men live a human life at all, a life which rises above that of the brutes.

SERIOUS MINDEDNESS

All religious leaders would also certainly demand, in the perils of the present world situation, that educated men and women show in a high degree the quality of serious mindedness. They recognize that triviality is the besetting sin, not only of the youth of our time, but of many of those in mature life. Now there is undoubtedly nothing like the study of social conditions, of world affairs, to arouse the sense of social responsibility in all of us and to free us from trivial mindednes. Just as there is no great literature or art without a high seriousness, so there can be no great living without high seriousness; and this high seriousness can come only through the study and contemplation of the serious problems of our human life, which at the present time are certainly social in their nature.

Again all religious leaders would demand of the educated men and women today, in view of the needs of the world, the quality of loyalty—loyalty to humanity, for whom Christ died; loyalty to the Christian ideal of life, with its vision of a world united as one family in bonds of faith, hope, and love; loyalty to democracy, with its vision of equality of right and opportunity for all men and of social justice and freedom. Such loyalty can be awakened in the young only through bringing them into prolonged and vital contact with the great causes which the great movements of the modern world represent—with the cause of the common man which we call "democracy," with the cause of humanity and world peace and cooperation, with the cause of social idealism, which we term "Christianity." The history and purpose of these movements and of the principles underlying them must be studied in order to evoke in the young that loyalty to the higher ideals of life which is needed to meet the present crisis. This surely means that our modern world and its needs must be made the center of attention and study. The patriotism of humanity and "the patriotism of the cross" need to be taught in our schools not less than national patriotism. Moreover, our young should learn loyalty to these great causes not merely in deeds but also in speech. Their idle words should not undermine these great causes. Such loyalty is possible only when the mind is permeated with a consciousness of one's identity with all one's fellowmen; and such consciousness can come only from prolonged study of the condition and needs of men.

AGGRESSIVENESS

Finally all religious leaders would agree that educated men and women, in order to function rightly in the modern world, need the quality of aggressiveness in social righteousness. And here they may say that the study of social conditions and needs cannot give this quality, which, we must recognize, is especially the quality needed for effective social leadership. This view is probably correct if the social sciences are not taught with a religious and humanitarian accent. For we often see educated men and women, who are socially intelligent, relatively serious minded, loyal in thought and action to high ideals, yet who are not aggressive for social righteousness. In part, this may be the fault of individual temperament; but even more probably it is the fault of the way in which they received their social education. Unless the social sciences are taught with an outlook toward service, they may fail to generate aggressive civic righteousness or to convey to the young any call for leadership in social matters. The social sciences must be taught, in other words, not only as social information, but also as social values and standards. They should be so taught as to inculcate the service ideal of life. When thus taught, they blend insensibly with moral and religious education. Schools with religious traditions have the best chance to do this, as in the state schools the anti-social dogma still survives, to a great extent, that the social sciences must be taught apart from all social value judgments and social standards.

It is the blending of religious education then, with social education, for all of our young people, to which we must look for adequate social motivation and intelligence to meet our present social situation. This is the only possible way which we can hope to create a Christian world. All other methods will be found futile. Religious leaders should recognize this speedily and act accordingly. Social studies should be put in all of our Christian schools and be made the backbone of their curricula. They should also go into our Sunday schools from the primary grades up. The Bible should no longer be taught, even in the elementary grades of the Sunday schools, with little or nothing said about the concrete social situation in our civilization. That this has been done so often in the past is probably one reason why the religion of so many church members fails to function when they come into practical contact with the labor problem, the negro problem, the divorce problem, the problem of international relations, or some other concrete social situation.

SUNDAY SCHOOLS NEED SOCIAL TEXTS

If knowledge of actual social conditions in contrast with Christian ideals is to be introduced in our Sunday school instruction, then good books on social and economic problems, written with a Christian background, must be used in our Sunday schools along with the Bible. Moreover these books should not be too shallow, too light, or else discredit will be brought upon the whole scheme of combining religious and social education. The advanced classes especially should study the more adequate textbooks in sociology, with a Christian viewpoint, in connection with the study of the Gospels. All this would surely serve to vitalize and renew interest in the work of the church and the Sunday school.

If the church will really assume such leadership in promoting moral and religious education through the study on a scientific basis of social conditions, no one can doubt that the public school system will also fall into line; for the study of Christian ideals in relation to real life will soon create a Christianized public opinion on social problems which will be overwhelming. The result would be that the backbone of the curriculum of our public schools from the kindergarten to the end of the college course would also become the social studies. The final result would be nothing less than such diffusion of social and political intelligence throughout our world that we would have no need to fear the approach of a second dark age. We should see, instead, a moral and spiritual renaissance and the gradual but sure upbuilding of a world of truth, of justice, and of love. Will the church heed the great call which the present crisis has given it, and awake to its new and greatest opportunity?

A Man and an Institution

By Lynn Harold Hough

The following article is the first of a series of impressions of various outstanding English personalities from the pen of Dr. Lynn Harold Hough, pastor of Central Methodist Episcopal church of Detroit, Mich., who is spending the summer in England, preaching in the famous Carr's Lane church, Birmingham, and in the City Temple, London.—THE EDITOR.

VIRGIL'S famous phrase "Arms and the Man" suggests an inevitable relationship. There are two sides to almost everything in human life. On the one side there is the organization. On the other is the man. On the one side is the institution. On the other is personality. And history is in fact just the tale of the way in which institutions and personalities have reacted upon each other.

The most distinguished and indeed the most authoritative organ for the expression of opinion with regard to books which exists in the English-speaking world is the Literary Supplement of the London Times. For about 21 years it has appeared every week, and long ago it secured an unassailable position in its field. All over the English-speaking world men and women who care about books wait for its arrival happy in the thought that they possess a trusted and dependable guide through the highways and byways as well as through the great avenues of the city which authors have built. Alert eyes are watching all the streets of this great city of books and the new buildings are carefully catalogued and set forth after a process of serious valuation. The Literary Supplement is the most impersonal of periodicals. Its reviews are unsigned. And the reviewer never emerges and gets in the way of the book about which he is writing. You feel that you are dealing with an institution as you turn its pages and principles of taste and standards of judgment are in your mind rather than the bright and vivid personalities of clever reviewers.

But of course there is personality back of this massive and notable achievement. And while many men have a share in its production, it is essentially the creation of one man. Ever since the first issue was published in 1902 the destinies of the paper have been under the guidance of Mr. Bruce L. Richmond. It is not too much to say that essentially the great organ of criticism is his creation. He has put the closest thought and the most devoted and disciplined enthusiasm into his work as editor. And it is his spirit which infuses the whole.

MEETING MR. RICHMOND

I first met Mr. Richmond at a little dinner at the home of that brilliant traveler about the world, Mr. J. O. P. Bland in the summer of 1919. Mr. H. Perry Robinson (since knighted as a result of his extraordinary services as a war correspondent on many fronts in the years of the great world-wide contention) was one of the guests. The talk, which moved among books and personalities and large issues was that kindling sort which one remembers with the keenest relish. The three men represented unusual sources of information and were possessed of minds disciplined in relation to dealing with issues involved in many relationships and powers of expression which found the pungent phrase and the sentence tingling with vitality. A little later Mr. Richmond carried me off to the Oxford and Cambridge club, where I had an opportunity of coming into a closer contact with the processes of his own mind and of feeling the acuteness of his perception and his unhesitating devotion to standards of taste which might seem austere amid the chaos of contemporary writing, but which made room for a rich and noble beauty restrained by stern discipline and expressed with noble self-control. I particularly remember the relish with which he told the story of the sentimental man who had been deeply moved by a poor play. He was talking it over with a man of cultivated taste who frankly flouted his enthusiasm. The man who liked the play insisted upon holding his ground and defended himself by saying: "Well, I have my feelings, sir. And that play brought tears to my eyes." The critic who was made of sterner stuff, replied in one contemptuous phrase: "Yes. And so would a dull razor."

This summer I have renewed my acquaintance with Mr. Richmond. The other day we had luncheon together and there was ample opportunity for easy and discursive talk about books and movements and about the Times Literary Supplement. With my mind full of it all I want to put down some things which seem to me important about the paper and its editor. I want to say at once that I do this entirely upon my own responsibility. I am giving a record of my impressions. I am not at all attempting to speak for Mr. Richmond.

One of the outstanding things about the Literary Supplement is just the extraordinary fashion in which it secures authoritative articles regarding every sort of book. Indeed it is a definite policy of the editor if possible to have a book reviewed by a man who knows more about the subject with which the book deals than did the author of the book himself. This policy pursued with surprising success through a period of years has done more than anything else to give the paper its position of unique authority. You feel as you begin to read one of its typical reviews that a master is speaking and as you go farther the feeling develops into positive assurance. Perhaps if the field is one which you yourself know and one in which only a few men have a right to speak with full assurance you say to yourself as you read: "That must have been written by ——, or ——, or ——. Nobody else could have done it with such absolute command of all the materials."

UNSIGNED REVIEWS

The policy of unsigned reviews is one which might be the basis of heated discussion. And no doubt there is a good deal to be said on both sides of the question. It is at least clear that it makes it possible to give young men who have ample knowledge and thoroughly developed taste an opportunity such as they could not receive where every review is signed. And a matter of greater importance is this: The paper with unsigned reviews gradually develops a personality of its own. It comes to be a sort of super person whose qualities of mind both readers and contributors understand and to which both respond. And this composite personality is a richer and more commanding influence than any individual can secure. The man who writes for the Literary Supplement without ever surrendering the free and individual movement of his mind finds himself appropriating this large and impalpable personality of the paper and so rising to a level of steady and urbane thought and writing which the spirit of the periodical enables him to attain.

Perhaps the most significant aspect of the contribution of this organ of criticism to our civilization lies in the fact that it brings a well defined and clearly apprehended set of standards to bear upon contemporary writing and that these same standards are kept potently in our minds in their relation to the masterpieces of other periods. It is not that the Times would quote the words of Charles Lamb, "whenever a new book is published read an old one." It is that the age is seen in the light of the ages and the smoke of a man's pipe is not allowed to hide the stars. On both sides of the Atlantic there are bright young fellows who are ready to assert that we need a new set of stars in an absolutely new sky. And they are ready to supply the demand with a modesty which will prevent them from making too exorbitant a charge. The Times Supplement sees all their productions without anger and even without condescension. But it has a way of taking little electric lamps out into the glory of the silent night. And no more needs to be said when you have been led to look quite steadily at the little lamps and then up at the awful mystery of the sky pierced by the far bright splendor of the deathless stars.

APPRECIATION FOR WRITING

With all its appreciation for scientific accuracy and for soundly disciplined thinking, the Times Supplement has unfailing appreciation for writing which glows with the play of the seminal phrase and rises to the musical quality of paragraphs where the sentences march like well trained soldiers. Indeed, Mr. Richmond would hold that the man who knows fully and feels rightly is just the man who will find the living phrase, the luminous sentence, the unified and harmonious paragraph. It is the man whose knowledge is incomplete or whose feeling is false or artificial who writes poorly. There is always a watch tower above the field where the contemporary writers go through their involved and complicated evolutions, and from this watch tower the Times, like the waiting, patient personality it is, urbanely surveys the passing armies of writers, waiting with brave words of cheer whenever a bit of first hand knowledge, a bit of clear, straight thinking, or a bit of vital and distinguished expression is exhibited on the field below. The world of letters in which we live is indeed a finer world for us all because of the bracing, steadying influence of this organ of an opinion whose only masters are truth and good taste, whose only purpose is to increase and spread abroad the appreciation of that which is permanently good.

I am afraid I have not said very much about Mr. Richmond. But perhaps I have said the very best thing of all about him. For the precise effect he has upon you is to arouse your interest in the work he is doing, rather than merely in the man who is doing the work. He would no doubt be the first to pay eager tribute to all the ripe scholars, all the men of ample erudition, all the men of dependable taste and distinguished powers of expression who have given of their very best to the Literary Supplement. But after you have left him your mind goes back of the paper and back of all the people who have helped to make it to the man who is so willing to lose himself in his work. And one rather wants to say more eager words of appreciation than he would at all be willing to have said. Today I was talking to a highly distinguished English scholar. He spoke with emphasis about the high and unique position of the Literary Supplement. Then he said, "Richmond has made it." We can leave it at that. In this paper an Oxford man who has made his own the best traditions and the noblest hopes of his university has found his life work. One day it will be regarded as his monument.

As you read all this you will begin to wish to turn from writing about this powerful paper to the reading of the paper itself. Very well, the last mail is in. The Times Supplement lies unopened on your table. You may take a comfortable chair. And once again you may review the books, new and old, which are appearing from the presses of the world. And as you read you may grow in knowledge and in taste and in apprehension of those permanent standards by which all writing at last must be judged.

The Ku Klux Klan

By Sherwood Eddy

II

IN Part I the writer has endeavored to describe the activities of the klan as found in Texas, Arkansas, and the states of the southwest. In this portion we shall deal chiefly with the klan as found in the south.

In the eastern states of the south such as Georgia, the birthplace and center of the movement, we found the klan disreputable, disgraceful, and almost beneath contempt. It has exploited prejudice and fomented race hatred against the Negro, the Catholic, the Jew, and the foreigner. In some communities it has protected bootleggers, marched in masks to intimidate Negroes, opposed the noble work of those Christian men and women who are attempting to bring about a better relationship between the races, taken out men to beat or tar and feather them, and has been guilty of false propaganda and the cheapest frauds.

The movement is typified by its leaders. One poses as an ex-minister, although uneducated, lacking in poise, and reported on what seems good authority to be addicted to drink; one is a financial promoter, who has evidently used this ex-minister as a tool, and who is reported to have made many hundreds of thousands of dollars out of initiation fees. The movement was negligible until exploited and promoted as a cheap money-getting scheme by this man. He was found by the police at night in the house of the woman who has since been his associate in promoting the klan. Both were lodged in prison and fined for disorderly conduct. At the time of the above occurrence this promoter of an organization for the "protection of womanhood" had a wife and a small son in the city. When this transaction was made known the klan had enough influence among the Atlanta police authorities for the page of the police journal recording it to be cut out and destroyed or concealed by "unknown parties." Fortunately a photographic copy is in existence. A third, an "Imperial Chaplain," is a Baptist minister, in whose past have been very serious and embarrassing moral lapses.

In their method of organization in a new city the first effort is to secure as members at least a few leading citizens including the ministers, and Christian workers by playing up "one hundred per cent Americanism" good citizenship, "Protestantism," etc. Next they seek to enroll the politicians, the police, and all who control the enforcement of the law. Third, later in some sections the riff raff and the rabble are admitted, or any one who can pay the $10 to the promoters. In parts of Texas and the southwest, the best element is still in control. In other places the lower element is already coming in. Then the best men begin to drop out and the organization is in the hands of the least desirable citizens of the community.

VARIED OPINIONS OF KLAN

In Texas some of the writer's Christian friends were enthusiastic about the movement. In Georgia some of his friends have been shadowed by the lowest type of spies and plots of assassination. In Atlanta one minister who dared to expose the movement openly found his life in danger. The Tennessee conference of the M. E. church, South, condemned the movement, though some of the ministers present who were members were silent with regard to it. The press has shown far more courage in speaking against the klan in the south than has the pulpit. This has been due in part to the anti-Catholic agitation of the klan organ, the "Searchlight," and its membership salesmen.

In the southwest many of the members are seeking to make the movement one for the enforcement of law and order, though the disgraceful beating and whipping of one of the leading citizens of Dallas and similar outrages are examples of what will doubtless follow even there.

The presence of the klan often affords a cloak for criminals to go out masked or in secret to accomplish their own evil designs. Its whole method of procedure lends itself to men of the criminal and lower orders. It begins to break up our American republic into cliques and secret orders. Already anti-ku klux organizations are forming. In sheer defense it will lead the Negroes, the Catholics, the Jews, foreigners and others to organize against this menace. What a pathetic tragedy of "pure Americanism" is this!

The movement is undeniably spreading in certain parts of the country. It is reported on good authority that there are about 500 members in the city of Washington where four paid organizers are at work. Here the appeal is being made largely to Protestants on the ground that it is an anti-Catholic organization. The investigations in congress were suddenly and significantly dropped directly after a speech by Congressman Upshaw of Georgia, who gave notice that if there was to be a national inquiry of the klan he would urge the passage of a resolution to investigate all other secret organizations in the United States. This would include the Knights of Columbus, and other powerful bodies. Immediately the investigation was dropped, the klan began to boast that "the administration had got hold of something hot" and began to multiply its paid organizers. In at least 25 states the klan has made some 200 public appearances in its masks during the last year. Many of these demonstrations are a cheap bid for publicity. Sometimes they parade themselves in churches or at funerals, or make a charitable donation ostentatiously. At other times with threats, intimidations, flogging, tar and feathering, or kidnapping, their action is more despicable. Now a Catholic priest is killed in Birmingham, Alabama. At Atlanta, Georgia, the effort is made to dismiss all Catholics employed as public school teachers and threatening letters are sent to the board of education. The house of the mayor of Columbus, Georgia, is dynamited. In at least nine states the klan has forced its way into politics. This activity is likely to spread. The "Great American Fraternity" heralded in the klan's official organ, the Searchlight, proposes to unite thirteen secret orders in combined hostility to the Catholic church, and at the outset to unite two millions of men who will stand together for ends that threaten to divide our now united republic. All Protestants who are true Americans should protest against such a movement.

MINISTERS ARE MEMBERS

The writer felt a sincere regret to find some of his best friends in the movement in the southwest. Unquestionably they joined with the best of motives. In one place he found all the ministers in the county were members of the klan which was under the leadership of the Episcopal clergyman.

But while in the western states some of his friends have been duped into joining the klan, in the south some of them have had their lives threatened, have been dogged with spies, or driven out of the country. Only this month one of the writer's best friends has just been driven from the state of North Carolina. The facts of the case were these. The man is one of the ablest professors in the south. His Negro servant was quite innocently going to have a little birthday party and had invited a score of her friends. The professor's wife pointed out the fact that so many could not get into the servant's little bedroom and that as the family were to be away that night, she could have her friends in the kitchen. This disturbed the local klan. False rumors were spread in the community that my friend was an atheist, that he was a socialist, and that he was a "nigger lover," giving mixed social events for members of the black and white race. He received threatening communications ordering him to leave town within a certain time. Had it not been for men who represented labor, the Jews, and the Catholics, he would have been run out of town. As it was he refused to leave until this month. His usefulness has been ended in that state by a campaign of lies conducted by the Ku Klux Klan.

The writer is forced regretfully but deliberately to say that after his trip through the south he believes the Ku Klux Klan is a dangerous and disreputable organization. Upon what grounds does he base this statement?

Note first of all the oaths which a man who joins the klan takes. In Section I—"I, in the presence of God and man, most solemnly pledge, promise, and swear unconditionally, that I will....willingly conform to all regulations, usages, and requirements....and will render at all times loyal respect and steadfast support to the imperial authority of same, and will heartily heed all official mandates, decrees, edicts, rulings, and instructions of the (Imperial Wizard)," etc. Thus obedience to this Imperial Wizard becomes compulsory. In another oath the candidate swears to remain silent about any secret of a fellow klansman, save in the case of treason, rape, and murder. Since the klan makes special efforts to get judges, county and city officials, lawyers and policemen to join its ranks, it is a grave menace to the execution of the law.

KLAN INCREASES LAWLESSNESS

That the movement is dangerous and disreputable may be gathered from the testimony of representative men who have observed its workings in various sections of the country. Judge D. A. Turner at Texarkana on February 22, 1922, directed an investigation for the lynching of the Negro Norman, dragged from the custody of the deputy sheriff. The judge declared that lawlessness in the county had increased beyond anything he had known in fifty years and denounced the klan as a menace to constituted government. Mr. Leroy Percy, ex-senator from Mississippi, writing in the Atlantic Monthly for July, 1922, states his impression of the klan as "this amazing society which, calling itself Protestant Christian, preaches an aggressive bigotry, a venomous intolerance, abhorrent alike to Luther and to Christ, and, appointing itself the watchdog of private morals, dares assume that role only in anonymity, its members masked like clowns, sheeted like servants of the inquisition." The klan is also in his opinion a "grave menace to industrial conditions" and is without compensating advantages of any kind. . . . There is no crime which is to be or has been committed by a klansman, and which is revealed to a fellow klansman, which he will not keep sacred, except rape and malicious murder. He pledges himself to be willing to be an accessory, before or after the fact, for every crime that can be committed by a klansman, and this whether he be an ordinary American citizen, whose duty it is to uphold the law, a sheriff, whose sworn duty it is to enforce it, or a judge, whose duty it is to administer it."

One may gather the character of the movement from the feeble-minded imperial wizard and his bombastic and devisive utterances. "Colonel" William J. Simmons, in choosing the notorious woman Mary Elizabeth Tyler as his assistant says in an official document, "To all Genii, Grand Dragons and Hydras of Realms, Grand Goblins and Kleagles of Domains, Grand Titans and Furies of Provinces, Giants, Exalted Cyclops and Terrors of Klantons, and to all Citizens of the Invisible Empire, Knights of the Ku Klux Klan. . . Done in the Aulic of his Majesty, Imperial Wizard, Emperor of the Invisible Empire, Knights of the Ku Klux Klan . . . on the Dreadful Day of the Weeping Week of the Mournful Month of the Year of the Klan LV. Duly signed and sealed by his Majesty. (Signed) William Joseph Simmons, Imperial Wizard." Such mummery and tom-foolery would naturally appeal to the feeble-minded, the ignorant, the moron, and the lower elements of society.

CALLS AMERICA A GARBAGE CAN

In his address at Atlanta on April 30, published in the Searchlight, arousing prejudice against foreigners and the Negro, the "Colonel" says of America, "It is a garbage can! Not a melting pot. . . . When the hordes of aliens walk to the ballot box and their votes outnumber yours, then that horde has got you by the throat. . . . Americans will awake from their slumber and rush out for battle and there will be such stir as the world has never seen the like. The soil of America will run with the blood of its people. . . . All these folks of color can take their place—they had better take it and stay in it when they get in it. . . . I am informed that every buck nigger in Atlanta who attains the age of twenty-one years has gotten the money to pay his poll tax and register, and that 6,000,000 of them are now ready to vote, and that these apes are going to line up at the polls, mixed up there with white men and white women. Lord forgive me, but that is the most sickening and disgusting sight you ever saw. you've got to change that. . . . Keep the Negro and the other fellow where he belongs. They have got no part in our political and social life."

The imperial wizard also said, "We exclude Jews because they do not believe in the Christian religion. We exclude Catholics because they owe allegiance to an institution that is foreign to the government of the United States. Any native-born American who is a member of the English church or any other foreign church is barred. To assure the supremacy of the white race we believe in the exclusion of the yellow race and the disfranchisement of the Negro. It was God's act to make the white race superior to all others. By some scheme of Providence the Negro was created as a serf. . . . We do not act until called upon, but if needed we have a great invisible and mysterious force that will strike terror into the hearts of law-breakers." The czar or Lenine might say the same.

No wonder that Major Craven, the Grand Dragon of the Invisible Empire for the Realm of North Carolina, recently issued an order disbanding the klan in that state, saying that as conducted in North Carolina "it is an organization engaged exclusively in collecting initiation fees under false pretenses, without any legal standing in the state, and is, in my opinion, a failure and a fraud." He added that "the most notorious criminal in the county got in by paying for it . . . and the organizers kept him in because he was bringing in others of the same kind at so much per head." The sturdy William Allen White of Kansas may well say that it was "to the everlasting credit of Emporia that the organizer of this cheap clan found no suckers here with $10 each to squander."

KLAN WILL "ULSTERIZE" AMERICA

We will freely admit the efforts some good men have made who are members of the klan, and some of the good things that they have done, but it is our conviction that the klan is not only dangerous and disreputable, but that in proportion as it is successful it will "Ulsterize" America; it will rend our now united community into bitter and contending factions, each victimized by a distorted propaganda, suspecting and hating the other. Well may the nation protest that in this super-organization of haters America will be left "a free country for all except Roman Catholics, Jews, Negroes, persons born in foreign countries and progressive and liberal-minded Americans. . . . E. Y. Clarke, Mrs. Bessie Tyler, and William Joseph Simmons have capitalized ignorance, hatred, and violence in the United States. . . . Ku Klux hatred has forced its way to a greater or less degree into the politics of ten or more of the states."

The official Searchlight on June 10, 1922, elated after the primary election in Oregon which seemed to have been successful, says, "What has happened in Oregon will come sooner or later in every state. . . . What will the hostile hosts think when they find themselves opposed by the 'Great American Fraternity' throughout the land? . . . Americans, get to your lodges regularly now if you never did before and keep in touch with what is going on. The crisis has arrived; we must win."

We do not deny that the klan may effectively enter politics all over the country. They may become strong and successful as the contending parties in Ireland, with hatred, false propaganda, mutual suspicion, and violence leading to final bloodshed. And all this under the specious pretext of "one hundred per cent Americanism!" Is America going to degenerate to the level of the Ku Klux Klan with its organized idiocy, its capitalized mummery, its black-hand of "white supremacy," its prostitution of "Protestantism," its travesty of "pure Americanism?"

The Light of Life

I KNOW not what shall be,
But fear dwells not with me,
For in Him,
When earth lamps are all dim,
The light of life I see—
Love
Above
All things this earth upon;
And I follow Him
Trustingly
On and on.

THOMAS CURTIS CLARK.

British Table Talk

London, July 25, 1922.

THERE are a number of conferences either in being, or about to be. The Wesleyan Methodists are still at their important business. The student movement, second conference, is assembling today at Swanwick. There is a peace congress at hand, and any number of smaller schools are announced for the study of theology, social reform, education, international churchmanship, and for many other objects. In some quarters there is a time of longing for the old quiet Augusts when the wicked ceased from troubling, and the parsons, churchwardens, and the deacons gave themselves a rest from things ecclesiastical. We have discovered the value of the summer for religious fellowship, but whether or not we shall have to learn afresh how to unclamp is another matter. But thank goodness, camp begins next week. Camp is not a conference; by "camp" in this connection is meant the free church camp for public school boys. It is thither the minds of many of us turn when August begins. Those who know what camp means from experience will need no explanation, to the others all explanations will be in vain. It is sufficient to say that a good camp is as near to the ideal society as it is likely that we shall come until we behold the city of God.

* * *

Vital Statistics

The statistics of the year 1920 have now been published by the registrar general, Mr. Vivian. It seems that 1920 was a record year for the large number of births and marriages and the small number of deaths. But amid all the points of interest in this report, nothing is more convincing than its figures for alcoholism. They speak for themselves and are as eloquent a plea as we can imagine for the policy at least of strict control. "Table LXVIII, shows that while the number of deaths in 1914 associated in certification with alcoholism was 100, the number of deaths of males in 1920 was 45, and of females 22. Compared with the year 1918, when there was the greatest control and the largest number of persons absent on war service, the percentage has almost doubled in the case of men, rising from 23 to 45; for women it has risen from 14 to 22. 'It seems impossible to avoid associating this remarkable movement with the institution of war restrictions upon the sale of alcohol, followed later by their relaxation.' It is well pointed out that next year's figures will show further increase if the association is real, though such increase will probably be lessened by the effect of industrial depression in reducing the consumption of alcohol."

* * *

The Reform of the House of Lords

No one takes very seriously the suggestions for the reform of the house of lords. That house itself does not welcome them. One of their representatives put the case very tersely. "The hereditary principle is the only sound principle on which we can found any successful institution, whether it is a monarchy, a house of lords, or a pack of foxhounds." This declaration has led the scornful to inquire whether the same principle is adopted by the speaker in the choice of a doctor, whether indeed he would choose a poet laureate on that same principle or select even a golf champion. Another speaker with a suspicion of irony asserted that the value of the house of lords lay in the fact that its members represented nobody and were free to speak the truth! The plain truth is that the promise to reform the house of lords and the promise to hang the kaiser were "rather mere words;" and nobody who saw into the realities ever took them seriously.

* * *

A Congregational Missionary

The Rev. Lionel B. Fletcher has left his church at Cardiff for a year in order to talk up evangelistic work among the Congregational churches. He will work for a campaign, which will be under the direction of a group of Congregational ministers and laymen. Mr. Angus Watson will be the chairman and with him men like Mr. Garvie, Sir Evan Spicer, Mr. Stanley Toms, Rev. A. G. Sleep (secretary), and others. It is rare to find a Congregational minister in the ranks of missioners. But Mr. Fletcher, who came to Wales from Australia, is a great evangelist, a big-hearted lover of Christ and of his brother-man, and one who has not a trace of the "professional." Congregationalists are often misunderstood in their attitude to evangelism. They hate with a positive loathing the professional, whose eagerness for numbers is only surpassed by his anxiety for financial returns. They have a suspicion of methods which can be explained without any reference to spiritual forces. But if there is a man with a pure passion for Christ in his heart wherever he comes he will find no more eager allies than the people called Congregational. Therefore it is a matter of great rejoicing that Mr. Fletcher has taken upon himself this responsible task. He will not lack helpers wherever he goes. His church at Cardiff will miss him. There have been few pastorates so blessed as his, and for my own part, I hope he will not cut himself away permanently from a pastorate.

* * *

The United Methodist Church

The numerical returns presented at the annual conference of the United Methodist church were encouraging. For several years there has been a decline in numbers but this year there is a net increase of 837 adult members and a considerable increase in the number of Sunday scholars and teachers. With humble and grateful hearts the assembly received news of the turning of the tide. One resolution submitted will be read with interest. These are the significant words: "viewing with anxiety the growing estrangement between capital and labor, and urging upon the conference and other deliberative assemblies of religion the need for calling employers and employed together in order to further cooperative effort and closer fellowship in the control of industry, in full recognition of the principles of human brotherhood." One word was questioned, the "control of industry," and by way of compromise "conduct" was substituted. But what must come in the end is precisely the thing indicated in the resolution, "control." Still, it may be well to go slowly and "conduct" is something by way of an instalment. . . The prime minister was expected at the public meeting but was detained. It is a frequent occurrence, and the prime minister is not to blame. It is rather the eager and enthusiastic promoters of the meeting who overleap probabilities in drafting their programs.

* * *

Toc H.

The current number of The Challenge is devoted to the cause of Toc H. This is a great venture, begun among ex-service men and intended to perpetuate the good fellowship, learned at Talbot House in Poperinghe, Belgium. It has fine service to render as will be seen from this brief statement of its ideals.

"Briefly, Toc H. is aiming at two things. One, at the Christian alternative to class war, in the eradication of snobbery on the one side, and embitterment on the other, from the minds of the younger generation. Secondly, at the supply of social workers drawn from the widest area, irrespective of class or denomination. It is an attempt at the foundation of a society recruited not merely from ex-service men, but from succeeding generations as well, to carry on the spirit of service. Already there are many signs that the ideals of Toc H. have a message not merely for England but for the empire, and both in the United States and Canada they have found an eager response." Its founders declare that organized religion has only itself to thank if by a steady neglect from the age of 16 or so upwards "it produces between the ages of 20 and 30 a great number who look upon its claims as a bygone relic of childhood, rather than as a living challenge to their manhood."

* * *

The Challenge

"We suppose that there are few if any among those who are sensitive to the world's sorrow and responsive to the call to share in it, who do not experience the temptation to flee away from it, and forget, and retire to a sphere aloof and undistracted. To see the shattering of the world and remain unawed and undismayed by its ruin was the ideal of the ancient poet, and is often the aspiration of the natural man But fear can be cast out by pride, even as it can by sympathy; and at present, quite apart from the indifferent and the superficial, there are far too many who take refuge in detachment and coldness and spiritual suicide. Yet such a time offers a supreme opportunity to the Christian. Suffering is alone redemptive, is alone fruitful. The church has lived for centuries upon the suffering of her martyrs and saints of old time. Centuries ago her prophets were stoned, and ever since she has been sedulous in building splendid tombs in their honor. Now she is called to renew her one real task—the filling up of what is lacking in the sufferings of Christ. Will she shirk her cross?" —*From the Challenge.*

* * *

Is Youth Silent.

To many a man rich in years but young in spirit who has pinned his hopes on the rising generation and who, through many years, has been watching the great panorama of life spread before him; who has seen the rise and fall of empires and kings and peoples; who has witnessed the great and costly experiments of men called wise, but who were foolish; who with mature mind tried experience and ripe judgment, sees the opportunities of today fade into the regrets of tomorrow—youth must seem very blind, very stupid, very indifferent.

But youth is not blind, not stupid, not indifferent. It is inarticulate. It is penniless. It is absorbed.

EDWARD SHILLITO.

CORRESPONDENCE

Presbyterian Consolidation

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read the editorial in The Christian Century of June 8 entitled "Presbyterian Consolidation and Disciples Unification," and find in it a number of what I regard as grave inaccuracies, and I feel that I should, with your courtesy, point out to you certain of these inaccuracies.

First, the writer does not clearly understand the Presbyterian form of government either in its spirit or in its letter. He does not understand the spirit of the Presbyterian form of government or he would not have compared the stated clerk with a Methodist bishop. The Methodist bishop is the product of an autocracy and the stated clerk is the product of a republic. Their duties are controlled by entirely different standards and ideals of church polity. The writer does not understand the letter of Presbyterian church law or he would never have spoken of "the office of the stated clerk." There is an officer in the Presbyterian system called the stated clerk, but there is no "office of the stated clerk." The office to which reference is undoubtedly made is the office of the general assembly, of which the stated clerk is the executive head. The distinction just referred to is of prime importance.

The office of the general assembly is not on a parity with the boards of the church present or future. The office of the general assembly is the center of the life of the Presbyterian church. All general assembly orders are issued from it; all boards and agencies are subject to it; all ecclesiastical roads lead to and from it. All this is because the general assembly is the highest court of the church, and the boards and agencies and committees and commissions are but instruments of the assembly.

Furthermore the writer of the editorial has not understood the plan adopted at our last assembly for consolidation. The plan proposed does not continue the old fashioned distinction between home and foreign missions. It proposes a board of foreign missions and a board of national missions and the division of work between the two is clear cut and logical. In the proposed consolidation the temperance and moral welfare cause is far from being belittled. It is given a better oportunity than ever before to exert influence. It is no longer set off by itself. Instead it is now linked closely with the whole educational system of the church, which will open to its secretaries many doors now partially or entirely closed to them. So far as a denomination is concerned temperance and moral welfare are essentially educational causes; they are certainly not law enforcement agencies.

With reference to church unity, the present plans of our church are wholly misstated. The committee on church cooperation and union, hitherto a special committee, has been made a department of the office of the general assembly, but it is not to be under the direction of the stated clerk, as are all the other departments of the office. He is to be one member of a committee of fifteen, and if he has his way, he will not be an officer of this committee, but will be a most interested and active member. Manifestly it would be absurd for any one man to endeavor to represent a denomination in matters of church cooperation and union. The plan of having a reasonably large group of specially interested individuals to handle interdenominational matters is clearly the wisest plan and was most earnestly advocated by the stated clerk before the committee which had consolidation under consideration.

I trust that you will not misunderstand my spirit when I call attention to one or two statements in the editorial which relate to things as they *are* in our church. You say "A right attitude towards religious education in the Sunday schools seems to be forming among Presbyterians." Having been a pastor for over quarter of a century and having been so closely identified with religious education problems, as to have been at one time urged to accept the secretaryship of our Sabbath-school board, I am justified in expressing my surprise at such a comment as this upon our Sabbath-school system.

Presbyterians were, to my personal knowledge, among the most influential leaders in the reorganization of our Sabbath-schools along graded lines. We have today and have had for some years a Sabbath-school board second to none among the denominations, and it is news to me that Presbyterian Sabbath-schools were ever "viewed simply as good grounds on which to raise a substantial crop of missionary offerings." It is also most surprising to read the references in the editorial to Dr. Stelzle and Dr. McAfee. The so-called home board with which these brethren were connected is under most aggressive leadership today and the successors in office to these brethren are certainly just as able and as outspoken as any denominational leaders in social service lines. That our leaders have "fallen into significant silence on the great industrial issues in recent times" with Dr. John McDowell going up and down the church speaking everywhere in no uncertain tones, will be astonishing news to Presbyterians.

At the close of the editorial the writer in referring to consolidation states, "No one claims that it spells democracy." This statement is true. The Presbyterian church has never claimed to be a democracy. The Presbyterian church is a republic. It is a government of the many by their duly elected representatives. This is very different from a democracy. Consolidation as adopted by the last general assembly, means *more* representative government. The plans in mind will bring the boards more closely under the control of the general assembly and the general assembly is a body composed of the duly elected representatives of the church. The plans under way should, dominated as they will be by the spirit of the Presbyterian form of government, lessen the autocracy in the church or the government of the many by the few, and lessen also the democracy, which is the government of the many by the many.

Philadelphia, Pa. LEWIS S. MUDGE, Stated Clerk.

President Masaryk's Religion

EDITOR THE CHRISTIAN CENTURY:

SIR: Let me correct your statements regarding President Masaryk of Czecho-Slovakia. You say that he was born a member of a small evangelical sect, but I know that he was born a Roman Catholic. When he was about twenty-four years old he became a member of the Reform church of Bohemia of which he is still a member, though not an active one. I read many of his writings and cannot agree with your statement that his religious views are quite definite. Dr. Masaryk was always a fearless man and as such must be honored by every honest man. He feels the need of religion and abhors infidelity and atheism and especially religious indifferentism.

Milwaukee, Wis. MILOSLAV FILIPI.

THE SUNDAY SCHOOL

A Study of Prayer*

PAINED by the bad reports that came from Jerusalem Nehemiah, cup-bearer to the king, broods, weeps and prays. Thus his intense desires are focused and a strong impression is gained that God is on his side. Harmony comes into his own life and a measure of success crowns his efforts at rebuilding his native city. There is not much use seeking the science or philosophy of prayer; we know that we pray. We cry out, as children, to a Higher Power. Coe tells us that it is no longer correct to say that men are instinctively religious. If we follow him we shall have to give up that beautiful saying of Sabatier to the effect that man is incurably religious. Coe, in his "Pyschology of Religion," says: "(1) There is no evidence that a religious intuition ever occurs. (2) There is no religious instinct. (3) There is no adequate evidence that all individuals experience the particular longing, restlessness, or discontent that has just been mentioned. On the contrary, men can be absorbed by almost any interest, from love to business, and from research to golf. (4) No specific attitude toward the divine or the human can be attributed to all individuals. Attitudes grow; they are not given ready-made." If all this be true then religious education has the greater field. We are told that acquired traits cannot be passed on by heredity, i. e., a boy will not be a musician because his father was. Goodness is not born in one so much as made contagious in the atmosphere of home and church and society. All the more need then for the contagion of character—it is caught, not taught.

We were taught to pray in our homes. We heard the grace at the table and the long prayers at church. Later we learned what ejaculatory prayer was. If religion is the attempt to live completely, then prayer is the focusing of our desires and the expression to the Deity of those longings. The heathen use repetition as "Allah, Allah, Allah," or they pin the prayer to a prayer-wheel and pay the priest to revolve it. Even Christians attach much to a formula as putting the "Amen" invariably at the end. Dr. Abernathy was criticized, in some quarters, for omitting the formula "Through Christ our Lord" in certain prayers made before legislators in Washington, until Secretary Hughes came forward with the very sane statement that the thing which made a prayer Christian was the spirit in which it was uttered or the quality of the thing that was requested. It has always been easier to talk to God than to be sure of what he says to us. For this reason men have attached importance to dreams, auguries or even to opening the bible at random and placing the finger upon the sacred word. God speaks to us through our sacred book, through nature, and, the mystic would say, "Directly." Most of us are more or less mystical and yet we realize the dangers of direct revelation. On the one hand we feel the danger of thinking we receive an impression which may be wrong, and on the other hand, we feel what a dull, hard world this would be if a Living God did not communicate with his living children except by letters two thousand years old. Catholics find help in the crucifix and the stations of the cross in fixing attention upon holy things. Broadly you may say that there are two kinds of prayers: (1) Interior, (2) Ritualistic. In the former you brood, meditate, long, contemplate holy things and in the latter you use fixed forms, times and methods. There are values in external forms; the quiet spot, the closed eyes, the posture of kneeling, the raised hands. Tom Brown first thought that he could say his prayers as well in bed and presently he stopped praying altogether until the brave, new boy arrived. Prayer demands the fixing of attention both upon what you desire and upon the Deity whose favor you hope for. One of the greatest values of prayer is the sense of companionship with the Deity that results. A sense of repose, victory and adjustment to the Deity comes to pass. Dr. Fosdick defines prayer as "dominant desire." What we say does not matter so much as what we desire above everything else. If we live for money—that is our prayer. It is as if we were constantly saying, "God, make me rich." Ask and ye shall receive. In a sense it is terrible—we shall get what we want! Your Master-motive is your supreme prayer. Do you live for ease, wealth, power, pleasure, reputation, service, uplift, Christ? There was a man who said: "For me to live is CHRIST, to die is gain." His prayer was that the rule of Christ might come. If it be true that we are not instinctively, incurably religious, then home, Sunday-school and church should create the atmosphere in which religion must be caught.

JOHN R. EWERS.

To Our Subscribers

Experience proves that it is highly unsatisfactory to handle two changes of address, one immediate and the other deferred, in one order. Our subscribers on vacation will therefore please take note that, in their own interest, we will await a specific order to change their Christian Century from the vacation address to the permanent address.

Two good rules to remember:

(1) One change at a time.

(2) Give present as well as new address.

THE CHRISTIAN CENTURY PRESS.

Contributors to this Issue

CHARLES A. ELLWOOD, professor of sociology, University of Missouri; author "Sociology and Modern Social Problems," "Reconstruction of Religion," etc.

LYNN HAROLD HOUGH, pastor Central M. E. church, Detroit, Mich.

SHERWOOD EDDY, well-known missionary and lecturer.

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*Lesson for August 27, "Nehemiah's Prayer." Scripture, Nehemiah 1:1-11.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Milk for Starving Russian Children

In anticipation of the continued suffering and under-nourishment confronting the small children of the famine-stricken areas of Russia, a "Million Cans of Milk" campaign has been inaugurated by the American Committee for Relief of Russian Children, which has recently extended its activity to the middle west and is enlisting the cooperation of the churches in its work of sending milk into Russia this summer. A letter has been addressed to ministers by Bishop Francis J. McConnell of the Methodist Episcopal Church, Dean Paul Nixon of Bowdoin College, and Rev. John Haynes Holmes of the Community church, New York City, asking that churches put this appeal in their calendars for early action. The American committee is raising funds for the feeding of children exclusively, and it asks the assistance of all men and women of humanitarian spirit in contributing for the four million children in the famine areas whatever they can in the way of condensed milk, money and personal service in connection with this campaign. The committee, of which Miss Ruth R. Pearson, 5706 Stony Island Avenue, Chicago, is the secretary for Illinois, wishes it understood that contributions solicited by Mr. J. Forrest Marston are unauthorized. They should be sent directly to the secretary, Miss Pearson.

Will H. Hayes Will Cooperate with Church Leaders

Recently the commission on the church and social service of the Federal Council of Churches has completed a very extended survey of the moving picture business. This has been the particular task of Dean Lathrop of the commission. The report came to the eyes of Mr. Will H. Hayes, supervisor of the whole industry, who finds himself very appreciative of the study that has been made of the business, and thinks that the churches ought to know more about the industry, and the industry should know more about the churches. Among other things he said: "The churches and the motion picture producers and distributors should join in constructive efforts to establish and maintain the best moral and artistic standards in the industry."

World Secretary Will Prepare for World Convention

W. G. Landis has already entered upon his duties as secretary of the World Sunday School Convention. He was formerly secretary of the Pennsylvania Sunday School association. One of his first duties will be the preparation for the next World Sunday School convention which will be held in Glasgow in 1924. The American headquarters of the organization are in New York.

Federal Council will be Represented in Russia.

The Federal Council of Churches has been raising money for Russian relief during the past year and administering it through the American Relief Administration, known familiarly as "Hoover's organization," but henceforth there will be a representative in Russia to assist in the administration of funds, and to report back directly to the churches. Dr. John S. Zelie, pastor of First Presbyterian church, of Troy, N. Y., has been chosen for this post. He is a graduate of Williams college and Yale Divinity school. During the war he served as chaplain of the twenty-eighth division, and he has already achieved some distinction as a magazine writer. The task of the churches in Russia has not ended.

The Year Book of the Churches

The publication by the Federal Council of the Churches of Christ in America of a new volume of their year book is a welcome addition to the working equipment of almost every minister, secretary and others interested in having up-to-date information regarding the various Christian bodies. The contents include a directory of religious bodies in America, with something of their history, doctrine and polity; a directory of interchurch, national and international organizations of every sort; a directory of the various activities of the Federal Council of Churches with its affiliated, cooperative and consultative bodies; a directory of the chaplains in the army and navy, and a large body of religious statistics and information dealing with matters of numbers of communicants, and funds raised for various purposes. It also includes a statement regarding the work of home and foreign missions under the auspices of the various American denominations. According to the revised statistics of the leading Protestant groups their numbers are as follows: Methodists 7,918,557; Baptists, 7,835,250; Lutherans, 2,466,645; Presbyterians, 2,384,683; Disciples, 1,210,023; Protestant Episcopalians, 1,104,029; Congregationalists, 819,225. The book is published in two forms—in paper covers it sells for $1.00, and in cloth for $1.50 postpaid. It can be ordered from the office of the Federal Council of Churches, 19 S. LaSalle Street, Chicago, or from the New York or Washington offices.

Mormon Missionaries on Chicago Streets

Mormon propaganda is becoming active again in many cities of the nation and several youths are now in Chicago on a mission. As it is now generally known, every Mormon is expected some time in his life to go on a mission at his own expense. The Chicago missionaries have memorized their speeches, being too young and untrained to master ex tempore street speaking. They disseminate Mormon literature at the close of the address which they make. However no large number of converts have been made, though Mormonism has attacked Chicago many times in the past few decades.

Lutheran Worker in Germany Stricken

As soon as the world war came to an end, the Lutherans of America united to send to the war lands Dr. J. A. Morehead as their representative. Supported by liberal contributions from the homeland he has been able to relieve both churches and individuals. The problem of administration in Germany has been a very heavy one, however, and recently the minister-philanthropist was sent to Baden for a six weeks' rest. While there he received medical treatment. No particulars are given as to the nature of his ailments, but it is hoped that he may make a good recovery.

Cranmer and Not Luther in the List of the Great

In the erection of the Cathedral of St. John the Divine statutes of those who have aided human uplift most in a given century are being placed. The secular press has already noted the inclusion in the list of Lincoln and Shakespeare. This is regarded as evidence of great liberality for Lincoln was an unbaptized person who never united with any church. But the Lutheran finds in "the list of saints" a very striking omission. In the century which produced Calvin, Knox, and Luther, Cranmer is chosen for the place of honor in the cathedral. He added in the divorce of Henry VIII, and recanted six times under Bloody Mary, but finally died professing the Protestant faith. He is given credit in connection with the formulation of the articles of religion and the service book of his church.

Famous Preacher Declines Call to London Church

When Dr. Sidney M. Berry surprised the whole civilized world by declining a call to Carr's Lane church of Birmingham to succeed Dr. Jowett recently, the announcement of his decision to remain in Birmingham was received by the congregation with applause, a very unusual occurrence in a British audience. In this connection Dr. Berry said: "I have felt the greatness of the opportunity which the pulpit of Westminster offers, and I have been greatly attracted by the prospect of cooperation with Dr. Jowett for a certain number of Sundays in the year. It has, however, been brought home to me in unmistakable ways that for the present, at all events, my work lies in Birmingham. I have tried to eliminate as far as possible all personal considerations, and to seek by thought and prayer to discover the Highest's will. It has been under a sense of that guidance that I have been led to my decision."

Minister Does Automatic Writing

In Lawrence, Mass., is a Unitarian minister who does automatic writing. He has gone to spiritualistic meetings, and thinks he can reproduce the work of the mediums. However, he denies the spiritual hypothesis as the explanation of the phenomena. He says: "The subconscious mind is the repository for all that a person has ever seen, heard, thought or read. Spiritualism is the tapping of this subconscious mind. I know enough of the remarkable effects of accidental and unconscious exposure to refuse to be convinced by evidence so far offered. Even if human bodies should prove to possess radio-active properties, it does not necessarily involve spirits." A number of other ministers of the Unitarian faith take a more favorable view of the claim of spiritualistic mediums.

Pulpit and Pew Talk Back at Each Other

On a recent Sunday Rev. A. N. Wolf, pastor of South Broadway church of Denver, preached a sermon on "If I were a Layman." In this address he brought the shortcomings of the average churchmember to their attention. The worm will turn once in a while so an elder of the church asked for opportunity to respond and on the following Sunday he spoke on "If I Were a Minister."

Campbell Institute Holds Summer Meeting

The Campbell Institute is a fellowship of Disciples, ministers, teachers and business men. Founded twenty-five years ago by a group of young men, mostly from Yale, the organization has maintained an unbroken life ever since, holding each year a summer meeting. At present the membership is the largest of any period in its history. At the annual meeting in Chicago July 26-28 addresses were given by many leading members. Prof. Robert E. Park essayed a study in social psychology by the use of autobiography. The humor of the Greek and Roman Classics was set forth by Prof. R. C. Flickinger. Rev. Burris Jenkins set forth a biographical sketch of Alexander Proctor, the patriarch of theological liberals in this communion. Prof. M. R. Gabbert spoke on "Democracy and the Prophets." The officers of the organization during the past year were Rev. Henry Pearce Atkins, president; Dr. E. S. Ames, secretary, and Dr. W. E. Garrison, editor of The Scroll.

Lutherans in Canada Will Get Together

Encouraged by the success of Lutheren reunion in America, the several varieties of Lutherans in Canada are now talking union with a strong prospect of success. This will prevent competition between Lutheran churches in many of the local fields. Immigration has brought all the diversity to Canadian Lutheranism which is to be found in the United States. One of the very first enterprises for the united church would be the proper correlation of educational work so that the colleges would get their proper support.

Chattanooga the Scene of Active Religious Work

Some of the southern cities are very active in their religious life. The city of Chattanooga during the past six months has had almost a continuous succession of special religious meetings. Early in the year thirty churches went together for revival services under the leadership of Rev. John Brown at an expense of $18,000. This enterprise was immediately followed by revival services in each of the cooperating churches. After this was finished, the fundamentalists carried on a series of meetings, three sessions a day, in which they put forth their views to large audiences. The conservative note is struck in most of these churches, but they are diligent in all good works.

French Protestants Are Vigorous Group

The war has brought a fresh interest in the welfare of French Protestantism. The St. Bartholomew's massacre did not completely eliminate the Protestants from France, though there have never been so many since. There are now a million Protestants in a population of twenty-five million people. Like the American churches, these are divided into the various kinds of denominations, though it can scarcely be said that denominational feeling runs as high in France as it does in the United States. The denominations on the field include two branches of the Reformed church, Lutherans, Free Church, and Evangelical Methodists. These Protestants are organized into 776 churches, and they have 840 ordained ministers. In Alsace-Lorraine are 265 churches and 209 ministers. The Laura Spellman Rockefeller foundation has promised to contribute $100,000 to a fund for the enlargement of the work in France, provided the French people raise $300,000.

Another Community Church Formed in Connecticut

Usually the economic motive enters into the formation of community churches, but at Middlefield, Conn., the Methodist church and the Congregational church were each in prosperous circumstances, having received legacies and gifts that made them permanent institutions. It was the hunger for a larger fellowship in the community that led to the formation of the joint church. The Methodist district superintendent and the secretary of the Connecticut Federation of Churches aided in the selection of a minister. The separate congregations were seldom larger than fifty people, but the united congregation is over two hundred. The members contribute their benevolent funds to their own denominations.

English Clergy Organize to Fight Drink

The religious forces of England are beginning to appreciate their duty to lead the nation in a fight against the evils of alcoholism. The bishop of London, Dr. Ingram, presided over a luncheon recently in which both churchmen and free-church ministers were present. Among those participating in the discussion were Dr. Garvie, Dr. Gillie and Rev. Henry Carter, former president of the Wesleyan Methodist church. The nation is not ripe yet for a campaign for prohibition so the present efforts of these religious leaders will be confined to four points—Sunday closing, abolition of sale to young persons, the control of clubs, and local option. The latter was discussed with considerable interest, the speakers insisting that it was by the local option road that both Canada and the United States prepared for prohibition in larger areas.

Russian Patriarch Did Not Abdicate

The contest between the bolshevist authorities and the leaders of the Russian church goes on without abatement. The bolshevists took advantage of the famine to strip the churches of their ornaments, and perhaps the churchmen showed bad strategy in not offering them freely, though many of the treasures are priceless works of art which can never be replaced. The press reported recently that twenty religious leaders were under sentence of death. As much of the Russian news needs to be censored, one must wait for further advices before this horrible story is believed. Among the other reports from Russia was one that Patriarch Tikhon had resigned. This is now denied in the most authoritative way by Metropolitan Anthony, president of the Russian holy synod outside of Russia in a cablegram to Bishop Anthony in New York. This cablegram informs the Russian bishop of the arrest of Patriarch Tikhon, and offers the additional information that during his confinement in prison one of his metropolitans represents him.

Wants to Evangelize America Througt the Press

Rev. Albertus Pieters, a missionary maintained in Japan by the Reformed church, has become a convert to the use of the printed page in the extension of Christianity. He writes in the Continent in the following fashion with regard to recent experiments in that line: "When we fix our minds steadily upon the class of people who are entirely out of touch with ordinary church work, people ignorant of the gospel, hostile to it or utterly indifferent with regard to it, people for whom, so to speak, the church and the Christian gospel hardly exist, we shall clearly see that the secular press is the only agency left, whereby, in the present state of society, the three great things can be done that must be done for such people—to tell them what they do not know, to convince them of that which they do not believe, and to arouse in them a desire for what they do not possess. In our work in Japan, naturally the main attention is concentrated upon the first class named—those who do not know and must be told. Hence our articles are chiefly designed to make the simplest facts and doctrines of the Christian religion commonly known. In America the emphasis may perhaps properly rest upon the second and third items, arousing conviction and desire. And yet, this should not be too hastily taken for granted. It strikes a returned missionary very forcibly in observing American conditions that almost all

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forms of Christian work take it for granted that a knowledge of the fundamental facts and ideas of our ideals is universal in the community. Certainly there must be many individuals who have no such knowledge."

Will Try to be Good Preachers' Wives

Ministers' wives have a position that is hard to fill, as everyone knows. Some try to be parish workers without salary, while others hold themselves quite aloof from all parish activity. The wives of Lutheran student ministers at the Lutheran Theological seminary of St. Paul have recently banded together for study that they may become informed in the things which will be necessary to them in their new relations. The wives of Methodist ministers in the Rock River conference (Chicago area) are organized. Many other groups are forming, and soon we may expect a pronouncement on the question, Shall the minister's wife become Aid Society president?

Missouri State Law Hinders Disciples

The Disciples of Christ chose to locate their headquarters in St. Louis without knowing that there were grave difficulties in the way of any church corporation doing business in Missouri. In the early days some who boasted themselves to be infidels wrote into the constitution of the state paragraphs which prevent a general church organization from administering property trusts in the state. The United Christian Missionary society cannot incorporate under the laws of Missouri unless the constitution of the state is changed. Should the society incorporate under the laws of some other state, there is grave doubt whether it could have its headquarters in a Missouri city. The result is that the Disciples' organization is in the anomalous situation of carrying on a business which runs into millions each year without being an incorporated body, though many local churches are incorporated. In consequence Disciples are much interested in pending constitutional changes in Missouri.

Yale Divinity School Remembers Its Centennial

Although Yale University was founded 222 years ago with the avowed purpose of fitting young men "for church and state," it was just a hundred years ago that the former function was separated from the other and a school was created for teaching divinity. The anniversary of the founding of this school was partially celebrated during centennial week but much of the celebration is yet to come. There are now five departments in this divinity school which fit men for five different specialized callings. These are: pastoral work; missionary work; religious education; social service, and the school of research in the philosophy of religion.

Kansas City a Place Where People Go to Church

Although a number of cities throughout the country have acquired the reputation of being places where people do not go to church, nevertheless there are certain cities where it is the style to dress up and find a church on Sunday morning. Kansas City is one of the best-church-going cities in the nation, and naturally has developed a strong pulpit. Among the leading ministers of Kansas City are Dr. C. F. Aked, a dramatic, idealistic preacher; Dr. Burris A. Jenkins, who is known for his literary style, his dignified pulpit manner, and unconventional selection of topics and Rev. D. R. Evans of First Baptist church, more of the evangelical type. All of these ministers face enormous congregations every Sunday and yet in the city are scores of other churches in which more than average congregations gather for the worship of God.

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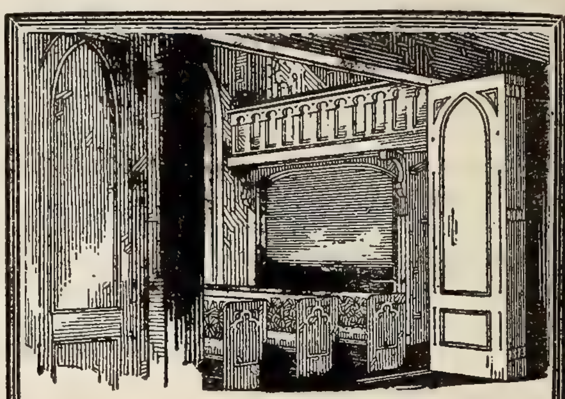

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Was a convinced Baptist.
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(When people agreed with him)
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Evenings he would sit on the porch
And shout at the hillside,
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The Reconstruction of Religon

By PROFESSOR CHARLES A. ELLWOOD, Department of Sociology, University of Missouri

"That our civilization is sick, and that it must turn to religion for healing, has been said many times recently. We are in danger, indeed, of making the remark into self-deluding cant. For the sickness is generally diagnosed in terms of the most superficial symptoms, such as the disturbance of our habitual complacence, and the remedy is looked for in a larger dose of the religion to which we are already habituated. Both a standard of health and a cure for our ills are looked for in the status quo ante. A prime merit of Professor Ellwood's book is that he goes behind social symptoms to causes, and behind religion as a tradition to religion as a force, with the result of denying the customary assumption and point of view altogether. Our disease is not due to a departure from accepted standards of mores, and the remedy is not to be found by returning to them. Our sickness inheres, rather, in the status quo itself, both of social organization and of religion, and the remedy lies, not in restoring religion, but in reconstructing it."

So speaks Professor George A. Coe, of Union Theological Seminary, in considering Professor Ellwood's book; and he adds, in noting the author's success in this work: "Professor Ellwood approaches this problem with the sociologist's insight into social conditions, but this insight is warmed by cordial appreciation of religious motives and even traditions. The result is clearness and objectivity in both directions. The book is thought-awakening, conscience-searching, uncompromisingly frank; yet, because it is profoundly religious, it is profoundly friendly. It will help to generate the good will which it regards as the first mark of reasonable religion."

WHAT OTHER LEADERS SAY OF THE BOOK:

This is a great book, profound, logical, lucid, good tempered, and wise. I do not see how any serious man—least of all a clergyman—can afford to neglect it. I predict that no less than 20,000 times the next four years the question will be asked: "Have you read Ellwood's '*Reconstruction of Religion?*'"—Prof. E. A. Ross, Department of Economics, University of Wisconsin.

It is a clear and fearless analysis of the present status of our civilization by a scholar amply qualified for the task. Its appearance at the present moment is especially timely. Its spirit throughout is not merely critical, but constructive. It will exert a wise influence because it is the work of an experienced sociologist who already has won a position of conspicuous leadership. In fearlessly declaring that the religion of Jesus contains a solution of our modern social problems he has voiced a conviction that is held by thousands of thoughtful men today. Professor Ellwood has given to the American people a valuable prolegomenon to the reconstruction of religion.—Prof. Charles Foster Kent, Yale University.

This is much more than a study, as the title might imply, of the changes taking place in theological thought; it is rather an analysis both of the significance of Christianity in society and the present stage of our civilization, and a statement of the characteristics of a positive religious faith that will function in our world. Here, then, is a book which no religious worker can afford to neglect, one of the most significant of recent works, because of the cogency of its reasoning, the richness of its background and the practical good sense of its ideal outlook."—H. F. Cope, Editor of "Religious Education."

This is a scholarly, able, and most timely book. In presenting the problem of the reconstruction of religion in terms of social idealism, the author speaks just the message which is most desperately needed by the churches at this moment. Particularly valuable is his application of the social principles of religion to various fields of modern life. The volume is one of the most important which has been issued in recent years and I hope that it will have a wide reading.—John Haynes Holmes.

Perhaps in no other work will be found so well summarized the principles of what may be called "The New Reformation," the movement to bring about the establishment of a more rational and more socialized form of Christianity—a Christianity in harmony with modern science and with modern democracy. The book points the way to the revival of religion and to "the resurrection of faith" by bringing our religious beliefs into line with the accepted truths and the democratic social aspirations of the modern world.

Price of the book $2.25, plus 12 cents postage.

The Christian Century Press

508 South Dearborn Street
CHICAGO

The
CHRISTIAN CENTURY
An Undenominational Journal of Religion

Volume XXXIX | CHICAGO, AUGUST 24, 1922 | Number 34

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* 508 *S. Dearborn Street, Chicago*

Subscription—$4.00 a year (to ministers $3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

The New Psychology: Why Do We Sin?

IT is interesting to watch the influence of the new psychology on Christian thought and method, as, for example, in a lucid and vivid sketch of the whole field of "Psychology and the Christian Life," by T. W. Pym, which is really a brief exposition of the monumental work of Tansley; its chief value being that it interprets psychology in a common sense manner—stripping it of the mysterious authority of high-sounding words. More specifically a book like "The Doctrine of Sin," by R. S. Moxon, shows what real help the new science gives in dealing with the oldest and most terrible mystery of mortal life. It is a book worth study; a breath of fresh air in a stuffy room. It seeks to triumph over sin by understanding it, answering the riddle of Robert Burns, "One point must still be greatly dark, the moving why they do it." According to the new science, sin is living under the influence of the subconscious instincts, desires and habits when the time has come to pass under the higher rule of reason and conscience. These nether instincts, passions and appetites are not in themselves evil; they are the chief sources of human energy for both good and evil. They cannot be ignored, and to repress them is to court disaster—driving them inward where they are twisted and tangled into all kinds of complexes. Jesus was a supreme psychologist, in that he sought to liberate and sublimate the native powers of man and use their energy for higher ends—forging passion into power, and the cunning of greed into the strategy of righteousness. If the old exhortations no longer appeal, it is because the time has come for understanding, for a wiser approach, for a more Christ-like insight and skill.

Persecuting the Rich

THE American "poor little rich girl" whose forthcoming marriage with a foreigner more than twice her age has been the subject of reams of comment in the public press, has voiced a sad plaint which goes to every human heart: "Why can't I be let alone; why doesn't America treat me just like other folks!" That wrings sympathy from every breast, and must check the avidity of even a newspaper reporter. But mightier and more inexorable forces than sentiment enter. They dominate and will dominate. She will not be let alone. She will not be treated like other folks, because she is not like other folks. She is heiress of two of the greatest American fortunes. She is destined to be the recipient of an enormous endowment of the savings of the American people, and the American people are interested to know what is to become of their savings and on whom they are to be bestowed. They cannot control the bestowal, or at least do not, and so they are doing what seems to them the next best thing, or at least the next most interesting thing, to spending their savings themselves: they are seeking to find out how those who arbitrarily control them propose to spend them. When one forgets how the rich come to be rich, where their money comes from, who produces it, and whom it finally belongs to, the prying, spying, inquisitive publicity given their personal conduct does seem malignant enough. But, whether they choose to grant the fact or not, the rich are the custodians of the accumulated savings of society, of all the people. The people love money, and they discover a special fondness for it as the consciousness deepens within them that the money held by the rich is their money, the true possession of all and only accidentally held in the possession of those who control it. Our poor little maiden would not be annoyed and distraught if she were not rich, if she were not the actual and prospective custodian of enormous values created by the American people, and in which they are more and more disposed to assert a proprietorship. She could act, and think, and move about, and take her own way, with all the freedom of other folks, if she were indeed like other folks. But she cannot eat her cake and have it, too. She cannot be rich with the common possessions and enjoy the felicities of those who lay no personal claim to what finally belongs to all. Of course she does not understand all this. She is grieved and vexed by what seem higgling and prying and spying reporters. Some day, perhaps, she will see what other folks now comprehend with gathering conviction, that these pestiferous questioners are the crude prototypes of emissaries who will one day scientifically and thoroughly conduct public scrutiny of the custodians of the public resources. The people will some day have more control of their savings. They should now be accorded, not too grudgingly, a curious knowledge of what those who hold their savings are doing and proposing to do with them.

"Number, Please: The Line is Busy"

THE death of Alexander Bell, inventor of the telephone, is an event to tell us how far and how fast we have journeyed in a single generation. Always in a hurry, and absorbed in our affairs, we seem unable to realize that there was a time, only a little while ago, when a man could not take down the receiver and have speech with his neighbor on urgent matters; he had to write or go on a journey. Beginning as a novelty, spreading first as a luxury, then as a necessity, the network of telephone wires is interwoven with the very warp and woof of our social fabric; has grown into it, grown with it, until there is hardly a family, in city or country, that is not enmeshed. So much so that, if there is ever to be a disentangling, it must come through another invention superseding that of Bell, perhaps dispensing with wires and even central operators. The inventor did not realize the revolution in human affairs he had wrought, and was wont to regard the telephone as a nuisance; but he was of another generation. All of which is a parable, if we have ears to hear; a parable of the increasing complexity of human life, the weaving together of society, and if it often seems a nuisance, it is none the less inevitable. For most of us and for civilization itself the telephone is a necessity; and we would not be without it. So, henceforth, man must live in a world drawn together, jammed together, whether he will or no; learning in a more intimate fellowship a finer insight, sympathy, and skill of contact and service. At the time of his death Dr. Bell was working on a device whereby a pilgrim lost in a desert might save himself from death by thirst by distilling water from his own breath; but soon there will be no deserts. Even so, the old individualism is becoming impossible, and we must find our solitude in society.

The Atrophy of Spirituality in Youth

DR. RUFUS JONES has recently said that we are confronted by a generation of boys and girls in our schools and colleges who are non-religious, "untroubled by a spark." They are not lawless; they are not anti-social; they appear to be unconcerned as to whether God exists or not, having cut him off their list of acquaintances, as if the spiritual life belonged to some unknown dimension of being. Happily, as Dr. Jones would be the first to admit, there are exceptions; but it is only too true that the youth of today seem to suffer a tragic atrophy of spirituality at the very time when the spiritual world ought to be near and real. Insofar as it is true, it is the master tragedy of our generation; and the fault lies equally with the home and the church. Nine people out of ten are materialists because, in the critical period of adolescence, one doorway of the spirit after another is allowed to close through neglect, until at last they come to regard the world of men and affairs as the only reality, and thereafter live in an Euclidian world of three dimensions, fancying that they are wise, whereas they are only hard and half blind. How can the transition be made from the vivid, imaginative, radiant religion of the child to the religion of the adult, without loss of the most precious vision of life? Tact, sympathy, skill, insight, all are needed, if the church is to be the nursery of the faith that makes men faithful and the vision that interprets life. Dean Inge was right; religion is not taught, it is caught—its secret is personal contact and the divine contagion of character, its method the ministry of truth through personality.

Rebecca West, the Brilliant

MISS REBECCA WEST has been so keen and slashing a critic of modern fiction that it seemed a duty laid upon her to show how to do the trick. She has done it magnificently in "The Judge," one of the most brilliant works of fiction in the last ten years. Indeed, it is almost too brilliant, dazzling by its glitter and fatiguing the power of surprise alike in style and characterization. She takes for her text the cryptic saying: "Every mother is the judge, who sentences the children for the sins of the father;" to expound which three tragedies are interlocked, knotted together, in a manner hardly found elsewhere in English fiction. For the like of it we must go to the great Russians, whose method the author has manifestly studied; and especially to Dostoevsky, the most terrifying reader of the human soul in recent generations. One had thought that the male species had been eviscerated once for all by Meredith in "The Egoist;" but here it is done even more mercilessly by the deft hand of a woman. If Hutchinson could draw a woman as well as Rebecca West, "If Winter

Comes" would be immortal; but it is not in him to do it. There he fails, however well he succeeds with Mark Sabre, who reminds us of the gentle prince whom Dostoevsky described in "The Idiot,"—the Christ, it often seems, in disguise. A gallery of portraits, a laboratory of character, the blended lights of human love and sorrow and destiny—"The Judge" breaks the heart, and mends it.

The Anglo-American Admiration Society

THE Landmark, edited by John Evelyn Wrench, is the official organ of the English-speaking Union, and the unbroken flow of flattery is seldom interrupted in its pages. However, in the August issue there is a rift in the lute. An American woman living in Lima, Peru, protests against so much sickening gush, and against the policy of the Union in general, on the ground that it is ineffective—reaching only those who are already convinced on both sides, and making no attempt to express the real opinion of either people. Meanwhile, she suggests ways and means and plans whereby the Union might do real worth while work. More than once we have expressed the same feeling of futility, not because we are opposed to Anglo-American friendship—far from it—but because we should like to see intelligent and effective work done in its behalf. Oily flattery gets nowhere and is tiresome in the bargain. Friends who cannot be frank are not real friends; and that is just the impression which The Landmark must make upon a discerning reader—it is afraid some one will say something real and to the point, and so, as the lady from Peru said, it publishes only the letters which praise its policy. So far quite the best service the Union has rendered is the good banquets it has served, for the sake of which one might almost be willing to endure the palaver.

"Is it Nothing to You, O Ye that Pass By?

WHY do we let the Armenians and Greeks in Asia Minor be massacred out of existence? Has the war, which gorged us with horrors, killed the sense of justice and pity alike, leaving us dead of heart? Slowly, to an accompaniment of the most ghastly torture of red massacre and white massacre, all the Christian minorities in the land where St. Paul planted his little churches, are being exterminated; and we have failed to produce a public opinion to rebuke and stay it. A delegation of Greeks now in America in behalf of their tormented and slaughtered people—doomed by the august allied council to go once more under Turkish rule—tell of scenes that sicken the body with their filth and beastliness, and terrify the soul with their shame; yet no great public man has made their cause his own. Christian women are stripped in the open fields, ravaged, mutilated, and butchered. Children are stood up in rows to see how many little heads a bullet will go through before its force is spent. The aged and infirm are left to die like dogs by the road-sides, and the rest are driven into the wilderness to perish of hunger. How can we wear the name of humanity, to say nothing of the name of Christ, and remain unmoved by such things! The delegation of Greeks ask for no money, for no soldiers, but only for moral support—surely, if America is not dead of soul it will make its voice heard!

Authentic Theological Genius

A BROTHER minister has asked us if we know of any book of these late years which displays authentic theological insight of a kind both original and important, dropping a plummet a little deeper into the mystery of truth. It is a hard question to answer, if only because originality in theology is rare in any age, most of all in our own, when the tendency is everywhere toward sociology instead. If by theology we mean thought about God, who alone is permanently interesting, and whose love is really the only thing worth thinking about, then we can answer the question after a fashion. No one in recent times, so far as we are aware, has written of this mystery with more living insight than the late E. C. Rolt, in "The World's Redemption." It is an unfinished, unpolished book, and was almost unnoticed when it appeared; the work of a dying man writing away from his library—its piercing insight due, perhaps, to the ministry of pain and the near presence of death—yet, while not invulnerable to criticism, it reveals more authentic theological genius than any book we can recall in recent time. Unfortunately the book has not been published in America, but it ought to be, because it does deal with the wonder of the love of God in a manner unique and profound, almost penetrating the mystery into which the writer passed—he himself lingering at the portal while he wrote.

Governor Allen and Mr. White

THE emotional and intellectual caliber of William Allen White is much better known than is that of Governor Allen. The issue which has been raised between them, and which at least Mr. White insists will not be permitted to affect their long and intimate friendship, is one of deep interest to all. This interest will deepen in the degree in which they shall actually contrive to maintain their personal friendship while they press their legal and social issue to the decision.

Mr. White, most people will feel, has conducted himself and his cause admirably. He has not violated the law; he is testing official action which he believes not to be in accordance with the highest law of the land. Popular interest and sympathy are likely to remain with him to the end. What is the matter with Governor Allen and his position? His industrial court, whose administration is the issue between him and his friend, Mr. White, has been hailed both within and without the state, as the saving of our distraught social order. Few public measures have aroused so great hopes among conscientious citizens. Probably all unprejudiced persons very much want it to succeed. But it has not succeeded; it is not succeeding. That is the patent weakness of Governor Allen's position. This device was announced as the bringer of peace in the industrial world, and it has rather brought a sword; it has compounded industrial strife.. Under its strategy the heretofore silent and forbearing third party to industrial warfare, the innocent public, has lost its virtue of innocence and forbearance, and has become so vocal and boisterous as to shame itself by the violence of its participation in the contest. This sense of shame is driving the public into sympathy with Mr. White's cause, especially when it is under the conduct of so irenic and loyal a spirit as his.

Governor Allen has been betrayed into his indefensible position by an exceedingly common aberration of the official mind. He is an official plus. Indeed, he is first something else, and then an official. He is using his official power to put over a pet idea. The public was very glad to join in petting his idea so long as it offered promise of succeeding in its aim, but when it developed practical weaknesses the public is much more ready to discard it, or at least acknowledge its weaknesses, than is the governor. He shows a disposition to force the idea through, by the grace—or disgrace—of official sanction.

Aside from the merits of this particular governmental measure, Governor Allen's position is awkward in a social order which assumes to administer democracy. He is holding too many offices. He is prophet, the seer of a new idea, which was heralded as a saving force for democracy. He is priest, the high-priest of a cult which has speedily sprung up around this idea, and which at least in the governor's mind, has invested it with something like religious sanctity. Finally, he commands the power inherited from the king; he invokes the majesty of the law in the support of his idea. This is too much. No one can safely assume this triple role.

The American public is exceedingly sensitive on the score of the law. The reckless manner in which it is being defied by special and selfish interests is arousing great resentment. A champion of the law is a champion indeed. Governor Allen's championship, in so far, entitles him to honor and the support of all good citizens. But it compromises his position that the law which he is so doughty to defend and execute is his own law; he conceived it, and his personal and official prestige forced it into its place on the statute books. The idea is his; he has not been overmodest in claiming it, and exploiting it and himself before the whole American public. Another, holding his office, might execute the law with that inexorable fidelity which is the glory of the impartial administrator. Such fidelity would set the law forth in its strength and in its weakness, confirming its strength and guiding the sovereign public mind in eradicating its weaknesses. But Governor Allen, prophet and priest, as well as clothed with the majesty of administrator of the law, can lay claim to no such glory. Assuming so much and such varied prerogative, one glory clouds and tarnishes another. He vitiates his prophethood and priesthood by invoking the arm of the law, and he violates his office as impartial administrator of the law by standing forth at the same time in the full robes of his other offices. His idea having failed as idea, he seeks to put it over by strong-arm methods. He set out to gain industrial peace, and he determinedly proposes to get peace, even if he has to fight for it along lines of his own pre-determination, not alone against the prejudice and selfish interests of the labor unions, but against the clearest and most exalted expression of public opinion, as revealed in the attitude of its most trustworthy exponent in his state, his friend and hitherto loyal supporer, William Allen White.

Governor Allen is not a base-hearted despot. He is a conscientious public servant and a high-minded citizen. But he is holding too many offices, seeking to discharge too many and too varied social functions. Democracy doubtless has need of all of the functions of the prophet, the priest and the king, or their democratic successors and modern expressions. But to concentrate them all in one vitiates the virtue of each and all of them, and constitutes an autocracy which democracy must always resent and seek to frustrate.

The Passing of Lord Northcliffe

THE passing of Lord Northcliffe removes by far the greatest figure in British journalism, and one of the most tremendous personalities of our generation. His rise from lowly place to the height of influence and power was in nowise due to luck, but to grit, pluck, insight, enterprise, practical sagacity and unconquerable courage. At the time of his death he was perhaps the most influential unofficial personage in the British Isles, having command of the strongest combination of journals in Europe, not only the London Times with its prestige, but the Daily Mail with its prodigous circulation, as well as a string of some forty periodicals of various kinds. The first question in every mind is what effect his death will have on the policy of the London Times, which, since the war, has opposed the Lloyd George administration so strongly, with the notable exception of its recent dealings with Ireland, which the Northcliffe press approved throughout. During the war the great editor was at the head of the British propaganda in enemy countries, and the German generals attributed the breaking down of the morale of their armies, in large part, to the influence of his work. In person Lord Northcliffe was a stockily built man, square-headed, square-jawed, with keen eyes, in appearance like a typical British business man—the embodiment of energy, sagacity, and persistence. A man of undoubted genius, he thought in flashes, and was the victim of moods of dark melancholy which discolored his temperament; not a materialist, as the foes charged, but a realist who dealt with things as they are, working in a world where, as he thought, ideals seldom have standing room. He was a keen journalist, not over scrupulous when dealing with a rival, but, having worked his way up through hard lot, he was kind to his men, generous to the lowly, and did not, as was said of one of his contemporaries, take young men, suck their brains, and throw them away, like squeezed lemons, when he had finished. His attack on Lord Kitchener, the idol of British homage, and his demand for high explosives to prevent the British army from committing suicide, was the most daring, if not the most memorable, feat of journalism in England during the great war. It resulted in the rise of Lloyd George to power, and the subsequent break between the two men, was as picturesque as it was uncompromising. After the manner of the late Henry Watterson, the great English editor refused to hold office, on the ground that he could do better service, and be more independent, in a private capacity—he did not wish to be gagged by loyalty to a party or policy. As a writer he was vigorous, forthright, and incisive, but with no unusual literary quality—no poetry, at any rate—but his quick and unusual observations of men and things made his war-book and his articles of travel well worth reading. The first and last impression of Northcliffe was that of power, both of intellect and of personality, sheer energy rather than force of character; a power more often selfish and seldom dedicated to the highest ends. He was a Titan of our day, a great driving force in an age of syndicated enterprise, more concerned, it would seem, for quantity of production than for quality. The true nature of his achievement remains to be appraised, and no doubt it will be a mixed verdict; and it also remains to be seen whether his empire of influence will disintegrate, now that he has passed "to where, beyond these voices, there is peace." Such a life suggests many reflections, one of which, from our Christian point of view, is, what such a man of power might have been had he been touched and transfigured by the spirit of Christ, and his tremendous executive energies directed toward the organization of the kingdom of righteousness. Today the world is well nigh leaderless, lacking men of disinterested public-mindedness, and the result is that we drift not knowing whither we go. At last, or soon or late, men like Northcliffe—men of courage, practical capacity, and executive acumen—must by a deep necessity turn their power to the service of creative goodwill and the common weal.

The Spider

A Parable of Safed the Sage

I AND KETURAH we rode in a Canoe, and we came upon Great Bushes of Wild Honeysuckle. And the fragrance thereof was upon the face of the waters. And I paddled the Canoe to where the Honeysuckle grew, and Keturah plucked the branches, so that the Canoe was fragrant and even more beautiful than when nothing was in it save me and Keturah. But the Blossoms were not more sweet than Keturah. And when we came unto the House, she took the Blossoms and gathered them in her arm, and the great bunch of Honeysuckle walked up to the House and took Keturah with it.

And she arranged a vast Bouquet upon the Table under the Electrick Light. And in the evening, I laid me down upon a Divan that was in the room, and Keturah read aloud unto me out of a book.

Now a Spider had been among the Honeysuckle, and Keturah saw her not. And the Spider found herself unexpectedly in the house, away from all her past associations and opportunities of gaining a livelihood. For I believe it is the Lady Spiders who are most industrious. And as I lay upon the Divan and looked at Keturah, I saw that the Spider had climbed to the Electrick Light, and had gotten a line from the shade thereof to certain of the stalks of the Honeysuckle. And when I saw it first, it looked like an unpromising beginning, for I saw not how the Spider might there construct anything that would look like a Web. Neither did I see that it would do her any good, for the House had Screens, and there is not within it one Fly or Mosquito.

Now what I saw occurred so rapidly that I could not keep up with it; for the Spider climbed to the shade and dropped to the flowers, leaving a Silken Cord behind it, and then started again and did it some more. And then, without stopping to Measure she began at the Outside and ran around the edge, and spun a Filament there. And then she went around again, and there was another.

And Keturah paused in her reading, and behold there was a Spider at her shoulder. And she said, I did not know that I carried in a Spider.

And I said, Let not the Spider frighten Miss Muffet away; neither do thou anything unto it. But come hither and behold how wondrous is the weaving of its Web.

And we beheld, both of us, and it was more rapid and more wonderful than we could have imagined.

And the Web was finished, and the Spider sat down in the center of it.

And I said, Thou hast set up Business in an Unpromising Location.

But even as I spake, there came a Gnat, and was caught in the Web, and the Spider hastened and fastened him in. And then came a tiny Moth, and he also was caught. For whatever got through the screens and had wings flew toward the light, and few of them escaped.

And the Spider did good Business all the evening, and before we turned out the light, the Web was all Puckered and Knotted with the things that the Spider had caught.

Now this I say unto the sons and daughters of men who must live in Unpromising Locations, and do Business in Unattractive Places, and to those whose Life Plans are Dislocated by Accident or Providence, Consider the Spider. Adapt thyself to Circumstances. Weave thou thy Web, and do thy work, and behold, it may be that the place where Providence or Circumstance hath placed thee shall be even like the Spider, whose misfortunes brought unto her the biggest and best meal that she had ever eaten.

To Our Subscribers

Experience proves that it is highly unsatisfactory to handle two changes of address, one immediate and the other deferred, in one order. Our subscribers on vacation will therefore please take note that, in their own interest, we will await a specific order to change their Christian Century from the vacation address to the permanent address.

Two good rules to remember:

(1) One change at a time.

(2) Give present as well as new address.

THE CHRISTIAN CENTURY PRESS.

VERSE

A Road Song

IT'S—Oh, for the hills, where the wind's some one
With a vagabond foot that follows!
And a cheer-up hand that he claps upon
Your arm with the hearty words, "Come on!
We'll soon be out of the hollows,
My heart!
We'll soon be out of the hollows!"

It's—Oh, for the songs, where the hope's some one
With a renegade foot that doubles!
And a jolly lilt that he flings to the sun
As he turns with the friendly laugh, "Come on!
We'll soon be out of the troubles,
My heart!
We'll soon be out of the troubles."

MADISON CAWEIN.

The Bond

O I was born a Protestant
And all my years have clung
To the lifted, living Cross
Where the Lord Christ hung.

Now the goodly Catholics nearby
Have had the grace to raise
A steeple with a golden cross;
Take, Lord, my praise!

For, O, it is a noble thing
To see my symbol high
Upon a brother's house of prayer,
Against the changing sky.

FRANCES AVERY FAUNCE.

Thomas

I BELIEVE in God, the Father;
Yet I doubt his being.
My soul assents, but senses urge:
"Belief must follow seeing."
Where matter ceases, vision ends—
Reason hesitates, the spirit comprehends.

I believe in Christ, the Savior;
Yet I doubt his birth.
I feel his power, but science says:
"All flesh is born of earth."
Shall nature step aside for God, forsooth?
Reason shakes its head—the spirit grasps the truth.

E. D. SCHONBERGER.

As Man to Man

I DON'T see how you stand it, God,
Looking right down into men's hearts
All the time,
And seeing them always wanting things
They can't get.
Not things—that's not what I mean—
But what a man—or a woman—
Wants in his heart:
A chance to do his bit in his own way,
A little time to look up at the sky
And watch the high clouds sailing by—
You know!
And somebody to love, maybe a child,
And a God he feels dead sure about.

Maybe you don't know what it's like
To want and want and want,
Up in heaven with all the angels there,
And folks that are saved.
Maybe it isn't lonely there,
Unless—perhaps—
I wonder—
God! Do you happen to want—us?

Well, if you do,
It somehow makes our wanting
Not so hard to stand;
And if you do,
Then we're glad
For most of all we want you.

JEAN GRIGSBY PAXTON.

Life's Hour Glass

I CLOSE my hand upon life—
The fickle moments escape
Like handfuls of slippery sand
From the fingers of children at play.
The tighter I clutch, like sand,

The faster the minutes flow.
I dare not loosen my hold
To see how many be left
For fear I should lose them all.
And yet, if I stumble not,
Or if Fate unkind forbear
To palsy my grip betimes,
I know I've enough and to spare
To weary me quite of the game.
So I lay me down to sleep;
Why care how the hour glass runs?
God will keep count of the sands.

E. D. SCHONBERGER.

Finishing Schools

By Halford E. Luccock

THE little girl across the street went away last fall to a finishing school. The trip was a success. She was "finished." The preceptress and all the other "esses" accomplished the task with all the neatness and dispatch promised in the catalog. Of the efficiency of the curriculum there can be no doubt. The finished product has reminded us that the tender grace of a day that is dead will never come back again. And I, for one, feel almost as though a funeral had passed down our block, for the light of the whole block dies when one of its little girls disappears in the clutches of a finishing school.

Oh yes, Mildred is still with us. Not all the finishing touches have been entirely completed. Little girls are endowed by the Creator with certain inalienable rights and not even the most expensive finishing school in the country can quite alienate them. She is still pretty. In some sophisticated ways much more so than before. She has what is described in the catalog as "carriage." But the frank, rollicking playmate-at-large of the whole neighborhood, with her honest, inquisitive eyes, with her unconscious and yet fierce democracy and her sublime (I had almost written divine) independence of judgment, is gone. In her place there is a finished product, with imagination, emotions and most other faculties so stiff that they walk with a limp.

A schoolboy showing a picture of King Charles I on his way to the scaffold, told the astonished onlookers that it was a picture of King Charles on his way to be blockheaded. That sometimes happens at school. And it is a question whether it is not a worse tragedy in one's life to be block-headed than be-headed. If I were to draw a picture of the type of finishing school to which Mildred went, it would be the open mouth of a dark cave with a long string of little girls in pig-tails going into it on their way to be block-headed.

LIKE JAPANESE GARDEN

Whoever gave this particular type of institution the name of finishing school had a flash of genius. There is a kind of expensive school that is like a garden in which the little dwarf Japanese trees are raised, or rather where they are stunted. Every variety of retarding process known is ingeniously applied. The native efflorescence of the plant is deadened until the "finished" tree, a few feet in height, while graceful and beautiful after a hothouse fashion, is nothing more than a caricature of a tree.

These schools do not supply the discipline or the training which would fit a woman for the modern world of self-respecting freedom and enlarged opportunity. They do not fit her to move in self-reliant and effective service in the world today. They rather fit her to take her part in one of the Elsie Dinsmore books, or one of the novels by "the Dutchess" so popular a generation ago. They teach a little French, enough to enable one to order a table d'hote dinner, but not enough to struggle with the mysteries of an a la carte menu. They teach some music, enough to enable the student to change the phonograph records gracefully. And they teach deportment. Heavens! What a word. The self-conscious attention to "the proprieties" acts on the human soul like a chilling breeze on a peach orchard just bursting into blossom and nips all the blooms in the bud. The ill-fated graduates of a fashionable finishing school might well take as their class motto, "We have met the enemy and we are theirs." For their natural human sympathies and the possibilities of their expanding spirits have been smothered by that deadly enemy of the human race—superficial convention.

They have become self-centered and self-satisfied. Their vision is astigmatized until Paul Poiret is a greater man than Abraham Lincoln, and bridge-whist is a more vital issue than child labor. Oh, events will happen after they are "finished." Events such as marriage, births and deaths, but the history of a growing soul is pretty largely closed. The candle has been snuffed out.

MARRIAGE DEADLY FOR MANY

But there are many other kinds of finishing schools. Marriage has proved a deadly finishing school for the larger powers of human spirit to many millions of women. This is not necessarily a fault of the institution of marriage itself. It is the woman who is the usual victim of the inertia which develops often after marriage. When the bride steps within her own four walls, the shades of the prison house descend upon her. Indeed, we might often as well read the burial service instead of the wedding ritual, for many of the finest possibilities of the mind are laid away. The interests of a woman's life shrink until they are bounded by the diminutive circle of her neighbors and her house and her family. These are harsh words. Perchance you do not believe them. Then talk to the next minister you meet. Get him to tell you of the vast number of matrimonial craft which have disappeared beyond the vanishing point as far as any vital, human service is concerned after marriage.

Here is a bright young girl interested in many kinds of work, both religious and philanthropic. Often she makes the capital blunder of dropping all after marrige and retires from the busy world's human need as if she were either a nun who had entered a convent, or a fat little hedgehog which had wiggled itself into its dug-out for the winter. The person who thus takes the line of least resistance and in the self-satisfied happiness of the early ways and years of married life, withdraws from the wider circle of service and fellowship, will pay a heavy price for it in the dullness and emptiness of later years.

Many other things act as finishing schools in much the same manner. A little bit of success early in the game may be a finishing school, for anyone so unlucky as to encounter it. A man's real possibilities of growth and development may be entirely spoiled by the easy mastery of the first lessons of a profession or art. Whenever a person says, ever so slyly and softly to himself, "I have learned the trick," his feet stand in slippery places. We often use the phrase regarding a certain person, "He has arrived." That phrase in itself is an epitaph, for the man who has "arrived" is usually so conscious of the feat that he stops to admire himself, and at that hour his faculties congeal.

ALWAYS THE BUTLER'S PART

There was an actor in the old days who played the part of a butler so perfectly that every critic singled out his performance for favorable mention. The praise so went to his head that he played the butler's part all his life. When a singer has listened to enough people telling him that he is a wonder, he is in imminent danger of coming to believe it and when that happens there is only one step more, namely, the exit. More preachers have been ruined by thoughtless old ladies in their congregations, who play the part of the very devil, tempting the poor fellow to the dizzy heights of self-conceit, than by all other causes put together. Unconsciously, unless he is a man either of iron will or genuine Christian humility, he surveys his weekly sermonic effort with the air of a Nebuchadnezzar who says "Is not this great Babylon which I have built?" The inevitable sequel always happens. Like the great Nebuchadnezzar he is soon turned out to pasture!

Pity the poor man who has one good sermon. It will be the death of him as a preacher, unless a providential fire comes along and burns it up, or some other interposition of Providence snatches him from the jaws of death. Many a man owes his power as a preacher to the fact that he was condemned to preach for years to audiences which in true scriptural fashion, were steadfast and immovable. Trying to move them was like trying to lift the Rocky Mountains. The poor man strained on in the labors of Hercules for years, until, by the grace of God, he acquired the power of speaking words so straight and plain and warm that they would melt the very rocks. It must be laid up to the eternal credit of many a solid-headed congregation that it has helped to make real preachers by strengthening in them that humility of spirit which is the only path to power.

Ingrowing professionalism is an ideal finishing school. The narrow interests, stereotyped manner, the class consciousness, the machine-like mental reactions—all combine to stifle the native individual flavor of personality. It is a common biological process for a man's position to harden on him like a shell. When this goes on unhindered for several years, the man is as much cased in from the outer world as a hermit crab. The physician, the business executive, the teacher and the preacher all stand in the way of temptation.

THE PREACHERS' MEETING

We are very familiar with the name "hard-shelled Baptists." But the Baptists have no monopoly on hard shells. The family of crustaceans is very democratic. There are "hard-shelled" Episcopalians and "hard-shelled" Methodists and Presbyterians,—clergymen whom their professions has solidified. The Monday morning preachers' meeting has proved a finishing school for many a minister. It is a serious question whether the preachers' meeting ought not to be listed in the Methodist Discipline in the paragraph on "Forbidden Amusements." The dangerous part of the curriculum is not in the meeting itself which occasionally provides addresses of a stimulating order. The danger spot is the bookstore where the brethren gather for the weekly orgy of ecclesiastical gossip. Let us be fair. There is a fellowship value to these gatherings which is large. The Monday morning meeting is the pious equipment for the "Hail, hail, the gang's all here" of other circles and as such ought to be encouraged. The finishing school comes in the professional consciousness which is promoted by the petty whirl-pool and eddys of a backwater far removed from the main streams of life. A cramping professionalism closes in on one when the small game of ecclesiastical politics looms larger and larger.

To many preachers the question of St. Paul in Galatians is very applicable "You were running well, what did hinder you?" What slows down so many ministers at middle age? When a runner slackens in the second lap of the race the trouble is usually simple—he gets out of breath. The preacher has the same trouble—scanty inspiration. His attention gets deflected to the minor details and accidents of his work. Large enthusiasms are swallowed up by petty annoyances.

An item in the newspapers a few days ago recorded the fact that a Boston built clipper ship of the sixties named "The Glory of the Seas" (what a hilarious name for a trim little clipper!) was condemned to the junk heap. "The Glory of the Seas" was one of the first square-rigged vessels afloat in her day and it was a sad sight to see her towed away to the junk heap. But that event pictured the anti-climax that often happens in life when a man whose passion and freshness might well be termed "the glory of the seas" pulls into some inglorious drydock of a lack-lustre routine.

WRANGLING FOR PRECEDENCE

A recent comic film showed the village fire department called out to extinguish a fire. They fell to wrangling over the precedence and rank of the various members—which one should have the rank of attaching the hose and which would hold the nozzle. The dispute lasted until the house completely burned down. It was uproariously funny on the screen, but not so funny in real life where the men whose ostensible business it is to serve civilization allow their energies to be absorbed in the details of wrangling for precedence.

One of the most fatal features of the professional manner is the subtlety of the process by which a man's advancement becomes the chief, or at least one of the major ends of life. The result is either that a gently complaining disposition sets in, or a complacency which is not easily stirred. It is this professionalism which is largely responsible for the ungenerous jealousy so often noticed among ministers. Or this finishing school results in a mechanical routine. The prophet no longer gives to me battle cries and banners. Instead he administers opiates and anodynes.

There is in the Methodist phraseology a spiritual phrase which ought not to be lost and that is a "traveling ministry." If there is any profession which ought to be a traveling one, it is the ministry. It must travel to keep step with the onward pilgrimage of the human race. The old physical itinerating may become largely a memory, but when the minister ceases to travel with intellectual agility, he surrenders his largest usefulness. A colored minister in the south greatly impressed his hearers once with a sermon, in which he used again and again the phrase statu quo. After the sermon was over one of the elders took him aside and said, "Parson, you kept saying lots of times that we were in a statu quo. What does that mean?" "Well, I will tell you," the preacher answered, "it is Latin and it means in English, 'we are in the devil of a fix.' " He translated well. It is a terrible fix to be in statu quo where everything is settled. Many a man imagines that he has settled the great questions which used to perplex him, when, as a matter of fact, he has only forgotten them. Ruskin says: "Whenever the search after truth begins, there life begins. Whenever that search ceases, there life ceases." A tragedy has happened in any man's life when he loses that eager interest in intellectual life which Mr. Chesterton has characterized as "uproarious thinking."

THE LANGUAGE OF ZION

Consider some of the most common courses at this finishing school for prophets. They may be briefly pointed out and a red lantern hung on them. A frequent and effective one is Ecclesiastical English. This is what is known in pious phraseology as the "language of Zion." Unless a minister watches his speech with eternal vigilance, it becomes interlarded with pious phrases never used elsewhere, and which stamp him as belonging to a class apart from the common variety of the human race. Turn to any district superintendent's report delivered at the annual conference to find an anthology of these threadbare ecclesiastical phrases. No orthodox district superintendent would think of closing a report without mentioning "A going in the tops of the mulberry trees," or referring to a "gracious revival" and adding as an afterthought that "the end is not yet."

Tone Production is another course at the finishing school by which a human voice becomes an instrument for emitting sounds like that of a train caller at the union station. A minister ought to perform the highly useful function of a fog horn, warning people of impending dangers. But it is not strictly necessary to reproduce the tones of the fog horn itself. The worst trouble with what is known as a pulpit tone is that the afflicted is rarely conscious of it. We once listened to a professor in a theological seminary warning the students against using a "pulpit tone." The warning itself was vocalized in what seemed to us as the most sepulchral noises which ever burst forth from a human chest.

A man has reached a sorry pass when he cannot speak in public without a trace of the "let-us-all-rise-and-sing-that-grand-old-hymn" manner of speech. Happily the ponderous pulpit orator is being gathered to the historical museum. We do not hear that painful phrase "pulpit effort" as often as we used to. The preachers whom the country listens to with the greatest eagerness and profit are men who have mastered the art of simple speech without the slightest trace of conscious effort or impressiveness, men like Bishop F. J. McConnell, Charles Reynolds Brown, Charles E. Jefferson, Henry Sloan Coffin and a host of others. With such leaders a new preaching tradition is growing.

There is only one really effective precaution against suffocation—keep out in the open air.

Washington and the French Bolshevists

By Lucia Ames Mead

SENATOR Borah is to be thanked for teaching Americans a forgotten episode in American history which has very pertinent bearing on the policies laid down by President Harding and Secretary Hughes as to Soviet Russia. For nearly four years since the armistice, all production and reconstruction have been hampered or halted by the folly of statesmen intent on political rather than on economic readjustment. A far truer instinct than that shown by the diplomats at Paris was that of those women delegates from fifteen different countries who came from the Women's International League for Peace to Zurich just as the Versailles treaty was published. Knowing that even then there could be alterations, they sent a ringing appeal to lay first emphasis on the world's need for bread.

A great experiment has been tried in Russia, or rather half tried, for its effects have been greatly altered by extraneous circumstances. The world has condemned the experiment and tried to crush the experimenters. Month after month for nearly five years we have been told of the imminent fall of the bolshevik regime. The nations have spent nearly a billion dollars in fruitless attempts to sustain various counter revolutions. Left alone, one of the greatest economic experiments ever tried might have had a fair chance to show how it was the product of doctrinaires and ignored fundamental instincts of human nature. The Russian people would have struggled through to some conclusion and taught themselves a lesson which foreign guns could never teach. If the injunction of President Wilson after the advent of Lenin had been followed: "Afford Russia a clear and precise opportunity for independent settlement of her autonomous and political development."

Today, with all the world but France and the United

States ready to resume relations with a *de facto* government in Russia, it behooves Americans to study the exact parallelism between the Russian revolution and the French revolution. The latter undermined monarchy and shook the Bastilles of privilege throughout the world just as our own republic was born. In 1800, Pitt in Parliament declared that the French republic had "issued a universal declaration of war against all the thrones of Europe. They had passed the decree of 1792 proclaiming the promise of French succor to all nations who should manifest a wish to become free, they had sealed their principles by the deposition of their sovereign, they had applied them to England by encouraging the addresses of those seditious and traitorous societies who from the beginning favored their views."

PARALLELISM IN REVOLUTIONS

All stand-patters in Europe stood appalled before the audacious and destructive doctrines which undermined the foundations of their privilege. Pitt demanded just what the allies have been demanding of the bolshevists—"the giving in some public and unequivocal manner of a pledge of their intention no longer to foment trouble or to excite disturbances against the governments." Just as the Soviet government has, up to date, amazed and refuted the prophets of its downfall, so the success of the French revolution for a decade confounded men like Pitt.

Fox did not justify the revolutionists, but with a keen sense of consistency declared: "I therefore contend, that as we never scrupled to treat with the princes of the house of Bourbon on account of their rapacity, their thirst for conquest, their violation of treaties, their perfidy, and their restless spirit, so we ought not to refuse to treat with their republican imitators. . . . No man can regret more than I do the enormities that France has committed; but how do they bear on the question as it now stands? Are we forever to deprive ourselves of the benefits of peace because France has perpetrated acts of injustice? I think the people of France as well as every other people ought to have the government which they like best themselves. and the form of that government or the persons who hold it in their hands, should never be an obstacle with me to treat with the nation for peace or to live with them in amity."

WASHINGTON RECOGNIZED FRANCE

For a generation, republican France bolstered up Tsaristic Russia, with its cruel oppression of 170,000,000 abject subjects. Its money-lenders poured in gold to buttress the imperial military power of the most autocratic government in the world which, as we are now discovering, was largely responsible as well as Austria and Germany for precipitation of the world war. The United States recognized and was on friendly terms with this autocratic government, but now, with the attitude of Pitt instead of Fox, it repudiates the *de facto* government that has replaced it. Washington abhorred the excesses and cruelties of the Dantons and Robespierres, as much as Secretary Hughes and Poincare condemn those of Lenin and Trotzky, but his attitude was wholly different. In 1793, seven years before Fox's reply to Pitt, he asked Hamilton whether a minister from the republic of France "shall be received and, if so, whether it be absolutely or with qualifications." This was shortly after a committee of public safety had assumed dictatorial powers and of which Danton was the controlling influence. All life and property in France were in the control of nine men. Previous to this, the monarchy had been overthrown, the king executed, prisoners in jails had been massacred, and "Paris ran red with blood." Since his cabinet unanimously decided to receive the minister from the French republic, Washington received Genet as minister and through the following bloody years continued to recognize the French republic.

Hamilton's abhorrence of the French revolution was precisely Secretary Hughes's feeling regarding the Russian regime. He said: "A league has at length been cemented between the apostles of irreligion and anarchy." He pictured the "rapid succession of dreadful revolutions which have laid waste property, made havoc among the arts, overthrown cities, desolated provinces"; yet he and Jefferson agreed with Washington as to recognition. The result was the cessation of French propaganda in this country. Later, England was compelled to follow Washington's example. Ten years of warfare might have been prevented had Pitt had the wisdom to recognize the French republic, when Washington proclaimed the policy of wisdom. In a letter written later, Washington says: "My conduct in public and private life, as it relates to the important struggle in which France is engaged has been uniform from the commencement and may be summed up in a few words: that I have always wished well to the French revolution; that I have always given it as my decided opinion that no nation has a right to intermeddle in the internal concerns of another; that every one had a right to form and adopt whatever government they liked best to live under themselves."

FRENCH REPUDIATED CLAIMS

The claim of the irreconcileables in France today that Soviet Russia must repay the old loans made by Frenchmen to maintain the Tsar's imperial regime should be contrasted with the action of their forefathers in their own revolution. These repudiated the financial claims made against the rotten government that they had overthrown and paid, if I remember right, but thirty per cent of the total, the interest not beginning until 1800.

Today, it is axiomatic to say that the fate of Europe and America's own prosperity depend on confidence, leading to credit loans and stimulation of European production. Two nations stand chiefly in the way, France and the United States. The doctrinaires of Russia, France and our own country, each in their own way, have ignored the lessons of history, of mass psychology, and economic necessity. Washington's advice has been much in evidence in misquotation regarding "entangling alliances." It is now desirable that those long-forgotten words of his touching the recognition of the French republic should be resurrected and made influential in our policies as regards the recognition of Russia.

"And What Good Came of It?"

By W. R. Inge

"Sirs, ye are brethren; why do ye wrong one to another?" .Acts vii, 26.

IN the early part of the war a young English officer who was killed on the following day wrote his last letter to his father: "Having been about all night digging, I was shifted to make room for some other company. I advanced to a cemetery to defend it and stayed there most of the day. It is a beastly thing to have to do, digging trenches among graves and pulling down crosses and ornamental wreaths to make room. One feels that something is wrong when a man lies down behind a child's grave to shoot at a bearded German who has probably got a family anxiously awaiting his return home. It was a miserable day, wet, and spent in a cemetery under those conditions. There was a large crucifix at one end. The sight of the bullets chipping Christ's image about, and the knowledge of what he has done for us and the Germans, and what we are doing to his consecrated ground and each other, make one feel sick of the whole war, or sicker than before."

The men at the front "felt that something was wrong," and sometimes said so in plain soldierly words, like this poor boy. I think most of us feel it now. We all learned in our childhood Southey's poem about the Battle of Blenheim, with the child's unanswered and unanswerable question, "And what good came of it at last? said little Wilhelmina." "The wrath of men worketh not the righteousness of God." We knew it, of course, and I never met any one who wished for war with Germany or any other country; but we were told. perhaps rightly—it is not for me to say—that the country must fight, that there was no help for it. The people of all the other belligerent countries were told the same, and so millions of men who a week before were absorbed in their peaceful work and play in their quiet homes, with their families round them, were hurled against each other for four years of scientific butchery. We need not now apportion the guilt. It is as Europeans, as Christians, as civilized nations, that we are all called to penitence, a penitence in which we may find the path to reconciliation.

The young officer's words recall that unforgettable paragraph in Sartor Resartus: "There dwell and toil in the British village of Dumdrudge some five hundred souls. From these, by certain "natural enemies" of the French, there are selected during the French war, say, thirty able-bodied men. Dumdrudge at her own expense has suckled and nursed them; she has, not without difficulty or sorrow, fed them up to manhood, and even trained them to crafts, so that one can weave and another build, another hammer. Nevertheless, among much weeping and swearing, they are selected, all dressed in red; and shipped away at the public charges, say to the south of Spain, and kept there till they are wanted. And now to that same spot in the south of Spain are thirty similar French artisans from a French Dumdrudge in like manner winding; till at length the two parties come into actual juxtaposition, and thirty stand fighting thirty, each with a gun in his hand. Straightway the word 'Fire!' is given, and they blow the souls out of one another, and in place of sixty brisk, useful craftsmen, the world has sixty dead carcasses, which it must bury and shed tears for. Had these men any quarrel? Busy as the devil is, not the smallest. They lived far enough apart, were the entirest strangers; nay, in so wide a universe, there was even unconsciously, by commerce, some mutual helpfulness between them."

ABSTRACT CRIMINALS

The war, while it lasted, seemed to us to have been caused by the deliberate wickedness of an abstract demon called Germany. The Germans were more or less honestly persuaded that similar abstractions called Russia, France, and England, were the criminals. Now it seems to most of us that we were all stark mad together. The chief obstacle to penitence is indeed the suspicion that none of the parties concerned was responsible for their actions. The utter futility and folly of modern war had often been demonstrated. Wars are waged, I suppose, for territory or for plunder or for trade. As for the first, nothing weakens a country more than unwilling subjects. As for indemnities, I have it on good authority that Bismarck declared that if he made another successful war, one of the terms of peace would be that Germany should pay a large indemnity to the losers. As for trade, if our most energetic competitor and our best customer happened to own the same head, it is not good business to cut that head off. And let any one estimate the value to us of the tropics and all the blacks who inhabit them, and compare the totals with what the war has cost us. A sane man does not pay ten thousand pounds a year in fire insurance for a haystack.

I cannot admit that to demonstrate the economic lunacy of war is to appeal to "low motives." That is sheer cant. National bankruptcy means widespread unemployment, starving children with pinched faces and legs like broomsticks; it means civil war and revolution; it means the relapse of civilization into barbarism, since it is the most highly educated classes—as we see everywhere in Europe —who are first ruined. That is what war means. Well, perhaps the business community will not again make the mistake of thinking that war can ever be good business. Even the press, I am told, has found that it is very bad business from its point of view.

But the liability to attacks of war fever is so great, and the irrationality of human beings so intractable, that we cannot rely only on appeals to common-sense. The moral appeal must come first, if for no other reason, because the war spirit makes a successful appeal to the idealist as well as to the self-regarding. As has been said, it was the moral effect of an obscure monk's self-sacrifice which brought the bloody games of the Coliseum to an end. And the emancipation of the slave was won not by proving that free labor would produce more sugar and more cotton than the cowhide lash, but by persuading public opinion that slavery as an institution involved horrors which were an outrage on humanity and an insult to God.

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* A sermon preached in St. Paul's cathedral, London, at the International Peace Congress, July 26th, 1922.

The moral appeal just now must mainly take the form of penitence and the spirit of reconciliation. Europe has deep cause for penitence. Do we realize these two things: first, that the relations of civilized mankind had become so close that this war was at least as much a civil war as the chronic wars between the various cantons of ancient Greece; and, secondly, that after a century of growing humanity, a century which prided itself on having banished cruelty from the statute-book, and which even concerned itself in safeguarding the rights of the lower animals to decent treatment, the nations of Europe were no sooner locked in the death grapple than horrors and atrocities were committed which ten or a hundred or even two thousand years ago would have been thought incredible except in savage warfare?

GREEK RULES OF WAR

If this seems to you too strong, let me quote to you a few sentences from the Republic of Plato, in which Socrates lays down what seem to him to be reasonable and practicable rules for the conduct of war between Greek states. I have just said that the civilized world is quite as much bound together by common traditions and habits and convictions as were the Greek states, so that the comparison is a fair one. "Do you think it right," asks Socrates, "that Greeks should enslave Greeks, considering the danger that all Greece is in of barbarian conquest? Clearly no Greek should make a slave of another Greek. Then we must abstain from spoiling the dead or hindering their burial. Neither shall we offer up trophies in the temples of the gods, fearing that the offering of trophies taken from kinsmen may be a pollution. Again we shall not devastate the land of Greek enemies, nor burn their houses; it is only lawful to reap standing corn and take it for ourselves, without injuring the next harvest." This is pagan war morality, 2300 years ago. Think of this, you who have seen northeastern France! And now it is widely assumed that if there is another war, each side will try to exterminate the non-combatants of the other by poison! I cannot altogether account for this outbreak of diabolism; but while such things are done and justified, the less we talk about progress the better.

In part, no doubt, these horrors are the result of the elaborately engineered propaganda of hatred which all the belligerents employed, knowing that the average man needs some incitement to kill his fellow man. This is one of the most devilish parts of the whole business. The soldiers were told untrue stories of the outrages committed by the other side. Furious hatred and indignation were artificially stimulated. Even religion was freely dragged in. One side appealed to their "good old ally, God"; the other represented the war as "a struggle between Corsica and Calvary." Alas, the spirit of the Corsican was not hovering over one army only. So the minds of the belligerents were systematically poisoned by their own governments, and the deadly spirit of hatred thus generated has been slow to subside.

And then we think of the peace. The victors had to consider whether they wished to make an end of war, knowing, as we all know, that another war in our time would destroy our civilization utterly; or whether they wished to make a vindictive peace, which the losers would think themselves justified in tearing up at the first opportunity. If we wished the former, we ought to have offered the Germans terms which they themselves would have thought unexpectedly generous, and then to have said to them, "Now we have given you not excuse for plotting revenge; join us in establishing a league of nations and universal disarmament, and let us all help each other to 'gather up the fragments that remain.' " We say that the Germans showed no sign of repentance. Did we make it easy for them to repent? The human heart is like water; it freezes at a certain temperature, and melts under the influence of warmth. The Christian method is to overcome evil with good. It does not always succeed; but the opposite method, of driving out devils by Beelzebub, invariably fails.

So far as I can gather from those who have lately traveled in Germany, the Germans are rather less bitter and fierce than we should be if we had met with the same treatment. But I should not like to build upon this. I have no wish to talk politics. I merely point out the obvious fact that if one of a pair of gamblers has won and exacted full payment of a heavy stake, and then says, "Now we will play for love for the rest of the evening," his proposal is not likely to find favor with the loser. It is an appalling state of things; and what should our feelings be when we turn to our Bibles, to the visions of the prophets and the promise of the incarnation. "O that thou hadst hearkened to my law! then had thy peace been as a river, and thy righteousness as the waves of the sea." The crowning title of the coming deliverer in Isaiah's prophecy was the Prince of Peace. "Of the increase of his government, and peace, there shall be no end." "Nation shall not lift up sword against nation, neither shall they learn war any more." The happy vision seemed to be near its fulfillment in the angels' song: "Glory to God in the highest, and on earth peace, goodwill towards men." Alas! another passage in the gospels comes to our minds: "If thou hadst known, even thou, in this thy day, the things that belong to thy peace; but now they are hid from thine eyes."

THE GATE OF REPENTANCE

But, if it please God, it is not yet too late. The gate of repentance is not yet shut. We have all sinned and suffered together; we may all repent together. We may help to bear one another's burdens; not only by relieving the necessities of those who are suffering most grievously, but by bearing one another's moral burdens. But here a caution is needed. We English are a sentimental people; and some of us, in our reaction from the hatred fostered during the war, and our shame at having given way to the absurd idea that everyone who has the misfortune to be born between the Rhine and the Vistula has a double dose of original sin, have rushed to the opposite extreme, and speak as if the Germans were amiable and injured innocents. That will not do at all. They have at least as much to repent of as we have; indeed, I still think they have more; but we must help them to show their best selves by showing them our best selves. Justice, common-sense, and good will are the qualities which are needed, not sentimentality.

The spirit of civilization would say to us all, "Sirs, ye are brethren; why do ye wrong one to another?" We are brethren, we Europeans. If one member suffers, all the members suffer with it. We have discovered this to our great cost in the economic sphere; we must learn it also in the moral sphere. We cannot afford a humiliated, embittered, and degenerate Germany, any more than a triumphant militarist Germany. The harmony of the European symphony needs the best notes of all its members; and who, after all, are the typical Germans—Goethe, Schiller, Kant, Beethoven, or the Slavs, Nietzsche and Treitschke, and the Englishman, Houston Stewart Chamberlain?

"If ye forgive not men their trespasses, neither will your father in heaven forgive your trespasses." "Repent, therefore, and be converted, that your sins may be blotted out, when the times of refreshment shall come from the presence of the Lord."

Boycotting Benevolence

THE moral reaction of the best conscience of the nation to the efforts of the Pittsburgh Employers' association to boycott the local Y. W. C. A. seems to have had little effect on the headquarters' office of the Ohio Manufactureres' association, as may be seen from the verbatim copy of a bulletin sent out by the secretary under date of April 21, 1922. Secretary Jennings is, we believe, the same gentleman who sent out false and misleading statements regarding the personnel of the Interchurch committee appointeed to investigate steel. He was compelled to eat his words at that time but seems to still be possessed of the same inspiration.

"Money is power," said Judge Gary recently, a statement quite trite unless it is given special significance. Its special significance. however, seems to be that men who possess it can use it quite ruthlessly. Justice, right, humanity, and law itself can be thrust under foot by its use, but a much more insidious use, which is defensible in worldly logic, is to put the life and usefulness of religious, educational and welfare organizations under its power.

The letter here reproduced, like many of the publications coming from the state office of the Ohio Manufacturers' association, takes in a rather broad sweep. It betrays such disregard for either truth or the proprieties that one wonders why there is not a rebuke from many of the large minded men who are in the association. If there was not something in the temper of the organization that finds satisfaction in such reactionary utterances, they would not be so revealed to the public. We challenge any sensible man to call them less incendiary or farther from the constructive truth than the radicalism of Wm. Z. Foster at the other end of the line. Here is a verbatim reproduction of the bulletin:

"ARE YOU CONTRIBUTING TO THESE ORGANIZATIONS?"

"On March 20th a meeting of the so-called 'Ohio Council of Women and Children in Industry' was held in the office of the Ohio Institute for Public Efficiency. In addition to the council of the 'delegates' to the meeting represented the following organizations:

Ohio Institute for Public Efficiency
The Young Women's Christian Association
The National Consumers' Leagues
The Women's Christian Temperance Union
The Vocation Bureau of Cincinnati
The Ohio State University
The Urban League of Columbus
Ohio Council for Family Social Work, Columbus
The Welfare Federation, Cleveland
The Temple Sisterhood, Columbus
The Women's Trade Union League, Chicago
Industrial Health Conservancy Laboratories, Cincinnati

"These organizations have all adopted the program of the American Society for Labor Legislation (also supported by manufacturers' contributions) and this program includes the short (and shorter) work day with the 8 hour day as the maximum in all employment, minimum wage (with commission administration and enforcement), old age pensions, unemployment compensation or insurance, one day's rest in seven, no night work for women, etc., and the establishment of the employers' responsibility for living and housing conditions.

SOCIAL WORKERS AS "PAID PROPAGANDISTS"

"No laboring women and no real representatives of working women were in attendance at the meeting. All were paid propagandists or volunteer enthusiasts looking for a place in the sun of publicity. It was officially reported to the meeting that the first and chief effort was to put through the minimum wage law in Ohio. This law has not worked well in any state or in any country and it has been established as impractical in operation. When labor is in heavy demand no one pays attention to the minimum wage—restriction results in women losing their employment—the shops closing or replacing them with men—or, as often happens—in levelling wages from the top and making the minimum the maximum, thus penalizing the efficient to reward the inefficient.

"We are to have this fight again. It will affect the interest of every employer. If it is established as a principle of law that wages may be legally established which bear no relation to earnings, the principles will be applied to all employments, not alone to that of women and minors. It will seriously affect the interests of women workers. So many restrictions are being thrown about their employment as to make it unwise to hire them where men can be obtained or machines devised.

"The heading over this notice is pertinent. The organizations which are doing this work are largely supported but not directed by you. The Y. W. C. A., which was a most worthy and useful body as originally conceived, is now—at least in the industrial centers—a hot bed for socialistic propaganda and legislative experimentation. Its local bodies are often officered by the wives, sisters and daughters of manufacturers and business men who have never sought to present the economic side of social problems to their women folks. The libraries and the reading courses and reference works are largely made up of socialistic works and the officers will give no bearings to books or speakers on the other side.

"The woman worker who has experience and who won promotion in industry is not in sympathy with these movements and is therefore excluded from the councils of such organizations. What are you going to do about it? Meetings under the auspices of the Y. W. C. A. are going on in every county and candidates for the legislature are being interviewed and pledged. You are making the campaign possible. I have no right to do more than tell you the facts, but I am going to venture to suggest that unless you approve all these schemes to load industry with the maintenance in 'decent living conditions,' the standard being established by the beneficiaries, of all the inefficient, the lazy, the thriftless and the maimed or defective, you might stipulate the purposes for which your contributions to these organizations may be used and expressly provide that no part of it shall be used to promote the passage of legislation or to carry on propaganda for the social service labor program adopted by these organizations.

"It might be added, merely as significant, that Mr. Thomas J. Donnelly, secretary of the Ohio Federation of Labor, was elected at this meeting as a member of the executive committee of the 'Council of Women and Children in Industry.'"

Yellow Reaction

If the radical is a "red" this sort of reactionary utterance is yellow. Look at a few of the phrases—"no real representatives of the working women were in attendance;" "all were paid propagandists or volunteer enthusiasts looking for a place in the sun of publicity;" "the law (for a minimum wage) has not worked well in any state or any country;" the Y. W. C. A. "is now—at least in industrial centers—a hot bed for socialistic propaganda." So much for the public spirited citizens who manage such institutions as the Y. W. C. A., the W. C. T. U., Ohio university, the National Consumers league, the Cleveland Welfare federation and all the others.

Mr. Jennings takes a leaf from the experience of the secretary of the Pittsburg Employers association and says, "I have no right to do more than to tell you the facts," but "I am going to venture to suggest" that unless the manufacturers of Ohio wish to "load the industry with the maintenance . . . in decent living conditions "of all the inefficient, the lazy, the thriftless and the maimed or defective" they might "stipulate" the purposes for which their contributions are to be used. Of course "stipulation" means, in diplomatic phrase, when taken with the rest of the advice, that it will be wise not to contribute at all; but there is no legal boycott in the advice.

Of course any man has a right to stipulate his contribution. But to hand out such yellow bunk as is given for advice in the phrase above quoted, and in many others, does not argue well for the men who pay to have it given them. No minimum wage law compels the employment of the unfortunates above named. Perhaps the Ohio Manufacturers like this sort of thing—we doubt it—but the more of it the public hears the better will welfare legislation progress.

ALVA W. TAYLOR.

British Table Talk

London, July 31, 1922.

ALONG with more than 300 others, I was present at the lunch given by Sir Murray Hyslop to free churchmen to meet the premier. It was a pleasant function, but of course the one thing which mattered was the speech of Mr. Lloyd George. Conjectures had been thrown out in some journals that there was a political plot in the luncheon; we who went were the flies drawn into the arch-spider's web. There were no signs of such an intrigue in the premier's words. It was true that he had not given up several hours of his busy day without a purpose of some importance. His concern proved to be one which did not touch party politics. He clearly had it on his heart to call the free churches to fight against war, in an hour when this had become the one living issue. His words seemed to me more solemn even than eloquent. I have not heard Mr. Lloyd George speak for at least fourteen years, so that I am unable to compare his speaking today with that of recent days, but he struck me as a man who had seriously made up his mind to devote the rest of his life to the cause of peace. If so, he will find many who will rally to his standard.

* * *

The Old Dugouts

In one passage in his speech the premier chaffed the warriors who dig themselves into the dugouts of deserted battlefields. The battle may be raging miles away, but they are faithful to the old dugouts, and they accuse others of deserting the cause because they move where the battle goes. As for himself, the prime minister declares, he wanted to be wherever the battle was raging at the moment. This meant, interpreted into practical politics, that the free churches ought to awake to the fact that the battle of the hour in the public life of the world was the fight for peace. There were many adversaries, many were busy strewing the world with explosives. It was necessary to put under lock and key those who spread explosives, and particularly those who drop matches. One thing is clear to all who feel the call to fight for international peace. It will be a fight in no idle use of the word. If we are to have peace, we must seek and pursue it. And the great gain of such an ally as the premier is to be found in the fact that he is on every man's testimony a good fighting man, and such a man is needed for this cause in this hour.

The Student Christian Movement

From one who was present at the Student Christian Movement conference last week I have heard reports of the same old miracle repeated—of good fellowship, and bold thinking, and of high and noble purposes formed. One meeting was of peculiar interest. Representatives of nine nations brought news of the student movement in their lands. Germany, Austria, France, China, and India were among these countries. The Austrian told of the "youth" movement in his country. The Chinese student explained how some things the Christian movement and the anti-Christian shared; the anti's were opposed to Christianity because they did not understand it but identified it with superstition. The German described the life that was manifest in the movement within his country and closed with the cry "Forward!" To look at the program of the conference is a study in real catholicism. Almost all shades of Christian thought were represented. There were even Roman Catholics present, though Roman officials could not take part. Anglican Catholics were there with Evangelicals, Methodists with Friends. Every school of learning, medicine, science, arts, theology, had provision made for it on the program. Among the speakers were the Bishop of Ipswich, Dr. Crichton Miller, Dr. A. H. Gray, and others who have the ear of youth; but none is more beloved than Canon Streeter, whose ability with limericks is as notable as his theological learning. The Student Christian movement is one for which we are more and more grateful and, unlike some movements, it moves.

* * *

A Great Story

A memorial has recently been dedicated to the memory of Principal T. C. Edwards of Aberystwyth. At the ceremony Mr. Lloyd George recalls this story which deserves to be widely known: "After Thomas Charles Edwards had made great efforts, after he had built up the college and got a good many students, there came the great fire, and there was what would have been the end of the hopes of an ordinary man. But he was not an ordinary man. On the night the college was burnt he was either preaching or lecturing at Newquay. He had gone to bed, and in the middle of the night they saw the glare over Cardigan Bay, and somebody said, 'The college is on fire.' He replied, 'Order a car for me.' They said, 'You had better wait until morning; you can do nothing now.' 'Order a car,' he repeated; 'I am going back to start rebuilding the college.' "

* * *

England Awakens to Importance of Young China

An interesting quotation from a recent issue of the London Times is given here: "China today is run, so far as all public offices are concerned, by the younger men who have acquired foreign education, either at home or abroad. Their numbers, in proportion to the total population, are infinitesimal, but in fact it is this comparative few, acting as the clerical and advisory staff of the old-fashioned mandarins and ignorant military rulers, who are exercising incalculable influence in political, social, and economic development. In this small but highly important class, British-trained young men are conspicuous by their scarcity. If it were not for those educated in British missionary schools in China, many of whom occupy good positions, British culture and standards would be almost unknown to the younger generation in China.

"The British chambers of commerce in China have become active on their own account, and have collected over 20,000 pounds for promoting the education of Chinese on British lines. After a great deal of discussion it has been decided to spend the money over a period of five years in making donations to several highly deserving British missionary secondary schools, for the specified purpose of strengthening the British teaching staffs, thus securing a better standard of teaching in these schools, and providing for a larger number of scholars. The chambers hope to obtain more funds when times improve, when the question of scholarships for the Hong-kong University, a British institution for Chinese, and for universities at home will come up for consideration."

EDWARD SHILLITO.

CORRESPONDENCE

The Strike from the Union Point of View

EDITOR THE CHRISTIAN CENTURY:

SIR: All that stands in the way of "normalcy" we are led to believe, is the downright obstinacy and hoggishness of the railroad men who refuse to work at the rates the operators would like to pay, thereby making it necessary to saddle excessive rates onto the overburdened public. Moreover, these men, with whom this paper is concerned, have refused to comply with the orders of the Railroad Labor board and are, therefore, branded as outlaws and their organization presumably disqualified. You know the story. But what of the railroad man's point of view? Wherein does he justify himself, and how long will he override the wave of public condemnation now surging upon him? As to the latter question, time will tell. The former deserves consideration.

Claiming imminent bankruptcy the railroads secured an order from the Railroad Labor board reducing the wages of the entire railroad forces of the country, approximately twelve per cent. effective July 1st, 1921. This was accepted as a necessary part of the procedure for the reduction of rates to the public. Evidently this was not the plan of the railroads, for no reductions were made until January 1st, 1922, and then only on carload rates of a few agricultural products, chiefly grain, hay and live stock. Effective February 1st. 1922, by order of the Railroad Laboi board, the entire clerical forces of the railroads, including freight handlers, warehousemen, baggagemen, cashiers and clerks of all kinds, were made subject to intermittent assignments whereby they might be required to work over a period of twelve hours. putting in only eight hours actual time and receiving eight hours pay. This served to reduce forces and overtime in no small degree, besides working a rank injustice on this class of employes.

Then came the order reducing the wages of the maintenance of way forces, machinists, linemen, car repairers and clerical forces, three to six cents per hour, effective July 1st, 1922. This would reduce the pay of the section men of the better paid roads to thirty-five cents per hour. eight hours a day, six days a week, the carriers claiming this to be the average wage of laborers doing a similar class of work in other industries. On some roads it is reported as even lower, accordingly as they were paid prior to the wage increase. Consequently the machinist forces went on strike July 1st, and the maintenance of way forces would have gone out, too, but for the unexpected action of their president, Mr. Grable, who seemed to have developed more concern for authority than for the welfare of the men he represented. It is doubtful if he can exercise control over them much longer. Since July 1st the stationary firemen and linemen have walked out.

Incidentally, about the middle of June, 1922, there appeared in the Chicago Tribune a half column article saying that in 1921, the year when the roads were portrayed as so nearly bankrupt and the twelve per cent cut had been accepted, the Burlington had had the best year since 1917. Compared with 1920, despite a loss of revenue of eight per cent, they had reduced operating expenses about twenty-one per cent.

What is the present reaction from this situation? A prominent question is whether or not we will obey the orders of the Labor board as the voice of the law. It seems safe to predict we will not. Within the past few months the Pennsylvania railroad served an injunction on the Labor board defying certain of its rulings as to the contracting of repair work. They were sustained by Judge Page of Chicago, who declared the functions of the board advisory only. As unincorporated unions we cannot serve injunctions, though we are liable to be sued for the misconduct of any of our members, according to a recent decision by our chief justice. So far, the unions have taken the board's orders as final, but it is doubtful if the president's admonition to Mr. Grable that hereafter the board's rulings must be obeyed as law by both carriers and unions will be taken seriously. On what basis, then, can a settlement be effected? The attitude of the unions will be influenced by the following facts:

The unions not now involved know that with this present contention settled in favor of the carriers, our turn for another cut will soon follow. We interpret the motives of the carriers in cutting wages as selfish and unwarranted under present conditions. We have acute sympathy for our fellow employes who would be forced to work for less than seventy-five dollars per month, with the added disadvantage of being subject to dismissal if they take up outside work to help themselves along. Our overtures towards parley have been rejected. We see no satisfaction in conferences for "adjustments" since those adjustments are not intended for the benefit of the employes. We hold that the financial returns to the carrier should be secondary to the welfare of the employes, who carry out the work of production. We feel that the findings of the Labor board are influenced by the carriers. We claim that the income of an employe with a family should not be under one hundred dollars per month; that under proper management they need not be less. The introduction of scab labor under the protection of machine guns signifies a showdown rather than a compromise. The continuation of such a policy will likely see us all out in a short time. From present indications it seems inevitable sooner or later. But this much is certain, if it comes to a showdown it will be a real one. The men are not awed by the idea of a general walkout nor intimidated by militia. Our

Contributors to This Issue

HALFORD E. LUCCOCK, publicity secretary, Council of Methodist Boards of Benevolence, New York City.

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organizations which have been built up at tremendous cost because of uncompromising railroad officials may be expected to hold together. They are composed of as fair-minded and intelligent men as can be found and may be relied upon to do nothing unreasonable or violent unless goaded by lawless law.

Roscoe, Ill. H. M. HOBART.

Training for Vocalization

EDITOR THE CHRISTIAN CENTURY:

SIR: Your notice in a recent issue of "A Theatre School To Teach Preachers" how to use their voices to the best advantage moves me to "enlarge" a little upon the theme. It goes without saying that the effective instrument in public address is the voice. Of what force is a good sermon to the hearer if in its delivery it is marred by muffled and monotonous tones or violent and unintelligible vociferations? A common fault with the voices of preachers is the lack of carrying quality. Theodore Cuyler called it "projectile force." It should be the aim of the preacher to make himself heard and understood by the man in the farthest pew. In order to do this he does not need to vociferate. He will defeat his purpose if he waxes loud and vehement. Let him heed Wesley's admonition who wrote one of his preachers: "Sammy, don't scream." He should learn to breathe deeply and naturally. Chauncey DePew says: "The principal thing about oratory is to use your diaphragm instead of your throat. "Let him give all vowels their full value, and keep his voice up in clear, smooth accents to the end of every sentence.

Years ago I paid seventy-five cents for a little book, "Before An Audience." It contained the few, simple rules of a natural and effective elocution. One of them especially was worth to me hundreds of dollars in gold. It was simply this: "Cultivate an ear for your own voice." It had never occurred to me to listen to my own voice. Like many another earnest brother, I religiously thought it all-important to "lose" myself in my subject with little thought of voice or gesture. But the suggestion haunted me, and even in the heat of public address I found myself turning an ear to my own voice, which I was able to do for an instant or more without interrupting the continuity of my thought. I discovered that I not infrequently dropped into dull monotone and sometimes rose to tones harsh and strident. An ear for one's own voice will enable him to hear himself as "ithers" hear him, and so to avoid the vocal faults by which many an excellent sermon is all but spoiled.

The test of a good delivery is easy. Russell Conwell illustrates the difference between an "artificial" elocution and real oratory when he says: "Call a dog, and if he runs away from you—that is elocution. If he comes to you—that is oratory." My humble opinion is that there is a large place for schools "to teach preachers how to use their voices to the best advantage."

Indianapolis, Ind. FRANK G. BROWNE.

THE SUNDAY SCHOOL

Nehemiah—the Business-man Type*

A WORD of appreciation is due our business men, who in these days enter the church life with so much power. Nehemiah was not an orator, not a keen thinker, not a dreamer, not a poet, not a philosopher. He did not talk overmuch, he did not see visions, he did not interpret the finer things in nature by means of music, art or poetry; he wrote no book, settling the great questions of the universe. He was a business man, a leader and master of men, he knew how to get the work out of a set of fellows; he was a hard-headed practical man, with a talent for organization; he knew how to build a wall, he knew how to handle critics so as to put the fear-of-God into them. He had an iron nerve and a steady purpose. He could fight and hit hard. He could pray, work and fight. He could watch as well as pray. He had stores of energy, his eye was not always on the clock and the dinner-bucket. He was not afraid to put his good money into an enterprise and to get others to do the same. I sing his praises. I know men like him. They are capital men. I dedicate this hour and this lesson to the business men who compose our classes, who form our church boards, who build our churches, who finance our missionaries, who make money for Christ's sake, who give to the poor, who pour their fine American energies into the church of the Living God. I am not only for men, I am for business men. Nehemiah belongs to them. This morning we think about them.

Business ability is highly esteemed in America. We glory in the way our engineers went to France and built piers, warehouses, bridges, railroads, and set up our smooth-running United States way of doing things. We are masters of organization. Why should not the church capitalize this marvelous power? Just now we are "fed-up" on drives and campaigns. We say that the Interchurch Movement went to pieces on the rock of organization, which is only a half-truth. The whole story of that partial failure has not yet been told. On the other hand there is no end of churches under-organized. One big business man could step in and set up a system that would cause the plant to produce ten to twenty times the results. He might begin by putting the preacher on a schedule, telling him to hustle out and play eighteen holes of golf and then get right on the job, studying, with a clear brain, some book worthy of his metal, telling him to start out at two, in his machine, and clean up ten calls before he dared to think of dinner. Certainly he would revolutionize the financial policy. I know what I am talking about here. I know well big business men who develop the financial capacities of the church and bless the people by inducing them to give generously. Only this morning I had a letter from such a man, urging me to call upon a certain person and talk plainly about the joy—the "joy" mind you—of generous giving. When a man spends thirty-three cents to go to a movie and then puts a quarter in an envelope on Sunday, he does not know the A B C of giving; he is still in the kindergarten of finance. When a woman spends two dollars to go to a show and cannot make any pledge to the church at all—what she needs is religion, not recreation! The church needs prayer and Nehemiah could pray, but we need prayer plus action. We are tired of pious tight-wads, disgusted with talkative do-nothings. Organization, filled with spiritual power, should be taken over by the church in full measure.

Nehemiah, as a type of business man, knew how to handle adverse criticism. There were those nuisances Sanballat and Tobiah, envious faultfinders. They stood off and laughed at the wall, their miserable envious hearts being consumed by Nehemiah's success, in organizing walls out of rubbish and ashes. How does a business man meet such opposition? By steaming ahead with more power. He does not come down from his wall, he gets more trowels and more swords. "Tend to business, get this wall built, say nothing in reply, but if one of these fellows bothers you by getting in your way, kill him!" Sanballat and Tobiah caught the point; they went far away and sat down. The wall grew and the critics faded away. Increase your volume of business, that will shut your critics' mouths. The annual report tells the story. Every knock is a boost. Your critics only advertise you if you can hold steady and produce. Prayer, we want that, we have spoken of that, we believe in that with all our hearts, but we also want action, we want the wall built, stone upon stone, day in and day out. Business will do that.

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*Lesson for Sept. 3, "Nehemiah Rebuilds the Walls of Jerusalem." Scripture, Nehemiah 4:7-16.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Hold Mome Missions Council at Chautauqua

The mother chautauqua in New York loses none of its popularity through the years. It has never lost sight of the original religious motive, and has not subordinated educational interest for vaudeville as have assemblies in the west. The Council of Women for Home Missions is holding an institute there during August with Mrs. John Ferguson as chairman. The mission study book, "The Trend of the Races" will be taught. Among those who will appear on the platform during the sessions are: Dr. Thomas A. Fenton, Dr. C. F. Schaeffer, Dr. George E. Haynes, Dr. S. G. Inman and others. Dr. George L. Cady gave an illustrated lecture on "California and the Japanese."

Large Student Body Hears Great Preaching

The largest summer attendance in its history is enrolled these days at the University of Chicago. The total attendance is 5,601, of whom all but 1,347 are graduate or professional students. The attendance at the divinity school is 219. For this great student body, some great preachers have been provided. Professor Theodore Gerald Soares, head of the department of practical theology at the University of Chicago, was the university preacher on July 23, and Professor Allan Hoben, of Carleton college, Minn., on July 30. The first preacher in August was Professor Henry Burke Robins, of Rochester Theological Seminary, and he will be followed in the same month by Rev. James Francis, of the First Baptist church, Los Angeles, Professor Gerald Birney Smith, of the University of Chicago divinity school, and Rev. Lathan A. Crandall, of the Hyde Park Baptist church, Chicago, who will be the convocation preacher on August 27.

International Conference of Churches

One of the most noteworthy religious gatherings of the summer was the International Conference of Churches, held the first week in August at Copenhagen, at which some of the greatest Christian leaders of the age were in attendance. Prof. William I. Hull, of Swarthmore College and a Quaker, in addressing the conference said: "The tar of the big stick of militarism clings to us all; and we are nearly all afraid of one another. Thus we are imprisoned in the vicious circle, transfixed by the same electric current. Modern industry demands raw materials of production and markets for finished products; other nations are acquiring these by force or fraud; we must do likewise for necessity knows no law. Our neighbors are maintaining large armies; we must do likewise, for self-defense is the first duty of statesmanship. It is time for someone to break through this vicious circle. Men fought the world war for this purpose. It was to be a war to end war, and preparations for war and to the armed peace which breeds war; it was to make the world safe for democracy and rid of imperialism. It failed tragically to do these things. Some more effective, as well as more righteous method must be tried."

W. C. Pearce Journeys Around World

Mr. W. C. Pearce, associate secretary of the World's Sunday School association, reached Manila on August 1 after a hot journey across the equator from Australia and New Zealand. From Manila he will go to China and Japan. Owing to a change in his sailing arrangements Mr. Pearce remained in Australia longer than he had planned and his time was well spent in addressing meetings in every state of the country. As a result of this visit the Australian states will form a section of the World's Sunday School association. Perhaps no other Christian organization is so truly catholic in its fellowship these days as is the organization of which Mr. Pearce is secretary. The whole world is to be united in its religious interest through a common program of religious education.

Will Ask for Local Conferences

The joint commission on the World Conference on Faith and Order has given to the press the report which will be submitted to the general convention of the Protestant Episcopal church at Portland next month. The Episcopalian leaders are urged to hold local conferences, and in this connection is the following statement: "The churches, and especially this church as the originator of the movement, must be thoroughly trained in the conference method in order that their delegates may not only give to the conference their personal experience in that method but be supported by the whole strength of their respective churches. Otherwise there is danger that at the World Conference there will be much repetition of high-sounding and meaningless platitudes, or hasty and dogmatic assertions provoking, inevitably, hasty and sectarian contradictions, and then the last state of a divided Christendom may be worse than the first."

Use Fine Old Dwelling for Community Work

One of the fine old mansions of Galveston, Tex., will be used for community work by Central Christian church of which Rev. A. E. Ewell is pastor. A large church auditorium will be erected near the community building, and a modern church program will be inaugurated. A local paper describes the plan in the following words: "All Sunday school classes are to be housed in the residence structure. In addition it will contain the church kitchen, a large dining room and other institutional features of the modern church. But there is room to spare even after these things have been provided for in the most generous fashion. The house has thirty rooms, some of them large

Young Friends Meet in Conference

YOUNG Friends from all parts of the United States, one from China, one from Canada, and one from Cuba, 316 in all, gathered for their thirteenth general conference at Richmond, Ind., during the latter part of July to consider their problems of service and leadership. Prof. Alexander C. Purdy, of Earlham college, delivered the open lecture of the conference on "The Amateur Spirit," characterizing the spirit of the conference as that of the amateur who threw himself into his work to create and to reach new goals.

Other speakers on the program were Dr. Miles H. Krumbine, pastor of the First Lutheran church of Dayton, O., who discussed the field of Christian leadership; Rev. Kirby Page, secretary of the Fellowship for a Christian Social Order, who lectured on the need for Christ in the business world; Murray S. Kenworthy, recently returned from a year in Russia as head of the American Friends relief work, and Frederick Libby, executive secretary of the National Council for the Reduction of Armaments, who spoke on disarmament and the way toward a world peace.

Ten classes, a series of small groups for morning worship and two special evening classes for the boys and girls, made up the class program. Largest of these was the class on training for leadership in the world peace movement conducted by Mr. Libby, but another popular one was the course in Bible history given by Dr. Edward E. Nourse, professor in the Hartford Theological seminary, on the spiritual interpretation of the old and new testaments in the light of their historic backgrounds. Other classes included Friends' missions, Quaker history, the teacher, the Sunday school, personal evangelism, and young people and the church, as well as two large discussion groups on the problems of the boys and girls. Dr. W. O. Mendenhall, president of Friends' university, Wichita, Kans., conducted a short study period each morning on the relation of good will to life, particularly in the business and political world. The part that music plays in religious life was brought out through group singing without accompaniment at the meetings, organized sings in the evening, and through special programs. Stunts and games furnished relaxation for the delegates.

enough almost to contain a modest bungalow. Here is where Rev. Mr. Ewell intends that the property shall begin to serve the whole community, rather than simply the congregation. In the institutional features of his plan, Rev. Mr. Ewell derived much encouragement from the success he has met with in the organization and handling of the Galveston men's Bible class—a strictly nondenominational organization, which meets downtown every Sunday morning for Bible instruction. The congregation is to receive $25,000 in aid from the church extension or mission fund. It is intended to make an appeal to the community at large for $25,000. In view of the community uses to which the building is to be put, this appeal will be nondenominational."

Swedish and English Churchmen Propose Intercommunion

The Lambeth conference provided a method by which the English church might come to recognize the ministry of other churches. The Lutheran church in Sweden has always had the apostolic succession of bishops, though setting no store by this idea. The English church proposes intercommunion between the two bodies, and that in the future each should help the other communion in the ordination of bishops. The Swedish church agrees, but feels in conscience bound to declare its lack of interest in apostolic succession. Archbishop Soderblom of Sweden is being criticized by American Lutherans for his willingness to entertain the proposal of union, for it is pointed out that the American Lutheran churches have no bishops at all. If the Swedish Lutheran church opens up communion with the English church, must it deny fellowship to the non-episcopal churches of the Lutheran faith in America? The following is an official statement of the attitude of the Swedish church toward the question of orders: "No particular organization of the church and of its ministry is instituted *jure divino*, not even the order and discipline and state of things recorded in the New Testament, because the holy scriptures, the *norma normans* of the faith of the church, are no law, but vindicate for the new covenant the great principle of Christian freedom, unweariedly asserted by St. Paul against every form of legal religion, and applied with fresh strength and clearness by Luther, but instituted by our Saviour himself, as for instance when, in taking farewell of his disciples, he did not regulate their future work by a priori rules and institutions, but directed them to the guidance of the paraclete, the Holy Ghost."

German Young People Organized for Christian Work

The young people of Germany have organized in many cities to fight the evils of the day. The movie films that have gone to Germany have been particularly evil, and an organization of 23,000 young people has come into being for the primary purpose of cleaning up the movies. This movement began in Dresden and later spread to Schlesein, Thuringen and other provinces. They have also fought the dealers in vulgar picture cards, visiting establishments as often as five hundred times in a single week to protest against the sale of these iniquities. Recently a number of societies have come together to form the National Evangelical Organization of German Young Men. This now has 125,317 members. The German Christian Students' union with headquarters in Berlin is another significant sign of the times. It has 1,269 members and 1,623 patrons. The young women of Germany are also organized and these have a society with a quarter of a million members united in the Evangelical Union of German Young Women. The battle-ground of the Christian and non-Christian elements in modern society is in Germany, and it is interesting to see that such progress has been made since the war in marshalling the Christian forces. The church has been disestablished, but this disestablishment seems to have resulted in an increase in genuine religious work.

Modern Church Program at Springfield, Mass.

The combination of South Congregational church with Olivet church in Springfield, Mass., has resulted in the inauguration of a community program in the latter church, of which James Gordon Gilkey is pastor. Where there was formerly a struggling conventional church, there is now an active center of good-will. During the past season the total attendance at all meetings at Olivet church has been 83,431. One of the big items in the program is the concern for public health. A graduate nurse is maintained in the parish. This person holds pre-natal clinics, baby-welfare conferences, and corrective clinics for crippled children. Hot lunches are served to school children at a nominal cost. During the past year 7,462 children were led in this way. In the community house two motion picture machines have been installed. Four entertainments are given each week during the school year. A radio outfit is now a part of the church equipment and furnishes the music for the Sunday evening services which are held in the church. A 25-minute film has been made of the activities of this live community church, and is available for the use of other churches.

Ghandi Thinks Christians Do Not Practice Their Religion

Ghandi, the foremost citizen of India these days, was asked recently for his opinion of Christianity. His appreciation of the religion of Jesus is much higher than of the religion of Jesus' followers. He said: "All you missionaries and Indian Christians should begin to live as Jesus did; you should all practice your religion without adulterating it or toning it down; you should emphasize the love side of Christianity more, for love is central in your religion; you should study non-Christian religions more sympathetically in order to find the truth that is in them; and then a more sympathetic approach to the people would be possible."

Meadville House a Successful Experiment

Meadville Theological seminary in Pennsylvania has a great endowment and but few students. This has been charged to its Unitarian teaching, which does not attract divinity students in large numbers, but to greater extent it has probably been due to the isolation of the school. There are legal complications about removing the institution entirely from Pennsylvania but a year ago Meadville House was established at the University of Chicago, exchanging

Disciples Consider Relocation of College

ONE of the issues that will provoke discussion at the coming international convention of the Disciples of Christ at Winona Lake will be the relocation of the College of Missions. The United Christian Missionary society has issued a bulletin setting forth the various alternatives with the advantages in connection with each location. In this bulletin may be found the following summarization: "It is interesting to know how many educational centers of the country have given earnest invitation to the College of Missions to locate with them and take advantage of their educational opportunities. The college itself has never made any overture to any institution in connection with the possibility of a new location. Educational institutions throughout the United States have come to realize that the field of missionary preparation is an important one and they have recognized both the work of our College of Missions and the faculty leadership which made it possible. Urgent invitations have come from the following centers: New York City, Yale University, Hartford Theological Seminary, the University of Chicago, Northwestern University, the University of Michigan, Kansas University, the University of Illinois, Oberlin College and Seminary, Alabama State University, Vanderbilt University. No formal invitation has come from any of our own colleges with the exception of Butler, probably for the reason that the College of Missions is a school accepting for entrance graduate or advanced students and our own colleges have not felt that they could offer the opportunities for training which it requires. In thinking of the possible re-location of the College of Missions, a number of centers have been eliminated from the very nature of the case. The state universities could not be considered because they do not offer the courses which are needed for the graduate training of missionaries. The following centers offer the facilities which the College of Missions need: New York, Yale, Hartford, and Chicago."

New Books on

Christ in Today's Life

In the amazingly puzzling times in which men find themselves today, there is no fact of greater significance, or more hope-radiating, than that thoughtful men are turning for guidance to the great Teacher and Master. New book catalogs bristle with striking titles which point to Him who alone can lead men out of darkness into light. The Christian Century Press has selected the following as really great books. All of them endeavor to see Jesus, not merely as a hero of the first century, but as the true leader for men and nations in this twentieth century.

Jesus and Life

By Joseph F. McFadyen, D.D.

A fresh and searching interpretation of the Gospel of Jesus in its social implications. The author, who is professor of New Testament in Queen's University, Kingston, Canada, says in his preface: "We are realizing as never before that the christianizing of men, of all men, in their relations is not so much a matter of interest to the church as a matter of life and death for the world." ($2.00).

The Guidance of Jesus for Today

By Cecil John Cadoux, D.D.

This book is an account of the teaching of Jesus from the standpoint of modern personal and social need. Says Canon James Adderley: "It recalls by a shock to the bewildering problem of applied Christianity and makes us once more suitably uncomfortable. I want everybody to read it." ($2.00).

The Open Light

By Nathaniel Micklem, M.A.

This interpretation of Christianity by one of England's younger Christian thinkers takes its title from William Morris's lines, "Looking up, at last we see the glimmer of the open light, from o'er the place where we would be." The author says: "I hope this book may help to make Christianity appear more reasonable and more beautiful." ($2.00).

Christianity and Christ

By William Scott Palmer.

"Twelve years ago," says Dr. Palmer in his introductory note, "I was profoundly influenced by the critical examination of Christian documents and of Christian origins, by science generally and by the new movement in philosophy. I felt impelled to revise my religious beliefs. It was a kind of stock-taking, and took the form of a diary, now long out of print. Many trials have come upon the Christian religion and the church since then. It seems to be time for a new stock-takng on my part; and I propose to write a new diary and in it ask my new questions and find, perhaps, new answers." Dr. Palmer is author of "Where Science and Religion Meet." ($2.00).

Studies in the Inner Life of Jesus

By Principal A. E. Garvie, D.D.

This is not a new book, but a new edition of a very great book by the noted head of New College, London. The Congregationalist says of the book: "Its chief value is in its emphatic insistence upon the genuineness of the human experience of Jesus, coupled with the constant acceptance of the uniqueness of his nature as the only-begotten and well-loved Son of God." ($3.00).

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courses with the Divinity school. The house has quarters for eighteen men, some of whom do liberal arts work, but already it has been shown that such an institution can be made to function serviceably in interesting young men in entering the Christian ministry. The Channing club connected with the House has held thirty-eight meetings during the year with an attendance of between fifty and sixty and community forum lectures have been held on Sunday afternoons. The house not only gathers together prospective Unitarian religious workers, but is a kind of club house for Unitarians at the university.

Weekly Church Page a Feature in Many Cities

The page of church news in the Saturday or Sunday edition of secular papers is becoming a feature in many cities. In the west the church does not bulk as large in the community life, but nevertheless the editors are progressive in taking on new features. In Denver the Rocky Mountain News now prints a page of church news each week, and at the top of the page in bold type is a verse of scripture which is selected by some local minister.

Only Ten Per Cent Indifferent to the Churches

The recent year book of the churches, published by the Federal Council of Churches, has some important new statistics. For instance the report circulated for a time that the Baptists led the Methodists of this country in membership has been corrected by revised figures from the Colored Methodists. By the latest figures there are 83,307 more Methodists in the country than Baptists. The statisticians have arrived at a basis for computing Protestant "constituency" as contrasted with membership. It is held that the constituency is 2.8 times the communicant membership. On this basis the Protestant constituency of the country is 75,099,499 as compared with the Catholic constituency which is 17,885,646. The Latter Day Saints are credited with 587,918, a radical revision of figures. The Jewish religious constituency is 1,600,000 and the Eastern Orthodox 411,054. This leaves only ten per cent of the population totally indifferent to religion either in the matter of financial support, Sunday school attendance, or other form of interest.

Southern Churches Erect Imposing Buildings

After the stagnation of the war period, the churches are once more engaged in the task of erecting modern edifices to house the labors of religious congregations. In the south particularly there is great activity in this line. The Manufacturer's Record of Baltimore, Md., lists 361 ecclesiastical structures in process of erection. The most expensive of these is First Methodist church of South Dallas, Tex., which is to cost $850,000, and the next is First Baptist church of Shreveport, La., which will cost $500,000. The Catholics are also building in the south, though they are not so strong there as in the north. The Church of the Sisters of the Divine cost $300,000.

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508 South Dearborn Street, Chicago

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXIX — CHICAGO, AUGUST 31, 1922 — Number 35

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly — *By the Disciples Publication Society* — *508 S. Dearborn Street, Chicago*

Subscription—$4.00 a year (to ministers $3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

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EDITORIAL

The Debts of Europe and the Disarmament Program

THE American press has been of two minds regarding the proposal that the creditor nations shall forego the collection of the debts piled up during the war, and allow the various parts of the world to regain their normal economic status. Of course there is the nationalistic, jingo type of journal that insists loudly that the loans we made to the allied nations are just and honorable debts, and ought to be paid. On the other hand, it is increasingly clear to those of fair and open mind that the rigorous enforcement of these claims is likely to work not only hardship, but such havoc that the trading interests of the United States with its customer nations will be seriously compromised for years to come. May it not actually be easier for us to waive the loan debts, and to assist in an early reconstruction of the economic structure of Europe than to enforce the payments, and run the risk of collapse, and therefore of loss to a far greater extent? These are questions which only economists can decide. The United States is the one nation with resources sufficient to take such a reassuring step without serious financial loss. Might it not be good strategy as well as good economy and good ethics for this government to pursue that policy? At all events there is one obligation on which insistence ought to be made. If any such offers of exemption from the payment of international loans are made by the United States, they should be based upon the explicit understanding that disarmament is undertaken, and that pledges of a warless policy for the future are included. It is useless to talk of the waiving of financial obligations of the other nations to the United States while it is practically certain that the immunity thus secured would be employed in preparing for further warfare. The Conference on Disarmament gave to the United States the leadership in the proposals for a warless world. The suggestions looking toward the remission of debts, whatever the ultimate outcome may be, provide a further opportunity for insistence that such a proposal cannot even be considered while the pathway to further wars is being cleared by this or any other device of financial reconstruction.

Ireland's Continued Tragedy of Self-destruction

APPEARANCES favor the view that the friends of Irish progress and independence are doomed to an indeterminate postponement of their hopes. The steps that seemed about to lead to a just and honorable treaty with the British government, whereby the status of a self-governing dominion was assured to Ireland, have up to the present time been thwarted by the mad infatuation of a little group of bitter-enders, of whom de Valera has constituted himself the leader. Whatever claim to the regard of the Irish people this agitator may have gained through the years, has now been forfeited by the folly of his irascible opposition to every measure of conciliation, and his determination to rule or ruin. No man was ever given greater opportunities of leadership. After his home rule campaigns in Ireland, he came to this country and was everywhere accorded the courtesies of a patriotic promotor of his country's cause. For more than two years he was supported in elaborate and sumptuous manner at the expense of the Irish cause, and was treated like a real leader. Since his return to Ireland his career has been one of pathetic stubbornness and folly. It was early seen that he could not properly represent either group of Irish in the negotiations at London, and this appears to have embittered him until at the consummation of the treaty for the creation of the Irish Free State he entered upon a campaign of reckless and persistent opposition to every form of arrangement which admitted any acknowledgment of the British Empire. In this he parted company with all but a small and belligerent faction of the Irish people. Since that time a sniping and ambush warfare has been maintained by these rebels, with such acts of murder and vandalism as the looting and burning of villages and towns, and the murder of such leaders as General Wilson and Michael Collins. When Ireland finally wins her place as a constituent portion of the empire, self-governing and free, she will have to forget the insane acts of some of her pretended patriots, and those of de Valera will be most conspicuous in this list.

Dr. Norwood's Impressions of America

DR. NORWOOD, of the City Temple, has been giving his impressions of America in a Sunday evening sermon which we are pleased to publish in this issue of The Christian Century. On the whole he puts us in good conceit with ourselves, if rather pointed, at times, both in praise and blame. He is generous, wise, well-balanced, and diplomatic, but his first impression was of our wealth which he thinks is nothing short of an obsession which has paralyzed our judgment; but he quickly adds, "We are both in the crucible of Almighty God." He thinks the European resentment of America is because they think our wealth was made out of the war, which is quite wrong. As a matter of fact, America spent more in the war than she made out of it, besides what she loaned to the allies. No, America is wealthy not because of the war—indeed, she is far poorer because of the war, since New York cannot hope to be rich if Chicago is burned down—but because of the fabulous resources of its country and the enterprise of its people. Wealth is our temptation, and it tends to materialism in America as everywhere else; but Dr. Norwood thinks that we do make good use of our wealth, both in private benefactions and in public institutions. At any rate, America has seldom had so interesting a visitor as the minister of the City Temple, and it could not ask for a gentler critic.

Dr. Torrey and "Kaiser Jesus"

IN the "King's Business," published by the Los Angeles Bible Institute, July issue, 1922, in an editorial signed by the initials of Rev. Keith L. Brooks, managing editor, there is a reply to an editorial in the "Christian Guardian," in which the writer denies that Dr. Torrey ever uses the phrase, "Kaiser Jesus." Following is a paragraph from the editorial:

> We have just one fault to find with this statement concerning Dr. Torrey. It is more than just a fib, an untruth or a prevarication. It is a pure concoction, yes, a bouncing big lie. We have asked Dr. Torrey if he could suggest any possible ground for such a statement being attributed to him and he replies that it has evidently originated in the inner consciousness of some Methodist editors. "There is no proof," he says, "that I ever referred to Kaiser Jesus." To say that he refers "in the most unhesitating way to Kaiser Jesus" makes it evident that the writer is determined, even at the cost of deliberate misrepresentation, to carry his point. Some people would even call him "unscrupulous."

This is clearly a question of fact, and we turn therefore to see whether or not Dr. Torrey ever has referred to Kaiser Jesus, whether in an "unhesitating" way or not. Dr. Torrey is certain that there is no proof that he ever referred to "Kaiser Jesus." Undoubtedly the currency of the reference is due to its quotation in Professor Rall's Modern Premillennialism and the Christian Hope, page 153. We go back of this, however, to the source from which the quotation was made and find it as follows:

> We may say we need a great democracy. They had a great democracy in France at the time of the great revolution, and streets ran with blood. What we need is an emperor, that will bring peace and that is not Kaiser Wilhelm, it is Kaiser Jesus.

This is a quotation from an address by Dean R. A. Torrey, given in 1917 at a conference held at Moody Bible Institute and published in the "Christian Worker's Magazine" of March, 1917. No correction of this ever has appeared. Dean Gray was the editor of the publication. There are the facts, and the jury will have to decide who has told the "big bouncing big lie," the dean of the Los Angeles Bible Institute and his inspired editor or the Methodist writer and editor. It is an ugly word to use and before it is spoken rashly the user ought to know the facts. Dean Torrey has made a great many addresses and has undoubtedly said many things that he has forgotten. Indeed, most of what he says is better forgotten. But his memory needs refreshing before he allows his editors to give the lie direct to their brethren.

"Two-foot Bookshelf" for the Children

A MODEL "two-foot bookshelf" for children, the books selected by the American Library association and the National Educational association, has been exhibited by the school of journalism of Columbia University. It includes twenty-five volumes, as follows: "Little Women," "Alice in Wonderland," "Robinson Crusoe," "Tom Sawyer," "Treasure Island," "Boy's Life of Lincoln" by Nicolay, "Jungle Book," Anderson's Fairy Tales, Aesop's Fables, Stevenson's "Garden of Verse," "Adventures of Robin Hood," "Tales From Shakespeare," "Boy's King Arthur," "Story of Mankind" by Van Loon, "Rebecca of Sunnybrook Farm," "Verse for Young Folks" by Burton Stevenson, "Last of the Mohicans," "Christmas Carol," "Rip Van Winkle," "Mother Goose," "Hans Brinker" by Dodge, "Boy's Life of Roosevelt" by Hagedorn, "Hawthorne's Wonder Book," "Wild Animals I Have Known" by Seton, and the "Arabian Nights." It is a goodly list, albeit by no means complete, else "Huckleberry Finn" would surely have been on it, alongside "Tom Sawyer." Also, it is too soon to number "The Story of Mankind" by Van Loon, among the classics; and we should hesitate to vote for it, because, frankly, we do not like the way in which it deals with Jesus. Such lists are difficult to make, because they are usually made by those who, grown gray of heart, if not of head, are exiles from the enchanted land of childhood, and have forgotten the way to the tiny, mystic gate which admits them to the days that come not back.

Are Our Hymns Christian?

PROGRESS, during the past generation or two, in the social evaluation of religion is amazing. The fundamentalist reaction has at least served the good turn of bringing this fact into relief. Few dig among the sermons preserved from the past, but the religious sentiment of the fathers is more popularly exposed in their hymns, many of which are still standard in our modern hymn-books. The inadequacy of most of these to express the religious experience of normal persons of today is revealed in the constant necessity to compose and compile new collections. The so-called evangelistic songs do not count. Most of them express the most ephemeral, and some of them disordered or pathological, spiritual states. Their verse is often doggerel and cannot possibly endure. The music is often also quite as cheap and perishable. But, for other reasons, most of the standard hymns of one and two generations ago are also no longer satisfactory, not mentioning those of still earlier times. How few of Watts' and Wesley's hymns, on which many of those now living were religiously nurtured, express today's vital religious experiences! Some of them are preserved in honor because of youthful associations. But sit down with a collection of them, and analyze them with the absence of prejudice in their favor, such as you would accord a new composition appearing, for example, in the poetry section of a modern magazine. A genuine social note is scarcely to be detected in any of them. They are, for the most part, morbidly introspective. They encourage the soul to struggle through the present vale of tears, and almost invariably wind up in the closing stanza with a burst of longing for the bliss of a heaven far removed from any possible experience here and now.

The basic New Testament doctrine of the kingdom of heaven on earth, which is now the substance of all preaching which normal American citizens find reality in hearkening to, is unknown. Even the infrequent expressions which seem to hint at it are clouded by a context which shows that the conception really did not invade the inner shrine of the authors' souls. With all of the zeal of modern hymnologists and publishers to bring our hymn-books down to the actual religious exxperiences of today, they are still far in arrears. Sermons which dare to exploit the morbid introspection of many of the older hymns still in current use, would be delivered to empty pews, as many of them indeed are delivered, or to an array of aged and feeble listeners whose religious experiences are plainly a relic of a period which is not even a vivid memory among those of vital spiritual impulses today. Progressive preachers often either do not pay any attention to the hymns accompanying their sermons, not pretending to censor the sentiment of anthems rendered by the choir, or else they have through long toils come to realize the hopelessness of finding hymns which accord with the only sentiment which is acceptable and real to those who attend upon their preaching.

It is true that most of these hymns were once alive, and expressed not only the author's real experiences but also those of multitudes of his contemporaries. Thus rigidly stereotyped and preserved they serve a good purpose in showing us how far and in what direction we have come since that day. They satisfy an archæological curiosity, and, revealing as they do the way persons of vivid religious consciousness once felt and aspired, make us glad that we live now instead of then, and help us to gird our loins with new resolution to make the religion of today's kingdom of heaven more real and effectual.

Industrial Courts

EVIDENTLY we must try again. The present industrial courts are not insuring that industrial tranquility and public security which their sponsors promised and which the more hopeful public was glad to believe would result. The Kansas institution, which has been longest and most widely heralded, instead of fulfilling its promise, has converted Kansas into a storm-center of the industrial conflict. It boots little to advance the assurance that the plan would work if only the labor unions and the corporations would yield to its sovereignty and abide by its decisions. The fact is that neither party to the conflict yields the needful allegiance, and the public is still distraught with their rancorous strife.

The Federal Labor board is not vested with the sweeping legal prerogative of the Kansas court. Some may believe that this lack is a fatal weakness, and that its inability to command the situation forced upon it by the recent railroad and coal strikes is an indication that it should be given more power. This is one of the laws to which some would give more and sharper teeth. But the confidence that law and force will lead us out of this wilderness of distress is failing more thoughtful citizens. Are we on the right track with our industrial courts? Can the two embittered opponents in the industrial imbroglio be brought to terms by setting the courts upon them? Of course it is very wicked for anybody not to obey the law after our legislators have put themselves to the pains—and the anxieties of congressmen and senators seeking reelection in November reveal the poignancy of these pains—of engrossing it upon the statute-books. But the fact remains that the mandates or recommendations or pleadings of our industrial courts are not being heeded by these contestants when it chances not to accord with their interests to observe them.

What do we propose to do about it? Industry is on a war basis. How much will be gained by introducing a third party to the contest, and establishing and equipping it also on a war footing? Can a three-cornered battle be successfully waged? How much will be left for the third party, the public, if it is content to wipe up the field left by the two earlier and principal combatants? Suppose our industrial courts should succeed, what would they actually accomplish?

One of these two things: They would demonstrate that the third party to the conflict, the public, has superior rights as guaranteed by its superior power; it would prove able to take the field from either of the contestants who now fill the air with their clamors, and who make havoc for all by their self-interested striving. Or else, it would reduce to subjection the two parties now contending, compelling each and both to yield autonomy and initiative to the superior overlord, whose servants they must recognize themselves to be. The former would permit the warfare to proceed, while the superior power and right of the third party is asserted at intervals or upon the emergent necessity. The latter would insure the permanent subjection of employer and employe to the sovereign will of a dominating public, holding before them the constant reminder that they live and prosper only as they obey their overlord.

No, we are not on the right track. Peace won by this means and at such a price would be no peace at all. The dilemma is hopeless; either horn will pierce the vitals of society. We must quit organizing or treating industry as war. We must not continue to sanction by legislative devices which contemplate war as right or inevitable, the strife which both labor unions and organized capital press upon each other. Industry must clean its own house, must restore and maintain the joy of partnership, must insure the efficiency which is inseparable from independent initiative and at the same time eradicate the evil spirit of self-seeking.

How is this to be contrived? That is not our question; the public is not equipped with the implements and the skill of the technician. We may properly insist that industry shall find the way to fulfill these demands, in the sacrifice of which society must perish. That is its business, to keep the peace as well as to produce and distribute goods. Perhaps some legislation now prevailing needs to be modified; perhaps the forces of industry need a freer hand in solving their technical problems. But there ought to develop a stern and unswerving demand, pressed and accepted by all, that the parties to industry shall live and work in harmony. An executive or a group of executives who allow themselves to become embroiled must be recognized and should know themselves as inefficient ipso facto; they have failed at the very point where executive skill is primarily and finally to be tested, the point of the human relations. A labor union, accorded the right of conference and collective bargaining, which fails to reach a working agreement with other parties to the common task is ipso facto to be condemned, to be deprived of all sympathy or support, and to concede its own fault, however great its strength of numbers or indispensability to its branch of industry. The idea of the common service must become all-inclusive. For those left out of direct relation to industry to arrogate to themselves the role of umpire or overlord, assuming themselves to be the sovereign public, the be-all, and end-all of the social process, can only compound the fatal self-seeking which has already brought our civilization far enough on the way to wreck and ruin. Efforts to determine by nice judicial procedure which party to the strife is right and which is wrong are beside the point. The conflict is the evil thing. It will not be cured by the entrance of another combatant.

New Phases of the Missionary Adventure

THERE is no better proof of the inextinguishable vitality of the Christian religion than the ever-fresh manifestations of its power to adapt itself to new conditions, both in the lands of its long experience, and in the areas of its more recent appearance. It is the characteristic of a growing organism to be able to adjust itself to new conditions, and to develop new contacts and unexpected forms of manifestation. It is only a dead system that must be transported to new environments, and there left to enforce itself through the momentum of authority gained in other regions. A living faith is always making itself felt in new and startling ways, and is not likely to be cabined and confined in the definitions or the programs of the past.

Particularly true of the present period is the change that is taking place in the expansion of Christianity in the non-Christian world. From its beginnings Christianity has been a missionary religion. Unlike the ethnic faiths, it has set itself the task of expanding into the entire world. In contrast with Hinduism, Confucianism, Shinto, Parseeism, Judaism and other systems of racial limitation, it has gone boldly out into all regions, with an audacity which has never been equalled even by the two other great missionary religions, Buddhism and Mohammedanism. For though Buddhism has immensely widened its holdings since it was gradually driven out of India, its former home, and has now become a great force in lands like Java, Sumatra, Ceylon, Burmah and Japan; and though Mohammedanism has spread into India and Africa, where many millions of the Indian and Arab races are its zealous adherents; yet neither of these religions has ever penetrated Europe or America, save in the parlor clubs of novelty seekers, or in diluted forms such as Bahaism. But Christianity is making all the lands of the seven seas its fields of operation, and its influence as an organizing power extends further afield every year.

The past hundred years have been the great period of Protestant missionary expansion. The early church was quietly and persistently expanding through the Roman empire. The penetration of Europe went on slowly but surely during the middle ages. The crusades gave a different and unfortunate direction to the energies of the church for several centuries, and yet the impulse was not lost. The Reformation started the Roman church upon a new missionary career, especially in the distant east, though most of this enterprise was connected with one brilliant name, that of Francis Xavier. The expansion of the Spanish empire gave a great opportunity for the spread of missions, and members of the various orders, especially the Franciscans, the Dominicans and the Jesuits, pushed out into the new lands of America with eager ambition to convert the natives to the Catholic faith. Yet it must be remembered that these missions were not only means of expanding the area of the faith, but of enriching the church at home. The story of the California missions, for example, is romantic in many of its aspects, but it had its very definite financial side, in the remission of large sums of money from the mission stations to the ecclesiastical offices in Spain. Roman Catholic missions were alway profitable to the church. It was a long time before Protestantism came to itself sufficiently to take up the missionary task. But when it was once started it was pushed with remarkable zeal by a growing list of the separated groups.

The past century has seen communication established with most of the nations of the world. This has given opportunity for the missionary program. One after another the denominations have pushed into the non-Christian lands, and have established stations for the propagation of their special types of religious belief. In this manner Christianity has been introduced into most of the lands. This has been a very great achievement. But of course it has carried with it the limitation and misfortune of denominationalism. In regions where the mission stations were widely scattered, little damage could be done by sectarianism, for there were few contacts, and each society was left to its own ministries. But when contacts were established, and denominational rivalries were inspired, the scandal of a divided church came to expression in its most disastrous form. The disaster was usually modified by the good sense and Christian courtesy of the missionaries themselves, who were often wise enough to set denominational loyalty in subordination to the interests of the Kingdom of God.

In the attempt to avoid friction and to economize the resources of the churches in this vast adventure, some plan of comity and delimitation of territory soon became necessary. This has been wisely accomplished for many of missionary forces under the auspices of the Foreign Missions Conference. Yet it is true of course that there are denominations so contemptuous of cooperative obligations, and so little sensitive to the courtesies of Christian service that they regard themselves as bound in no manner by any form of comity, and as at liberty to push in wherever resources and inclination may afford them an opening. This spirit and procedure have led to some unhappy episodes on the mission field, and have still further illustrated the evil of a divided and uncooperating type of Christianity. But with rare exceptions these cruder forms of antagonism are disappearing from the mission fields.

The factor which is producing the new phase in the expansion of the church in the non-Christian world is the rising tide of self-consciousness on the part of the native Christians. The gospel has always promoted the spirit of responsibility and democracy. Gradually the nations of the far east have wakened to the desire for self-government, and are achieving it. In Japan it has reached the form of a constitutional empire, which is only a half step from a republic. In China it has taken the form of a republic which is not yet self-directing, but is feeling for efficiency. In India it is demanding an increasing share in the government which amounts to the attainment of a democracy. And if these are the political aspirations of these great peoples, what of their conception of missionary control? The churches have been in the charge of western missionaries, and the real sources of power have been the missionary boards located in Europe and America. Now it is the serious and increasing demand of the native Christians that they be given the privilege of controlling their own affairs. Deeply sensible as they are of the service rendered by the missionaries from the west, they have come to feel that self-respect and the welfare of the cause to which they belong demands a growing, and presently a full, measure of autonomy.

It cannot be doubted that there are several reasons why the native Christians are increasingly of this mind. The growing spirit of democracy is one. The pride of race is another. It is difficult for an educated Japanese to feel that he must accept the oversight of an American in matters of faith and conduct, which are as precious to him as they can be to the foreigner. It is hard for Chinese Christians, whose culture is millenniums older than our own, to be permanently happy under the auspices of American boards of direction. Even more difficult is the position of high caste Indian scholars when confronted with the prospect of a church organization permanently controlled from across the oceans. Does it imply that the faith of the gospel is so tender a plant that it must be nurtured by western hands, and cannot be trusted to thrive save among its customary interpreters? Moreover, where did Christianity begin, in Europe and America, or in that same Asia where it appears to need such oversight lest it go wrong? To whom does it really belong? Is it our possession, the people of the occident, with our theological definitions so different from those of early Christianity, and our hard orthodoxies, the result of German speculation, Scotch dogmatism, English conservatism, and American assurance?

As matter of fact, the more the native Christians know of our western Christianity, the more they are assured of the fact that it does not meet the needs of their people as does the Christianity of which they read in the New Testament. This is a faith they can understand. But this western compound of doctrinal niceties, ritualistic insistencies, disputations over the modes of administering ordinances, and infinite and bewildering varieties of organization, leaves the oriental baffled and perplexed, and wondering where in all this maze of definition and machinery the spirit of man gets a chance to find its holy companionship with God, of which the oriental makes far more account than do the more scientific and practical people of the west. And our denominational names and notions, our nervous efforts to keep the generations true to standards that have grown up through western convention and application to problems to which the east is an entire stranger, are as remote to him and his entire manner of thinking as the reason why a native Christian in northern Korea should be called a "Southern Methodist."

It is a joy to know that the real missionary leaders, both in the field and in places of administrative responsibility, are meeting these questions with statesmanlike ability and breadth of vision. They know that they hold no mortgage on the churches of the non-Christian lands. They understand full well that those churches are not going to be permanently of the denominational or of the western type. More than this, they are hopeful that in the free air of their fuller expansion they may yet reveal such new splendors of our holy faith as shall prove the world-wide character of the gospel of Jesus, and shall add new stars to the crown of his rejoicing.

The Light Step

A Parable of Safed the Sage

THERE was a Convention of Women, and it was holden in a place where folk assemble in Summer with a vast Inn and a great Auditorium. And there gathered women from Oklahoma and Arizona and the coasts of Maine and New Mexico and Georgia and Minnesota. And they wore Badges.

Now I beheld their Programme, and it was a thing that would have appalled the heart of any man. For it began at early morn and continued until dewy eve and then began again. And between the sessions were Regional Meetings and State Conferences and many such like things. And it lasted for Ten Days. I am a man who has seen many Conventions, and I know no man who could have attended this one and sat it out.

And the Programme dealt with Immigration and Americanization and Legislation and Sanitation and Education and all else in the heavens above and the earth beneath and the waters under the earth. And I am here to say that those women took the job Seriously, and stuck by it.

But one thing I noticed whereof I venture to speak. My room was on the Main Corridor leading to the Auditorium, and the women passed by it night and day. And if in all the two thousand of them there was one who walked with a Light Step, then of a surety she went in and out some other way.

For ths I observed, that when a woman hath her left arm occupied with a Portfolio of Reports and Recommendations and Resolutions and Nominations, there is not any way in which she can step lightly. She walketh with a stride that cometh down hard upon the floor. She walketh as if the Heel of the Woman must bruise the head of the Serpent.

Now I spake of this unto Keturah, saying, I am glad that thou hast a Light Step.

And she inquired of me saying, Wherefore shouldest thou notice how women walk? What is it to thee?

And I said, They shook the floor; and they drave sleep from mine eyes and slumber from mine eyelids.

And she said, Were they not good women, and ladylike in their deportment?

And I said, They certainly were. It would be difficult to get together two thousand men of greater intelligence or better behaviour. But why should they pound the floor so unmercifully? What had the floor done unto them?

And Keturah said, I suppose they were all so Busy, and so much in Earnest, and so eager to get from one meeting to another, they considered not their step.

And I said, The hand that rocked the cradle was the hand that once ruled the world, but the foot that smites the corridor holdeth the scepter now. But thou, Keturah, though thou be heavier than when I wed thee, for this I am thankful, that to thy many other virtues thou addest this, that thou dost walk with a Light Step.

VERSE

The Laborer

SURELY they must be wrong who say,
"God finished all before the seventh day."
For aye He lives; so He must work for aye.

All is not finished; He is working still.
The perfect Workman cannot lose His will
To better what He made, at first, so ill.

The Unseen Hand is moulding as of yore;
Be it of common or of precious ore,
Some things It fashions never tried before.

God does not like to leave me common clay;
He strives to make me finer day by day.
May I be plastic to His hand, I pray.

E. D. SCHONBERGER.

Tears

WHEN I consider Life and its few years—
A wisp of fog betwixt us and the sun;
A call to battle, and the battle done
Ere the last echo dies within our ears;
A rose choked in the grass; an hour of fears;
The gusts that past a darkening shore do beat;
The burst of music down an unlistening street—
I wonder at the idleness of tears.
Ye old, old dead, and ye of yesternight,
Chieftains, and bards, and keepers of the sheep,
By every cup of sorrow that you had,
Loose me from tears, and make me see aright
How each hath back what once he stayed to weep:
Homer his sight, David his little lad.

LIZETTE WOODWORTH REESE.

The Closing of the Churches

By John Andrew Holmes

WHAT an odd-looking volume it was! Surely this was the first time I had ever gazed upon its like, yet there it was last night upon a shelf in my own library. I arose and took it in my hand. "The Closing of the Churches"—such proved to be its title. Opening it, I noted that its year of publication was 1992—at first I could hardly believe my eyes. Possessed with a sense of doing a forbidden thing, I began perusing the book, and I read it through with feverish haste. While its contents are still imprinted upon my throbbing brain, I hasten to write this article. The singularity of finding that fascinating work at so comparatively early a date, even aside from the startling character of its revelations, seems to me to justify setting it forth for my readers rather fully and largely in its own words.

"As we near the close of the most tragic century in human annals"—so the foreword opened—"it is natural to look back over it, appraising its most momentous events. It has been my unhappy lot to live through almost its entire span. Born in 1910, I remember distinctly the glad news of the armistice closing what we have since learned to call the Little World war. I was thirty-five years old when the last state ratified the repeal of the Anti-Drink amendment to the American constitution, and when the Great World war broke out I had just celebrated my forty-ninth birthday. Now, in my eighty-second year, my mind is able to pass in clear review more than three and a half score years of what future historians may well term the Modern Dark Age. Being still strong and full of interest in my kind, I am now setting myself to write an account of what seems to me the central event of the period, so filled with catastrophe and hopelessness, in which fate has cast my lot. I hardly need to state that I mean the closing of the churches, which took place in 1933.

PUBLIC CALAMITIES

"The earlier tendencies of our murky century," continued the author, "logically led to this event, and in turn a long series of public calamities, some of which I have noted above, flowed out of it naturally, like water from an inverted pitcher. The repeal of the amendment abolishing the saloon was as sure to follow the lapse of the churches as its original enactment was due to their influence in the days of their power. With the passing of that influence and the consequent dimming of the higher perceptions, the old saw, 'Let us eat and drink, for tomorrow we die,' waxed exceeding popular, until, twelve years after the spiritual type of institution had been closed, the carnal one was reopened.

"Likewise, the beginning of the Great World war in 1959 is directly traceable to the failure of the fountain out of which had flowed the main current of enthusiasm for the cause of peace. With the locking of church doors, public sentiment against armed conflict had grown weaker and less effective, until with the fateful development of chemical and bacterial warfare society came to seethe with dismal apprehensions of approaching catastrophe and with the darkest suspicions and hatreds.

RISE OF CHINESE MILITARISM

"The immediate occasion of this dire struggle, which practically snuffed out modern civilization, was the unexpected rise of a vast and powerful militaristic empire upon the ruins of the Chinese republic. That nation of five hundred million souls, still essentially heathen, had not been greatly feared in the early days of the century. Rather, it had been openly insulted and put upon by all the great powers, with singularly little forethought of possible retribution. Though its multitudes were imbibing scientific knowledge from the west, with an inevitable liberation of power for evil such as the world had never imagined, nevertheless there was astonishingly little apprehension of what was destined so soon to befall.

"At that time the American churches were carrying on an ambitious campaign for winning the Chinese to the religion of the Prince of Peace, and it was felt that if this could be effected before that swarming eastern race had come to know its overpowering strength no harm need be feared from all it might learn of western science. Especially would this be true if in the meantime the western nations themselves could be brought to apply to affairs of state the gospel their people professed, instead of the provocative doctrine of military might which they had inherited from their pagan ancestors. But alas! the religious collapse of 1933 suddenly put an end to the spread of such high ideals among the Orientals, and it was only twenty-six years later that the civilized but un-Christianized hordes from the east commenced their dread march of destruction westward.

"But, pardon an old man"—the preface abruptly closed with these words—"for having run garrulously ahead of his story, which should first record the tendencies in American life leading to the discontinuance of public worship. To those tendencies the first division of this history shall be devoted."

TENDENCIES IN AMERICAN LIFE

Accordingly, in the main body of the work the author proceeded to sketch the principal currents of thought and life flowing through the first third of the twentieth century down into the dark gulf of 1933. After setting forth a mass of material of a rather pedantic character—as learned writers often take pride in doing before they permit themselves to become interesting—he went on to say:

"One thing prompting to that fatal step was the growing propensity to shallow pleasures. Despite increased leisure people gave less and less time to the church. Swift as came the increase of wealth, swifter still rushed in a swarm of artificial wants, until luxury begrudged even the traditional doles to the cause of him who was still called Master. Frequently families spent more in a single day on their pleasure cars than on the work of the church for an entire year.

"In due time, the sentiment had become general that this divine institution was costing too much, and while men were making no sacrifices for it, there is nevertheless a sense in which they were right, for exceedingly little of religious value were they receiving. In return for a year's support of the church the average man was hearing hardly more than a single discourse. The pastors pointed out that their hearers might enjoy a hundred hours of public worship at the same cost, but the people strangely preferred even less for their outlay than they were receiving, so that there was a sort of logic in their final conclusion that the churches should be closed.

DETERIORATION OF MINISTRY

"In all fairness it must be conceded," the book went on, "that even when people attended service they usually received little spiritual profit, owing to the deterioration of the ministry. More than a decade earlier, a large proportion of those who had laboriously prepared for the pastorate had already been forced out of the profession by economic pressure, and men had ceased to train their minds for so precarious a calling. For a time, a considerable number of devoted single women came forward into the broken ranks, but the prediction made by a writer in 1923 that within a decade 'clergyman' would be parsed as a feminine noun was doomed to unfulfillment. There was a feeling that the church was already over-feminized, and this proved fatal to the new movement. Rather, the ministry came to be composed of ignorant men, too frequently fanatical, who preached fantastic doctrines curiously derived from Daniel and the Revelation in preference to the vital truths which so abound in the teachings of the Christ. Such men were able to subsist as a sort of coolie labor, but they stimulated the emotions of the ignorant rather than fed the reflections of the thoughtful.

"In part responsible for this situation was the attitude of the cultured classes, who failed to assert their proper influence in the direction of religious affairs. Instead of entering the church in force and making it stand for a reasonable faith, they elected the easier course of looking on in derision from the outside, while its leadership passed over to ranting clowns and sowers of superstition. Former cowboys, retired baseball players and reformed prize fighters became the acknowledged oracles. Faith became the property of the ignorant and bigoted, and the spiritually-minded found little in the church services to satisfy the hunger of their souls.

THE CHURCHES CLOSED

"It is not strange, therefore," concluded our author, "that by 1933 there remained little opposition to the proposed closure of the houses of worship. Men had gradually ceased to deem them useful until, it is scarce too much to assert, the discontinuance of their activities took place by unanimous consent."

My readers can perhaps imagine with what depression of heart I perused the foregoing account of the declining vigor and ignoble death of the institution to which I had devoted my life. I tried to doubt my eyes, but I knew as well as that I was sitting there that I was reading authentic history.

Had the world not missed the church? Had it felt no need of the men who had formerly stood at the soul's horizon, stitching man's earth to God's sky? Had it felt no regret for its loss of those who had spoken as its embodied conscience? But I must urge my weary eye onward, even at the peril of finding in those weird pages that my life had been set apart to an errand trifling and bootless.

"At first"—this is what I read when I reached the second book of the volume—"at first the discharge of all clergymen caused their parishioners some inconvenience and mental distress. When parents lost a child by death their first instinct was to seek the consolation of the church, only to recall on second thought that no minister of religion was now to be found. In time, however, people came to think nothing of burying their dead without calling upon God, feeling, as they had come to put it, that there was really nothing to justify the sentimentality and other-worldliness which had formerly characterized funerals. 'When one is dead,' bereaved ones were in the habit of saying, 'why, that is the end of the matter.' In short, they had come to look upon death with the eyes of those unchurched masses, the brutes.

COLLEGES SHUT DOWN

"It was only after the lapse of many years, when the influence of the pulpit had all but vanished, that the most serious consequences came to light. Notable among these was the shutting down of the colleges.

"It was the church which had founded and maintained such schools. It was the church which had fired men with zeal for things of the mind, supplying the overwhelming majority of students and instructors in the institutions of higher learning and providing authors for four books of every five. No wonder it proved only a matter of time after 1933 until the academic life of America had almost disappeared!

"The high schools did not stand long upon the order of their going. People who had no children in such institutions—and they constituted the vast majority—objected to being taxed for other people's children. 'What is there in it for us?' said they.

"After 1960, such secondary schools as still remained open were maintained by a fixed charge for each pupil. Poor parents with large families, whose training had previously been provided on the basis of the strong bearing the infirmities of the weak, now found themselves unable to meet their share of the expense. Accordingly, their children remained at home, and this resulted in the early appearance of a large illiterate peasant class, which swelled every mob and added to the lawlessness of an evil time. The prevailing ignorance," I went on to read, "played into the hands of superstition. Spiritism, which the churches had unconsciously held to a minimum, now spread with astonishing rankness, and necromancers waxed fat off the credulity of the uninstructed.

"Formerly, people had contented themselves with such trifling tributes to superstition as knocking on wood and avoiding the number 13, but now they became obsessed with the notion that there was luck either good or ill in everything. In conversation, a person would frequently pause to point to his temple, to kick the earth with his left heel, to snap his middle finger or to wink three times with alternating eyes, all to avert the wrath of evil spirits. Many people replaced their radio sets with ouija boards, which commanded as much in some instances as ten thousand dollars apiece. While the Bible was still used for display as in earlier years, its reading was restricted to such sentences as first caught the eye when the book was opened at random. These were regarded as oracles. At length it became evident that the churches, far from having been to blame for such superstitious notions as had been found in many of them, had really formed the chief defense from such abuses of the religious instinct."

These revelations I read with open mouth. Though I had sometimes guessed that the churches were not without their value in some of these respects, nevertheless it came to me with something of sudden surprise to find my half-formed opinions confirmed by future history. But I pressed on in hot haste. I had hundreds of pages yet to read, and it is only with the keenest regret that I must narrowly limit my further report. Space fails me to set down what I read in the book about the world of industry, with its seven-day grind and its brutal, hopeless strife; of the demoralization of noble fraternal orders, which had derived their ethical power from the church, but which, deprived of her influence, soon revised their requirements down to little more than codes of etiquette; of the failure of human charity—for every benevolent society had learned to depend for most of its gifts upon those who attended churches; of the decline also of life insurance—for it was the spirit diffused from a multitude of pulpits that had led men to deny themselves in order to protect their families. Every man's question now seemed to be: "Where do I come in?"

BUSINESS SUFFERED, TOO

Indeed, business of every sort had suffered. Prosperity had depended—more than most men imagined—upon the public inculcation of Christian virtues. Church members had owned more than three-fourths of all the savings deposits of the nation, had held in their possession more than two-thirds of all the buildings, had guided the destinies of most of the large industrial concerns. The solid qualities which had for the most part produced such practical results had now deteriorated, and trade, which had been conducted on the basis of mutual confidence, was carried on with fear and difficulty. No longer might a man safely loan money. The lawyer, the broker, the banker, the clerk who gave him the key to his safe-deposit box—he had come to regard them all as proper objects of suspicion. The bulwark of men's confidence in their investments had been the religious principles of the community, and that bulwark had slipped. The narrative continued in part as follows:

"The cost of protection against evil-doers had increased ten-fold. Now that the church no longer stood as a sea wall against anarchy and violence, higher and higher the waves of lawlessness dashed up over the land. Even those who had formerly attended church now began to appear in the criminal courts. The result widely noted was what a writer at the middle of the century termed 'the deeper lawlessness.' There are many laws too delicate, too fine in their sentiment, to be written in statute books. There are laws aginst hatred and selfishness, laws against hurtful words, scowling faces, evil thoughts. There are positive requirements—of love, of moral courage, of sacrifice, of spirituality in all its forms. To such commandments, proclaimed from Sunday to Sunday, multitudes had yielded inward obedience. Few and insignificant indeed were the legal enactments compared to the ethical laws the ministers had published from their two hundred thousand pulpits, and the profounder lawlessness, which had come in after the voices of the preachers had all been hushed, was a matter of such public horror as even now I cannot contemplate without a sickening at my heart."

FATAL LACK OF UNDERSTANDING

The above paragraph seemed too much for the aged historian to set down in cold blood, for at this point he laid aside his dispassionate, scholarly manner, and broke forth in a passage surcharged with emotion, in which he upbraided his age for its fatal lack of understanding.

"What fools!" he exclaimed. "In making it our sport to disparage the church of Christ, we became blind to its essential beneficence. In articles and books—yes, even in sermons—we stressed its incidental imperfections, perversely oblivious to the patent fact that it was only by the torch the church herself carried we were enabled to descry such peccadilloes. Whatever else may be said, the church was the world's best hope. What other society maintained a numerous ministry to lead men out upon higher levels of unselfish living? The church enabled her servants to devote themselves to the pursuit and proclamation of the most vital truth. Most of those men incorporated it with their own spirits, made it warm with their heart-beats and gave it forth in both word and deed for the sustenance of all that was best in mankind.

"In public worship was effected that high interchange of values between the finite and the infinite in which no man is ever loser. Hearts were infilled and irradiated and the timbre of grandeur was added to men's minds. A great use of a great day made great souls. The church service fulfilled the deepest cravings of the human spirit. It afforded a vision, a satisfaction and a power such as without it we have failed to find. As no other institution it exalted ideals and motives. It purified emotions, built moral habits, bestowed comfort and peace and fed the fountains of hope. It was as if under its influence the milk of human kindness underwent on Sunday a sort of pasteurization, which kept it from souring throughout the heat and storms of the entire week.

"Today we have our eighty-story business blocks 'that reach the heavens,' as we like to phrase it, but in our blindness we long since tore down the only skyscraper ever built on earth. Gone the church, and with it visions and faith and comfort and power—yes, even more than these, for I have survived to look upon the third generation of the unchurched, with its contempt of the basic moralities and its hopeless destitution of soul."

Never had I suffered depression so profound as that with which I read this last sentence. I seemed hemmed in and pressed upon by the densest darkness. Long I sat there motionless, numb in mind, in hope dead. But at length, with the feeling of one in a coffin returning to a sort of life, I resumed direction of my faculties and turned to the next and final chapter. If the cup of the future contained still further dregs, I would drink them all.

What I found in that cup seemed nectar! The heading of the chapter read: "The World Emerges From the Long Tunnel." With a wonderful sense of relief, I quaffed the sweet refreshment of that chapter.

At length there was to be noted—so it set forth—a swelling tide of popular demand for the rehabilitation of the churches. Men were asking for it in the interest of education and of everything cultural in the life of society. Men were insisting upon it as the first step in a new campaign against the vile saloon of the times. Men were demanding it in the name of that mutual confidence which lies at the bottom of every revival of business. For the sake of industrial decency, in the name of protection from still another war, with the new and blood-congealing horrors which it threatened to loose upon a fearful world, in the interest of every personal virtue and in the hope that society might be lifted out of the bottomless morass into which it had slipped, the cry was rising for a return of the open church.

THE PEOPLE ASK FOR OPEN CHURCHES

Particularly was I struck with the historian's closing statement. It appeared that the people, laying aside their ouija boards for an evening, were to meet in their barracks, drinking dives, dance halls, motion picture theaters and pugilistic spectatoriums on the approaching Bull-Fight Thursday, formerly known as Thanksgiving Day, humbly to memorialize the American emperor—for democracy has never flourished in the absence of the Christian church—"that he might be pleased to order the reopening of those sweet fountains of happiness and prosperity, the houses of worship," which they solemnly pledged themselves to support by worthy gifts from their time and wages. Monster petitions, moreover, each bearing hundreds of signed names as well as names by the tens of thousands attested by crosses, were reaching the imperial palace daily.

* * *

After the sustained tension of the entire night, so hopeful an ending of the history must have somewhat relaxed my grasp, for as I closed the volume it slipped from my hand. With a loud noise it struck the floor, and when I opened my eyes—which had involuntarily closed for a moment—the book was gone.

In that hour I praised God that the churches had not yet been closed, that the Great World war had not been fought, that civilization had not collapsed nor the human spirit been exposed to starve for want of its appointed food. In that hour I prayed and said, "Thank God for the divinest institution that has ever been let down from heaven among men!" and anew I pledged my life to the service of God through his indispensable church.

The downfall of this high structure has often enough been prophesied, but it stands through all earthquakes. Wrecking crews have been called out times without number to haul away the *debris* after its expected crash to earth, but, though a succession of wrecking crews have perished and their wagons mouldered into dust, the spire of the church still serenely pierces the sky. Please God, it shall be so forever.

The Anglo-Saxon Myth and the Industrial South

By Edward C. Lindeman

A FALLACY is like a plugged coin; it serves the same purpose as truth until detected. The term "Anglo-Saxon" is a psychological plugged coin. It has come to be a symbol weighted with intense emotional significance, thanks to the pseudo-scientists who preach race superiority on one hand and sentimental but paradoxical brotherhood of man theorism on the other.

Certain northern owners of a southern textile mill have recently imported foreign-born workers from New England. In an expansive country like this, and considering the general mobility of Americans, this appears to be an innocuous fact. The Southern Textile Bulletin, the chief organ of the textile interests of the south, thinks otherwise and states its case in positive if not elegant terms: "The mill operatives of the south have for generations boasted that they were of pure Anglo-Saxon blood, the best on earth, and that they are not going to welcome the coming of Dagoes, Slav (*sic*), Poles and the scum of Europe with the knowledge that the infusion of their blood will in time produce a mixed race."

Economic forces prompting northern capitalists to utilize foreign-born labor in southern mills are in conflict with deep-seated racial prejudices. The textile industry as a whole has reached a crucial stage. Lack of labor troubles, nearness to raw materials, and a ready supply of cheap labor—these factors have brought about a gradual shifting of spindles and looms from New England to the southern states. Is the south destined to supplant New England as the dominant center of the textile industry?

ORIGINALLY A MIXTURE

The editor of the Textile Bulletin does not stop with a mild objection. He continues, "we do not counsel violence, but if violence is necessary to rid our mills of these foreigners, it were better to have violence now than to see our operatives forced to live and work along side a disreputable foreign element.—If the Ku Klux Klan must have action it seems to us that this is a fertile field. . . ."

In other words, the "angular" Saxons (as a facetious darkey once called them) are determined that the industrial south as well as the rural south shall be kept for their particular strain of the white race. This is the essence of Anglo-Saxonism. The most effective way of demolishing a pernicious symbol is to confront it with an insistent fact. The Anglo-Saxons were originally a mixture of Angles, Jutes, and Saxons who migrated from the continent of Europe to Britain in the fifth and sixth centuries. None of the migrating groups was pure in strain, and there were at least three wholesale admixtures succeeding the early migrations. To speak of Anglo-Saxons as a pure strain is sheer nonsense; it never was pure and grows less so every day. Of all the dominant groups the Anglo-Saxons are least pure. Perhaps that is one reason for their dominance!

The native white population of the southern states comprises about eighteen million people or two-thirds of the total. This is by no means a homogeneous group. A powerful strain of Teutonic blood has been interpenetrating the Anglo-Saxon blood for almost two centuries. When Louis XIV made war on the German palatinate in the latter part of the seventeenth century, he not only laid waste the ancient cities of Heidelberg, Spires, and Worms, but he also caused a migration of refugees to the United States. There are still counties in the south in which more than half the population is of this descent. The British people are themselves approaching in stature, color of hair and other outward traits the Mediterranean type from which they were first distinguished by the term Anglo-Saxon. To speak of pure races or strains in the modern world is to employ obsolete verbiage. Moreover, racial groupings never did indicate genetic lines of descent but merely physical and mental resemblances.

SOUTHERN CULTURE

From this viewpoint the present inhabitants of the south are far from homogeneous, for the other third of its total population is composed of eight million Negroes, one-fourth of whom already have admixtures of white blood. (There are a half million foreign-born whites in the twelve southern states and about seventeen thousand classified as "all others"). What is more or less homogeneous about the south is its culture, and this is what is usually meant when the term "Anglo-Saxon" is used. But, before the southerner can utilize the culture argument effectively, something approximating an intellectual revolution will need to take place. Culture implies ability to communicate. There are literally millions of southern people shut off from the remainder of the world by the sheer lack of tools of communication—the capacity to read and write. The foregoing statement omits consideration of others who can read and write but don't. But, this revolution will need to go deeper than the mere furnishing of the mechanics of education. The way will have to be made clear for new and provoking ideas. One of the essential tests of any factor of progress is its capacity to provide mental release. In a general sense, the best mental release is that which proceeds from new and fresh human contacts.

Deeper reflection upon this problem leads one to conclude that Anglo-Saxonism is but one of **the involved factors**. Race antagonisms are usually far more complex than the superficial contentions of partisans lead us to believe. The New England textile industry is crippled because of a persistent strike. One of the chief claims of the northern textile manufacturer is that he can no longer compete with the mills of the south because of the relatively lower standard of wages. Organized labor is responsible for all of this relative difference of wage scales which cannot be accounted for as competition in the labor market during periods of ascending prices. There is almost no organized labor in the textile mills of the south. It is reasonable to expect that an infiltration of foreign-born operatives from the north might eventually lead to more intensive labor organization in the southern mills. That would mean strikes and a general leveling of labor costs in both sections. Hence, a fairer basis of competition. Meanwhile the southern manufacturers insist that the New England claim concerning unfair labor competition is nothing more than a whine of the defeated. Perhaps the incident has no more significance than added evidence of the disintegration of competitive capitalism from within. At any rate, the textile industry is pathological and is in need of diagnosis. More drastic remedies than Anglo-Saxon mythology will be required.

Dr. Norwood on America

City Temple Preacher Gives Impressions Made by Recent Visit

IT is pure joy to me tonight* to stand again in this pulpit, and I feel it my duty and a privilege to set before you some American impressions and interpretations. No one can visit a great land like America without receiving many vivid and interesting impressions, but a just interpretation of those impressions will require considerable thought, knowledge of history, knowledge of life and, above all, intelligent sympathy. I realize tonight that I am speaking not only to folk who have not visited the United States, but also to many who have been there a great many times, and to a considerable number of American people themselves who will be in a better position than myself probably to estimate the value of my interpretations.

To me it often seemed an advantage during my visit that I happened to have been born and bred an Australian, so that I could be at the same moment a loyal subject of the British empire, and also in intelligent sympathy with the great American republic. I often reminded my audiences that their history and that of my native land were strangely bound up together. Australia began to live in the same decade in which the American people achieved their independence and set up their republic. Indeed the connection was closer, for the sordid fact is that you British people had been bestowing upon the American people a great number of convicts. When they achieved their independence they did not want them any more and you sent them out to Australia. I think you were more generous to them than to us, but with characteristic modesty they do not often mention it!

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*Delivered in the City Temple, London, on Sunday evening, July 23, 1922, by Frederick W. Norwood.

But the folk who came to Australia in the early days after that first soiled shipment or two of derelict humanity, were folk in whose hearts were thrilling the same impulses that created the American republic. If you have cared to trace our history you must have observed that its development has been along strictly democratic lines, that it has been essentially republican with this happy distinction, that there has been no clash between the people and the government of the mother-land, and Australia has remained a contented and loyal portion of the British Empire. But in our thought and outlook as well as in our climate and our conscious youth, our insularity born of inexperience and the fascination which the future has rather than the past, we have been even more akin with the American people in many ways than with our own stock in these little grey islands. For my part I have loved the history of the American people as I have loved the history of my own race. Their great outstanding men, their Washington, Jefferson, Franklin, and above all their Lincoln have been as dear to me as if they had been my fellow countrymen. So that with me it was not mere diplomacy, but natural and instinctive sympathy which enabled me to describe myself oftentimes as a younger son of the British empire and a younger brother of the American republic.

MISUNDERSTANDING

Almost all nations believe they are misunderstood by other nations. There are many Americans who think the British do not understand them, there are many British who think they are misunderstood by the Americans. The fact of the matter is that when we visit one another we are first of all conscious of our differences. We pass over our similarities and dwell upon our distinctions. It is only comparatively few people who realize that the differences are like the foam upon the ocean wave and the similarities like the great deeps of the sea itself. Mere closeness of relationship does not mitigate this mutual misunderstanding. There are no differences so great, and sometimes so unbridgeable as those which occur within the family itself. During the war-time it was my constant and consistent observation that every separate unit in the army believed itself misunderstood. There were quite poignant cleavages at times between the men of the overseas dominions and the men of the motherland in spite of close friendships and identity of aim.

Perhaps the very first impression that comes to one on arriving in America is the impression of her wealth. When he steps off the gangway of the great ocean liner at New York the European seems to be in a new world. Everywhere the people are well dressed, nowhere scarcely is the sign of poverty. Of course there is poverty behind the glitter of New York as behind the solidity of London. There are poor people in New York who cannot earn more than eight pounds per week and hardly manage to live upon it, but probably there is no country where the general level of comfort is higher than in the United States. I often told my American friends that America is the millionaire among the nations and then I would remind them that millionaires are seldom popular. That may be prejudice, it may be unfair, but it is very human. Hungry, hard-pressed people almost always have a feeling of resentment towards people who are lapped in luxury, and comparatively speaking America is lapped in luxury and Europe is hungry.

CAPACITY FOR IDEALISM

I used to plead with the American people to see to it that they did not lose the love of other peoples. They do not deserve to lose it. They are most lovable, most generous people. Surely there cannot be a race anywhere upon earth that is more spontaneous in its generosity, is capable of rising to higher heights of philanthropy, has the capacity for more splendid waves of idealism than the great American people. They have many things to their credit. They were the only nation for instance which refused to soil their hands with that dirty Boxer indemnity. They have been magnanimous in their treatment of Cuba and far-seeing in their attitude towards the Phillipines. They have poured millions of money into devastated Europe and the name of America is beautiful in the minds of people who would have starved without her. They do not deserve to lose the goodwill of other races, and yet,—it is a fact that to a great extent America's prosperity rests upon the war. Men do not hesitate to say,—they say it frequently in conversation,—that those years of the world's bitter woe were years when money was easy to make in America. A smitten world turned to her for stores and munitions of war; let it be said for her that when she came into the arena there was no stint concerning money, but it must be remembered that her material gain, so far as coin is material gain, was due very largely to the world's distress. It is no wonder then if the great republic of the west lies for the time being under the shadow of the resentment of many people. I do not think we ought to blame her over-much, we certainly ought not to blame her people as individuals.

There are many people, and many of them are in America itself, who think that the great republic should have come earlier into the war. We knew that we were bleeding while America was becoming our creditor, but it is foolish to be churlish concerning her wealth today. We Britons should remember that there have been many times in our history when Europe has made the same charge against ourselves. It is true to say that the American policy at this moment is quite similar in character with the British policy of the last three or four hundred years.

As far back as the days of Henry VIII it became the acknowledged and deliberate purpose of Great Britain to hold herself aloof from the complications of the continent. Go back to the Napoleonic struggle, the last great struggle which is in any way comparable to the Great War. You remember when the Holy Alliance, the League of Nations of that time was attempted, which also made great professions of good will, it was England who stood aloof and left Europe to welter. It was in those days that the phrase, "The policy of splendid isolation" was coined in England and since those days until the last great struggle it has been the British watch-word. So the American people are only guided by the same motives which actuated our fathers. We may blame them for their aloofness, but let us remember the world has often blamed us for the same thing. Personally, I regret that the United States did not stand in with that great attempt which we call "The League of Nations." It was in her bosom it had been nurtured, it was upon the lips of her leading statesman that the ideal found adequate expression, it was to her that the world turned in its anguish and need. It was not perfect, indeed as we think of it soberly after the passage of several years we cannot help feeling that just as it stood it was impossible of achievement, and yet there are many of us who think that if America had remained in rather than out we might have remedied its anomalies, perfected and intensified its vitality and have been facing the future with greater confidence than we are at this moment.

And yet we must be fair and acknowledge that since nations are not composed of saints, but of ordinary human beings, what happened is not astonishing. The thing to do today is not to gird at one another. We Europeans must give our attention not to the cajoling of America, but to the rehabilitation of Europe. No one looking at Europe from afar could be expected to have any very great desire to meddle in her affairs, and if it is not the ideal attitude it is very natural that America stands aloof. It is our great responsibility to keep on laboring for the readjustment of the European tangle and the finding of a way out of that impasse into which the world's short-sightedness has plunged it and we shall succeed better if we cultivate a spirit of tolerance and goodwill even with the nations who do not see eye to eye with us.

APPROPRIATIONS

There is something fictitious about American wealth after all. If you listen you will hear the dull ring of metal. Thoughtful people are quite conscious that American foreign trade is dwindling away. Europe with her depleted currency cannot easily trade with this powerful nation. There is a Nemesis after all. Piles of wealth hidden away in the coffers of the state are not always a sign that all is well. Sometimes indeed it is a temptation to extravagance. You have not to be long in America before you discern that the obsession of their wealth has paralyzed their judgment. The clamor for government grants is heard in every state as also at Washington. The expenses of government are advancing by leaps and bounds. Out of her very prosperity America is forging the shackles of debt due to reckless demands upon the governing bodies involving the imposition of taxation which will almost strangle her within the next generation or two.

Senator Borah in an able speech made at Washington on July 6th, speaking of these incessant claims for government appropriations, said:

"There are any number of measures of the same general nature pending before the congress and before the state legislatures. If you care to search the files of the congress or survey the activities of the state legislatures you will have no difficulty in discovering at once the peril which confronts us as a people. If all the measures which propose appropriations were passed it would take a mortgage upon the brain and the energy of this people which a thousand years could not lift."

One way or another there is a principle of balance in this old world of ours. The great lesson humanity has to learn in these dark and terrible times is the lesson of its solidarity. For a while, in a specially privileged country, facts may be hidden from the multitude, but in a little longer the economic laws, which are the laws of God after all, will bring home the truth even to the dullest that God has made humanity one, and that the prosperity which seems to be in antagonism with the adversity of others is a fictitious prosperity. Humanity is like the body. No part of it can be happy and wealthy while the other parts are diseased any more than one part of the human frame can be at peace if one of its members be smitten with decay.

RACE PROBLEM

Perhaps the second impression which America makes upon the visitor from England is the impression of its insularity. To one who has been in the habit of reading the English press suddenly dropped down into the midst of the American press it seems as if they had lost the greater part of the world. Local news absorbs the minds of the great majority of the people. America, it seems to me, is self-centred; that is the impression she makes upon the candid stranger. But when one interprets the impression one feels charity. How could it be otherwise? Here is a great country, separated on the right by 3,000 miles of sea from distressed Europe, and on the left by four or five thousand from awaking Asia, a great country whose territories are as wide as the Atlantic Ocean itself. It is as far from New York to San Francisco as it is from New York to Liverpool. A great country, having within herself all the resources which her people need, a great country all a-throb with energy and still tearing open the treasure houses of nature,—it is not surprising if they are possessed with a sense of their own needs and are giving themelves without distraction to the development of their own country.

But yet a little further reflection makes one think that there is no longer in this world such a thing as national insularity. I used sometimes to tell our American friends that I thought they had been a little careless with their Monroe Doctrine. I know they fashioned it in 1825 and by means of it bade Europe keep her hands off. It is true to say that since that time never with her armies or her navies has Europe seriously threatened America, and yet there is more Europe in America than anywhere else. It makes me think of those rabbit proof fences we have in Australia which the farmers insert six inches into the soil so that the rabbits will not be able to get through and ravage the crops. But the rabbit is really a very intelligent creature, and somehow or other, whether accidentally or not, he begins his burrow a bit further back now and eventually gets through without knowing there was a fence there. While it is true that America has held Europe off governmentally, yet Europe has been flooding into America for many years now in its millions. There are more Russians in America now than ever faced the bayonets of the armies of Napoleon. There are more Spaniards, Portugese, Italians, Poles, Frenchmen, Irishmen, Swedes and Negroes than any other country possesses within her borders.

To me as a humble thinking Christian it seems that in the providence of God we are not to be allowed any longer to live in hard and selfish insularity. One way or another the race problem will break in, and in the world today there is no problem so compelling, so overwhelming, so challenging as that of the readjustment of human relations between jangling but inseparable civilizations. In this respect it seems to me that Great Britain and America have the same herculean task. These little grey islands, almost microscopic in size, have become the nerve center of a great empire far flung, comprising almost one quarter of the surface of the globe. Under the shadow of our flag there are grouped at least forty different nations, but America has the same problem between the Atlantic and the Pacific and though these other races do not threaten her with massed armaments yet under the democratic forms of government they form separate "blocks" of people and they are quite aware over there how perplexing is the problem and how great the task. We have no need to throw stones at one another, we have rather need to stretch out hands of sympathy one to the other. We are both in the crucible of Almighty God; and neither one nor the other can eventually survive except as it can find the way of a greater tolerance and breadth of charity and become truly commonwealths of free peoples.

ATTITUDE OF AMERICA

I come now to the last great question I have to ask and attempt to answer, and it is this: What is the attitude of America towards the great question of the peace of the world? I prefer to put it that way rather than ask what is her attitude towards the League of Nations or the Hague convention or any other specific program. I prefer to put it that way rather than ask what is the attitude of America towards Great Britain. After all, why should we expect a completely pleasing answer to that question. Why should we expect that the millions of Spaniards and Russians, Poles, Frenchmen, Irishmen, and others who have been crowding into America for the last fifty years should have the same devotion towards Great Britain as we have ourselves. Were we not Russia's most inveterate foe in the long years following the Crimea? Did we not smite Spain down in the days of her world-wide supremacy? What did we do when Poland was being carved up by the shears of an avaricious Europe? There are blots on our escutcheon with regard to a nation nearer home. One thing I am thankful to say, that never while I was in America did I hear one word about Ireland derogatory to Great Britain, though I do not say there are not quarters where you could hear such things. I remember a friend telling me once that you could gather a crowd of eight or ten thousand any day in Madison Square if you talked about the wrongs of Ireland; I do not think you could do that now. I think there is a feeling that the problem is Ireland's problem and that she must justify herself, and she will. She has not been able to breed statesmen in these stormy years, but only agitators and rebels,—it is no wonder, if when the need for statesmen suddenly arises you have few and the way is blocked by extremists. You must have patience with Ireland, she will win her own way through amid the travail of her soul, but at least we may be thankful that our hands are off her and we have made a definite attempt to give to that people the freedom which they claimed.

THE QUESTION OF PEACE

But still they are there in the great republic, and why should we be continually asking what is the attitude of the United States towards Great Britain? There are some parts of our own empire where that same question could not be answered with great confidence. There is a deeper question than that; it is the question with which I am most concerned, and that is what is the attitude of America with regard to the peace and goodwill of the world? To that question I answer without a trace of hesitation, the heart of that great people beats truly for the peace of the world. There is surely no people anywhere that is less militant in her outlook or more open to the claims of humanity. Again and again, especially in the great universities and colleges, looking into the eyes of young men and young women on the threshold of their lives, I pleaded with them that whatever science they took up or neglected to take up, on no account should they fail to give their best thought and judgment to the problem of world peace. I used to tell them that it was the infant science of the world. It has hardly yet been established as a science. There is not in all the world a text-book which is universally acknowledged as an authority. There has not yet been woven out of the long experience of the race a body of maxims universally accepted, and there is not yet an organized combination of men which is admittedly giving leadership to the whole of the world. We have had the peace treaty of Versailles and the supreme council. We have had the League of Nations, the Washington conference and a whole series of conferences of which that at the Hague is the last up to date, but there is not as yet a recognized body to which the world looks for leadership. No nation has ever yet made peace a part of its policy. What we have called peace has merely been an interval between wars. Every nation has had her war department, no nation has yet had a peace department. Before the war half the revenues of this country were devoted to war expenses; never in the history of any nation has the half of one per cent of the revenue been devoted to peace as W. T. Stead challenged us to do twenty years ago.

All our national insignia, coats of arms and emblems are militant in character. Not until God Almighty allowed us to be half shattered and blasted upon the battlefields of Europe did men seriously wake up to ask themselves whether these complex and ever recurring questions could only be blindly and blatantly settled by the brutality of war or whether there was not a better means of arriving at justice and recognizing human brotherhood.

NEW WORLD COMING

It is the world's infant science. My faith in the hidden purposes of the Great Supreme is that down beneath all the chaos and turmoil of our time is this irresistible divine purpose which is forcing the race to give its brain at last to the problem of human understanding. I believe there is nothing, if the brain of man sufficiently desires it, that will not become eventually possible. I believe that all of us are in the crucible just now. There is in fact only one thing to live for for those who see clearly, and that is the great cause of human brotherhood. All religion that is vital today runs down into that. All politics that are not mere maxims and survivals of a dead past should make that way. All questions of trade and commerce, that do not root themselves at last in the cause of world brotherhood, are spurious questions, vital only because men chatter like monkeys in the forest and do not see and think like the sons of God.

There is a new world coming! It is coming like a day of the Lord. The kingdom is among us and we are being tested in the silent secret fires of fate. All over the world today there is rising up a new nation, a nation which is no longer swayed by national prejudice and by clattering definitions, but a nation that is inter-racial because commonly human. For my part, I have come to it long ago. I will call any man a fellow-countryman who seeks the well being of the race, and I will refuse any man the hand of fellowship though he stand under the shadow of the same flag whose life and whose influence are being given to the disintegration of humanity and to that hideous and brutal thing we call war.

I have come back from the great republic thrilled and cheered because it was manifest to me that everywhere when a man got down beneath the surface and touched the deep human note there was a wondrous response from hearts that had bled. Oh! could I reach the ears of statesmen I would say to them, Tremble, if in your policies you have not any consciousness of that dumb heart of the race that hates you because of your policies of racial division and your shibboleths of a blasted civilization. Tremble if your heart is not beating in unison with the great common heart of man which is demanding peace in these days as never before since the world began.

Can the Church Promote Social Reform?

RECENT reports show that the churches have made striking gains in membership, wealth, generosity and fine buildings. This was true not only last year but it has been true in the last decade. Progress has been substantial and regular, unmarked by a great evangelistic revival of religion, or tidal wave of holiness over the nation. The war seems to have neither brought a wave of deep religious fervor nor any great recession of religious interest. In the old world, however, revolutions in the Central European countries have thrust break-ups through the ecclesiastical lines as well as the political. Adjustments are being made in the church and the state to bring about a more modern and democratic type of organization and creed, for as the toiling masses come into a larger measure of political power they turn away from the churches that were part and parcel of the old monarchical organization, and their labor organizations show distinctive marks of Christian idealism in leadership and in programming. No great social movement gets far without religion in its soul and in a democratic state that religious interest either will reform the old ecclesiastical organization or create new forms to express itself. Even the Russian Soviets are said to be attempting to engineer a "reformation" in religion after the manner of our Protestant reformation in the west. Such a religious reformation is inevitable in Russia whether under Soviet direction or as a spontaneous spiritual movement.

The one outstanding phenomenon in the religious world, from a social standpoint, is the undoubted tendency of the democratic movement to draw away from the established churches. Everywhere they feel that the established churches are too much part and parcel of the old political organization. If the Bolsheviki would change their phrase from "religion is the opiate of the people" to "the orthodox church has been the opiate of the Russian people" they would express an undeniable truth. And the same could be said in Germany and Austria-Hungary. It is quite worth our while to inquire how much basis there is in all countries for the charge of many labor leaders and intellectuals that the churches furnish little more than an opiate for industrial unrest.

* * *

Reformation and Redemption

We read very often that Jesus was not a reformer, but a redeemer. Why the antithesis? Is not a redeemer a reformer? Let conversion be as mystical and cataclysmic as it may yet the redeemed man has been reformed or made over. He is the same flesh and blood, the same brain and mind, the same heart and soul, but changed in purpose, ideals and convictions. His reformation may amount to a transformation but transformation is only a high degree of reformation. In our more modern times, under the culturing influences of religious education and character training we have less and less of the mystical and cataclysmic type of conversion and transformation and more and more of the daily reforming of the growing, changing life. The very processes of development are those of reformation for the sake of growth in grace and truth. We grow our Christians as the Master himself grew in grace and wisdom and in favor with God and man—as they grow in stature.

When we have a catacylsmic change in society we call it a revolution. Revolutions are not in high favor as a rule, at least not until they have been won, and even then those who are scions of the old favored orders never grow quite reconciled to them. Periods of reformation and renaissance mark epochs in history; they are forever the glory of the peoples who benefit by them.

Yet the reformer is perpetually looked upon as a common nuisance and a sort of pestilential fellow. He is always trying to change something; if only he would not be trying to make a change we would tolerate his ideals and even read his philosophizings with pleasure, providing of course that he made them entertaining with artistic expression. If he will stick to philosophy and the writing of books, providing the books are profoundly general in their statements, we will support him by large endowments. But when the philosopher turns practical reformer and goes onto the hustings to turn his abstractions into concrete realities he becomes a "hare-brained" radical and a perverter of the established social order.

* * *

Safe and Sane

Tom Johnson once disclaimed being a "reformer". He was never anything else but the term was in such disrepute that he sought to stabilize public opinion by the denial. There is a "lunatic fringe" as Roosevelt called those of the more emotional temperament, and their effervescence often makes the sober, sacrificial work of the real reformer difficult. But those who live in ease and profit from the regular and established order of things are usually inclined to look upon every one who works for a reforming of partially developed social attainments into better ways as in the "lunatic fringe". These smug recipients of the best things of the times stand in grave fear of any sort of change that would tamper with their goodly estate. They are an ossified crust, as far to the right of the highway of progress as the "lunatic fringe" is to the left. They may keep the ritual well and artistically but will tell you frankly, when any social change is proposed that looks toward a better social order that "you cannot change human nature"; thus we will always have war, the masses will always be ignorant, men will always drink intoxicants, and social mal-adjustments will always be with us. They believe in the power of the gospel to "convert" an individual but not in its power to transform codes, customs, institutions, social habits or human prejudices—at least not those of our times.

Amos said that he who was prudent will keep silent in such a time. Christ and Amos were not noted for that type of prudence. Neither was looked upon by the officiary of church or state nor by the recipients of the good things of their time as "safe and sane" leaders. But then we are not all Amoses and none of us is Christ. There is a safe and sane method. But it is not the method of do-nothing-ism, nor of dwelling deep under the covers of profundity, nor distilling glittering generalizations nor administering as an "apostle of sweetness and light" while multitudes eat the bread of bitterness. We have turned the priest into the teacher but we have also been inclined to turn the prophet into the institutional administrator.

* * *

The Church and Social Reform

Now let us return to the first paragraph in this editorial. Right while the church is greatest in numbers, wealth and generosity the Christian part of the world is plunged into the most terrible cataclysm of death and ruin in the history of mankind. It was not the pagan but the Christian world that indulged in this holocaust of death. The German military machine precipitated the war but Lloyd George says "we all drifted into war". Dr. Rathenau asked whose hands were clean in all Europe though he acknowledged those of the Prussian were reddest. Here in America where there is the largest gain in church numbers and wealth and where generosity outruns all others we are in the midst of inter-necine strife that stops industries, calls out armed guards, puts into the mouths of well dressed citizens the most incendiary remarks about their humbler brothers, and threatens the driving of deep class cleavages into the body politic. A Christian employer recently said "when we seek a better way how much do we get from our pulpits that show us the way and lays upon us the imperative to do it?" Then what happens to the man in the pulpit who puts the imperative into his preaching? Others in the pew warn him to "preach the old Jerusalem gospel."

It is a real dilemna and one not solved by a phrase. How far can the church as an institution go in such troubled times? It is just as human and errant and biased as its leading members. If the membership is all on one side sharp things can be said on that side, but few are willing to either pay or pray there when the pulpit expresses convictions far aside from their own—and their own are usually based upon personal interest. Church history does not do much to convince us that the church as an institution can do much more than administer the moral gains made and registered in the current codes. It usually divides as its members divide on moot issues, such as the abolition of slavery, or becomes advocate as an organized whole when the moral conviction becomes well consolidated, as in temperance reform, or holds aloof until the moral advance is overwhelming, as in political and industrial issues.

One thing seems clear and that is that the spirit of prophecy must be kept alive. The church moves up to consolidate the lines when an advance has been made in social reform. In that there is safety and the assurance of undying victory. But the advance itself must be by those hosts of moral courage within the church who join battle out in the thin front lines where freedom of action is great and the advance is by ones and two and companies until the battle is plotted for the slow, methodical advance of the rank and file.

Alva W. Taylor.

British Table Talk

London, August, 7, 1922.

At the moment my headquarters are the Free Church Camp for Public Schoolboys, near New Milton, which is on the Hampshire coast facing the Needles. Echoes of the big world become faint before they reach camp. We are a republic complete in itself, a royal nation and a peculiar people. Life becomes a very simple and wonderful thing, when we go to camp—fifty public schoolboys, about a dozen undergraduates, and three or four senior men. Those of us who have had a long experience in these days of "fresh air in the sun and the rain," often wonder whether the secret will one day be lost. But it never is lost. And today there are hundreds of men doing bravely their share of the world's work, who saw the vision splendid in these camps.

* * *

A Day in Camp

Bathing, breakfast, and then very brief "chapel"—a hymn, a few words read, two minutes' comment. After the officers' meeting, tent inspection, and then one long round of games and sports, with bathing at every pause. When evening comes, a short football game, and then a riotous sing-song. In the course of this the camp paper for the day is read, "The Needles" is its present name. It is entirely light and aspires to be humorous. I must have written tomes of stuff for such journals—dramas, serial stories, interviews, and other things; none of these gives me more pleasure to remember than a drama in five acts which an old friend and I wrote—he is now a professor, teaching theology—it was called "You Never Know" and was partly in the style of Shakespeare and partly in that of Sophocles. However, age is creeping on, and I am no longer able to do such giant deeds. After sing-song, there is our evening worship in the course of which some officer says a few words upon the things which all of us, even the youngest, know to be the foundation of our little happy society. At no time in the year do we come nearer to the heart of all things. At no time does the eternal Lord become more real and near to us. No attempt is made at buttonholing, but there are a great company now in all parts of the earth, who made vows in camp which they are now translating into service. And every year the number increases of those who have got through into the eternal world, men who have lived in "simpleness and gentleness and honor and clean mirth."

* * *

Lord Northcliffe

The reports of Lord Northcliffe's health give very little hope. It is accepted as certain that even if he lives, he will never play his former vigorous part in the public life of the British empire. At such a time it is becoming to dwell upon the achievements of his life, which are not matters of controversy. Without doubt he was a man with an almost uncanny power of reading the public mind, and he built up his position by a life of incomparable industry and efficiency. All journalists agree that he was a journalist to the tips of his fingers. It is more than a quarter of a century since a gifted friend told me that he was leaving his school to join the staff of a new paper, The Daily Mail, pledged to stand for imperialism. Since that day Lord Northcliffe has been a force in Great Britain, which no statesman could ignore, and without question he had a real faith in the British empire. Like Cecil Rhodes in this, he had a genuine idealism, blended with an almost cynical indifference to certain other concerns on which he was content to give the public what it asked of him. Little is known of his religious beliefs, but there is good reason to suppose that he was sympathetic toward the work of the church where it seemed to him to be playing a vital part in the drama of the nation. When Father Dolling was grappling with the problems of East London, he found a good friend in Alfred Harmsworth. If over the story of his public life, he had to choose an inscription he might say:—Write me as one who loved the British empire.

* * *

And Other Things

The Sadhu has departed once more for India. He says of Mr. Gandhi that "he is a good man but he is not out for religion, he is out for home rule." The Sadhu puts down some of the difficulties in India to the fact that India had been without any concern till lately in politics, but now some of the interest once given exclusively to religion was now diverted to nationalism. . . . The premiers are meeting today in the latest of our critical conferences. Very few of us know much of "exchanges,,' and there is reason to suppose that even statesmen are floundering out of their depth. The one thing we do seriously want is a stable Europe, which would free us to do our work, but a stable Europe is almost the last thing which we are encouraged to expect. But I hope that no American thinks that we shall fail to pay our debts; the suspicion that this is possible hurts us. We borrowed for the sake of our allies, but shall not dishonor our signatures, even if we are left by our debtors as a disappointed creditor.

EDWARD SHILLITO.

THE SUNDAY SCHOOL

The Heart of the Scriptures *

HAVING already referred to the event recorded in this lesson, the reading of the law by Ezra; we will go a bit deeper into the significance of the occasion this morning. The people were deeply affected by the illumination of the scriptures. I remember, one summer, going on Sunday morning to divine service on the Mauretania. The captain of the ship, a most unusual man, read the lesson. His voice was deep and rich, his personality powerful, I recall how I was stirred by his reading. Under the spell of that service I went out on deck and wrote one of the best sermons I have ever produced. Now something akin to this, only in a greater degree, happened when the people gathered and heard Ezra read and explain the law ("And they gave the sense".)

But there is more than this, more than mere personality, there is the heart of the scriptures. I cannot think of the people becoming very enthusiastic over rules and regulations, it cannot be that the recitation of statutes and ordinances alone created this profound situation. It was God in it all; it was the deep religious note, and remember that religion means the attempt to live completely, fully. Here was a group of people just back a few months from exile, here was the holy city partly rebuilt, here were enemies outside the gates and perhaps some within, here were families broken by the sending away of foreign wives, here was the setting for a new start, a second chance at life, here was the memory of old sins, the budding of new resolves. Now Ezra brought God to them at this moment, life was focused, direction was given. Those divided, struggling souls were united and harmonized; those inferior feelings were swept away and superior emotions took their places; those unhappy states were changed into blissful satisfactions, in a word, peace with God. It was a conversion experience pure and simple.

They found God; we need to do that same thing. The one hopeful fact in human nature is the hunger for God, instinctive or not; we are made for God and our souls rest only in Him. When we find the essential thing we respond to it. Last week there came into my hand a tract by Gerald B. Smith, my former teacher at the University of Chicago, a man who has helped me, by his remarkable sanity, over many a rough place in the road. The title of this tract is, "A Christian Test of Christianity." He shows how Christians split up into groups, Protestants, Catholics, orthodox, liberals and the like. Each group must be distinguished by an adjective. These adjectives cause all the trouble. It is not enough to be just a plain Christian, but we must be either the kind of Christian who accepts a certain theory of the atonement, or of baptism, or of apostolic succession, or of inspiration. The essential thing is to be a Christian. Either one is or is not that. A certain type of living indicates whether one is or is not a Christian. The Christian test would seem to be found in Jesus' words about ministering. Jesus was surely the Son of God because his life proved it. Nothing else counts. The man in the street considers nothing else. Paul's missionary motive led him to become a great servant. His life proved him a Christian. What type? Who cares for the type when Paul is essentially, vitally a Christian, a man like Christ. In "Painted Windows" a certain bishop is referred to whose mind is brilliant, but who cares little for folks and who does not make you think of Jesus Christ. There is the heart of the business, a Christian must remind you of Christ. Why do you think that St. Francis was a Christian? Do you have any doubts about that? He was a Catholic, well what of it? Why do you call Bishop Gore a saint? Is he not an Episcopalian? Yes, and what of that? Why do you think Shelton, who was killed in Thibet, was a Christian? Why do you doubt the Christianity of some men? Here we are at the heart of the matter. Why not drop all the separating adjectives and just be plain Christians? Why, this would be revolutionary. Lives would count, creeds would fall into the discard. "So shall ye be my disciples, if ye bear much fruit." Demonstrate Christianity.

JOHN R. EWERS.

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*Sept. 10, Teaching the Law of God. Neh. 8:1-12.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Religious Services Held on Ellis Island

The Croxton committee on welfare work recently visited Ellis Island, and one of the results of the visit is a program of religious worship on Sunday. Three services will be held each Sunday henceforth. The first is at 9 o'clock, for Roman Catholics. The second is at 10 o'clock, for Protestants, and the third at 11 o'clock, for Jews. The Protestant services are allotted to the various denomination of major strength in New York. The denominations that will provide religious services will be Baptist, Congregationalist, Episcopal, Methodist, Presbyterian and Reformed. The month of July was allotted to the Lutherans and next year this denomination will have two months, February and September.

Bohemians Breaking Away from Rome

The extent of the Protestant movement in Czecho-Slovakia has been variously estimated, but at last definite figures are coming through. The government statistics are being gathered and already a defection of 1,111,343 has been registered. On this basis it is computed that two million people who were enrolled as Roman Catholics in 1910 are now separated from the church. In Greater Prague the Roman Catholic population is now only 53 per cent of the total whereas it was 92 per cent in 1910. The Protestant church has had 19,000 accessions in this city alone. In many other cities the defection has been almost equally marked. The number of those enrolling as without any religion has made a vast increase in the period as well as the membership of Protestant churches. The old system of authority in religion was broken up with the end of the Austria-Hungary empire, and the people are now candidates for a religion.

Mormon Strength in America

The Federal Council of Churches formerly published the strength of Mormonism in this country as 1,647,170. These figures are challenged by the Light on Mormonism, an anti-Mormon journal of Cleveland, O., which asserts that the Utah Mormon organization no longer furnishes statistics and that its strength is 550,000. The Reorganized Church of Latter Day Saints is more generous about statistics and asserts its membership to be 94,000. The Utah Mormons report a net increase last year of 22,779, of which all were children in Mormon homes except 7,113 who were classed as converts. This is probably fewer converts than most people have supposed were made in a single year.

Missionary in Grave Peril

The conditions under which missionaries work in Mohammedan countries are vividly set forth in some recently published letters from Miss Augusta Gudhart, an American Lutheran missionary at Kurdistan. She witnessed last autumn the death of a French Lutheran missionary, Rev. George H. Bachimont, at the hands of soldiers who were bent on extorting money from him. The Kurds stripped Miss Gudhart of every scrap of a garment, and only the fact that she had buried a trunk full of clothes kept her from grave suffering. She was impressed into the duties of a nurse by the authorities, and compelled to sign a letter of thanks to them when she left.

Church Secretaries and Helpers

In these days of developing church activities there are frequent calls for various types of workers to fill positions which the growing life of the larger churches has created. Many pastors are feeling the need of someone to act as personal helper in conducting correspondence, providing material for the church paper, using an addressograph and mimeograph, keeping church files and such other things as are incident to a busy church office. It is usually desirable that such a person be available also for a limited amount of calling and perhaps for some work in the church school. In the past there has been very little call for people in any way trained for such service, but calls are increasing and young women possessing in any degree the qualities necessary would probably find it a very satisfying and rewarding form of Christian service. Doubtless there are people qualified to fill such positions. Certainly there are churches that are calling for such helpers. There is no bureau of information

Chinese Endorse Industrial Standards

AMONG the important actions of the National Christian conference which inaugurated a new era in the history of religion in China, by giving birth to a Chinese church under active leadership, was the elaboration of an industrial policy on the part of the Chinese church. Five commissions were appointed prior to the national gathering. One of these was given the task of working out a statement of the social duty of the church. The report of this commission was the only one which received the consideration of the full assembly.

The indictment of the present system in China was made by Miss Agatha Harrison who said: "Your committee has inquired into the industrial situation here in China and now faces the tremendous fact that with few exceptions the factory system is being built on the bad foundations of child labor, long hours, inadequate wages and working conditions that are a menace to life. Does the church stand for that? For cheap lives and cheap labor? Let us put ourselves in the place of the growing army of men, women and children in industry and view our responsibility from that angle. Can Christianity have any appeal to them if it does not touch a condition which is a negation of Christianity?"

Miss Harrison in speaking in behalf of the commission proposed that the Christian movement in China should stand for at least three things. These she set forth as follows: (1) No employment of children under twelve full years of age. (2) One day's rest in seven. (3) Safeguarding the health of the workers by shortening working hours, improving sanitary conditions, and installing safety devices.

In the report of the commission on the "Message of the Church" given by Dr. T. T. Lew, he said: "We hereby call upon the church to mobilize all her forces to work for the regeneration of the home, of economic conditions, of political standards, of educational, industrial and commercial life, in thought and in practice, through the spiritualizing power of Christ, and to accomplish it at any cost and at whatever sacrifice the church may suffer. We need not enter upon palliative superficial work, but work backed by the principle of the infinite value of each human being. With this international standard as our goal, there is an immense work ahead. The church then can go forward courageously, rallying all its splendid educational, health and social service facilities for dealing with the problem and resolutely planning all its future work in the light of approximating this standard."

The ultimate and hearty endorsement by the entire body, of the three points recommended, marked one of the highest points of the conference. Three days later, the North China Daily News devoted two columns to an editorial on the conference which had then closed. "It is now possible," said the writer, "to gauge, in some measure, the value of its work and to see the trend of its influence on the future of the missionary movement in China. The outstanding feature has been, as we forecast in an article on the subject when the conference opened, the emergence of Chinese leadership in the movement for the Christianization of China. . . . Next to Chinese leadership the most important point discussed was the improvement of the social conditions of those employed in the large factories with especial reference to the interests of women and children." The closing sentence of this editorial is a sober and convincing statement. "If the National Christian conference can expedite the grant of the Magna Charta to Chinese workers, it will not only have justified its existence but will have marked a mile-stone in the progress of reform in China."

available at present, but we offer the services of the Christian Century as an experiment, and suggest that persons wishing such positions, and pastors desiring such assistance, communicate with this paper.

Kentucky Presbyterians Want Union

It is in such border states as Kentucky and Missouri that the sectional divisions of the religious denominations are most deprecated. Many towns will have a northern and a southern Presbyterian, Methodist or Baptist church. In the Transylvania Presbytery in Kentucky, the laymen of the National Presbyterian church and of the Southern Presbyterian church have formed a Layman's association to work for the union of the two denominations. At a recent meeting of the association reports were received from the two assemblies with regard to

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The Christian According to Paul. Faris.
Building on Rock. Kingman.
How God Calls Men. Harris.
The Many Sided David. Howard.
Psalms of the Social Life. McAfee.
What Is Social Case Work? Richmond.
I Believe in God the Father. Faville.
Self-Help and Teaching. Hurt.
Modern Theory of the Bible. Steel.
Making the Bible Real. Oxtoby.
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union. The National Presbyterians were reported as having acted sympathetically with regard to the union proposals, but the Southern Presbyterians failed to give a very cordial reception to the proposals.

Presbyterian Secretary Will Go to Orient

Dr. William Hiram Foulkes is secretary of the Presbyterian New Era movement which has been a successful agent in raising large funds for the benevolent work of the denomination. He is being sent to the orient to secure first hand knowledge of the Presbyterian enterprises there, and his itinerary includes the Philippines, Japan, Korea and China. This is his first absence from active service since Dr. Foulkes took up his work with the New Era movement four years ago. He will be back in the United States some time in November. He is also under obligation to visit the Presbyterian enterprises in Europe some time during the coming year.

Racial Question in Process of Solution in South

Long years of racial friction in the south have led to pessimism on the part of many people as to the possibility of any solution, but the organization recently of a Commission on Interracial Cooperation is the first hopeful sign of a solution. Leaders of the two races have come together for conference, and through them a program of peace is being worked out. This commission recently held its annual meeting at Blue Ridge, N. C., John J. Eagan of Atlanta, presiding. Dr. Will W. Alexander, director of the commission, pointed out in the opening address that it has no program of race relationships to put over on any section or community, but that it only suggests a simple and effective plan by which the best people of each state and community may solve their own problems by the method of frank conference and cooperation.

Dollar a Day for a Dollar a Week

Recently the various secretaries of ministerial relief and pension funds met at Kansas City. Prominent in this group was Dr. Joseph B. Hingeley, secretary of the Methodist board. The Methodists, unlike most denominations, have a non-contributory system. The churches must provide for all ministers in the conference, including pastors, superintendents, bishops and retired ministers. If there is a deficit, all classes of ministers share the deficit pro rata. Even with the vast endowment funds of the Methodist church, however, retired ministers receive a sum too small to live on in comfort. Dr. Hingeley is now proposing to graft on his non-contributory system an additional pension plan. He proposes that a minister shall pay into a fund a dollar a week until he is sixty-five and then draw out a dollar a day the rest of his life. Ministers are often victimized by fake investment companies. In this connection Dr. Hingeley says: "Methodist preachers who have made bad investments in order to provide for old age are a great host and are with us today. A smooth agent says that all is right and pictures glittering profits, and soon all is gone. A book advising agents how to promote a certain speculative enterprise classifies the best ministerial prospects in two groups: Presbyterians and Episcopalians, because they receive larger salaries; Methodists and Baptists, the "easy marks." In this age of ecclesiastical Ponzis, and oil stock promoters, a reliable plan for conserving ministers' savings on the basis of strict acturial computation and wide experience would insure them against old age, disability or poverty.

Aeroplane Changes Conditions in Mission Lands

No one appreciates the modern means of travel and communication more than the foreign missionaries. Particularly in Persia have communication and travel been very difficult. Recently the American mission press at Beirut received an order for Christian literature from Mesopotamia in two days, whereas the usual communication would require three months. The order was brought by aeroplane. The radio and the aeroplane will aid greatly in coming years in bringing isolated Christian workers into effective contacts with the outside world.

Presbyterians Use Lantern Slides

The Presbyterians are finding the stereopticon a most helpful means of aiding visualization of the various great common tasks of the denomination. There are now sixteen lecture sets on the work of home missions, the most recent addition being a set on "Navajo Land." The foreign board has fifteen sets besides three short sets for use with juniors. The board of education has three sets, the Board of Missions for Freedmen two, the Board of Publication and Sabbath School Work four, the Board of Temperance and Moral Welfare three, and the New Era movement five. Nine depositories have been established in various parts of the country in order to decrease shipping expense on the slides. During the busy season the slides are in constant use.

An Important Announcement

Boston University School of Religious Education and Social Service announces the publication of an edition of an invaluable manual for pastors, building committees, and Sunday-school workers who are responsible for the building, remodelling or equipping of a church plant or parish house. The manual is entitled:

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An Undenominational Journal of Religion

Volume XXXIX CHICAGO, SEPTEMBER 7, 1922 Number 36

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, *at the Post-office at Chicago, Illinois, under the act of March* 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 1103, *Act of October* 3, 1917, *authorized on July* 3, 1918.
Published Weekly *By the Disciples Publication Society* 508 *S. Dearborn Street, Chicago*

Subscription—$4.00 a year (to ministers $3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

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EDITORIAL

The Detachment of the Church

IT is disconcerting that at this critical moment official religion should be so completely detached from the vital issues of our civilization. It is easy now to discern the inherent function of economic forces in the making of our society; with industrial forces at each other's throats civilization cannot survive unless the issues thus brought forward can be resolved. And religion or what is officially recognized as religion, must stand even more remote than government, a silent or at best a fussy spectator of events. The alienation of labor from the church has long been lamented, though all too little has been done about the lamentable fact. The church has maintained an intimate relation to capital. It commands money in ever-enlarging volume, and capitalists rank large and many in its membership. But even its capitalistic affiliations leave it remote from the present industrial crisis, for the contest is only remotely now between capital and labor; it is between labor and management. Management of the industrial program is about as effectually indifferent to the church as is labor. Capitalists, detached and passive stock and bond holders, still show a certain devotion to the church. But it is a side-issue or no issue at all with both of the active forces in the industrial deadlock of today. The church is to a degree alive to social and industrial questions. That is, it supports with a certain dignity and fidelity official investigators who from afar appraise and comment upon the passing phenomena of the industrial conflict. But the active forces give scant heed to such ministry. Women constitute two-thirds of the membership in the churches, and perhaps more than half of its active workers. What women? Particularly and strikingly the leisure-class women. Not, at any rate, the women active in industry. Their detachment from the church is almost as complete as is that of male industrial workers. Official religion thus appears to be a sort of social club of non-producers. And that in a society which is enormously and basically industrial. We have asked so often what the church proposes to do about such an anomalous state of affairs that it seems futile to ask again. The point of comment just now is the new stage in a direction along which we have long been moving. Until recently the church was more or less intimately related to at least one of the active forces in industry. Now its detachment is almost complete. The determining issues of our civilization are being handled by those who, neither on the labor nor on the management side, enter into its councils, and into whose councils it cannot enter. This cannot be the permanent and proper place of religion in a democratic or any other kind of stable society.

The Reopening of the Schools

THE early days of September present the inspiring spectacle of an army of childhood and youth making its way into the portals of the schools and colleges. Nowhere else in the world is this spectacle quite so general and so satisfying. It is true of course that the American people do not measure up to their full responsibilities in the way of devotion to public education. Statistics show that the United States is sixth or seventh in the list of the nations in the matter of literacy. But this does not imply lack of interest on the part of our people. It only means that thus far we have not carried the principle of popular education completely through, and that many sections of the country are still unprovided with efficient means of public instruction. But the number of children and young people thronging to the schools and colleges is greater every year in proportion to the total population, and at the same time the equipment for their educational experience is more ample and more timely. It is an adventure in which all are called upon to participate, for a child's education cannot be achieved apart from definite and considerate interest on the part of his parents and the community in which he lives. Only by the complete cooperation of all factors in the community can we achieve that first-rank place among the nations to which our opportunity and our wealth entitle us; and only in that way can we lift the average of American intelligence from about the sixth grade, where it stands at the present time, to a level really competent and satisfying.

Is the Industrial Atmosphere Clearing?

ALMOST two months have passed since the beginning of the industrial turmoil which has precipitated the utmost confusion in the area of transportation and has left the nation still in doubt as to its fuel supply for the autumn and winter. The president's activity in this emergency has been commendable. With great patience and earnestness he has projected various plans for the solution of these controversies. Thus far one cannot affirm that much headway has been made. Almost every day there has been promise that a settlement was about to be reached, and still the conditions are those of an impasse. The road is blocked by the unwillingness of both capitalism and industry to study the question through and fix upon an equitable method of settlement. Each believes that it is able to crush the other and to secure its own will. The result is that enormous losses are being sustained by both groups, and the burden of infinitely larger losses is falling upon the public, which is always the innocent bystander and the victim of such an argument. The president now turns to Congress in the hope of finding some assistance there, but it is questionable whether Congress, with its many divergent minds, can offer any solution of the question which experts have attempted to settle with the president's assistance. The situation is proof of the fact that we have not gone very far as yet on the way to national adjustment of our most difficult and baffling questions, and that the duty of the church in the emergency grows ever more impressive as offering perhaps the only solution in sight.

The Whole Gospel Includes the Social Gospel

A FALSE antagonism is being created by certain conservative leaders between what they call the social gospel and the gospel for the individual. The whole gospel includes both. The kingdom teaching of Jesus, the various parables about rich men and many other sections of the gospel teaching deal not with the individual man, but with society as a whole. The sacramentarian is of course interested only in his ceremony. The Disciples evangelist is eager to administer the rite of baptism that he may count one more convert, and the Episcopalian high churchman tests himself also by various ritual acts. The rescue mission worker is often satisfied to snatch some brands from the burning without realizing the truth so long taught by Dr. Graham Taylor that thousands in the great cities are under a more terrible fore-ordination than that taught by John Calvin. These are fore-ordained to filth and ignorance and damnation on account of the very conditions of city life. Perhaps a certain type of Christian social worker may have been responsible for the suspicion of the ultra-evangelical. The worker who believes that nothing is necessary to save a man except good food, a pleasant house, and money to spend, has much to learn about life. Every life has its own individual problem to solve. Men must be taught reverence and self-control. They must be shown the great disciplines of prayer, devotion to God, and service to their fellow-men. The whole gospel of Jesus Christ not only includes the feeding of the multitude but it contains the injunction that we must be born from above. One could wish that some of our social workers were more concerned with souls and with the individual need. There is a far deeper need that the conventional church worker should see that he can never make his world Christian without evangelizing conditions as well as men. The man who works in a steel mill twelve hours a day is damned by a great corporation. The comprehensiveness and the catholicity of Jesus would give the church of today much of the power he had among men.

The Woman Preacher and the Churches

PERHAPS the Friends were the first of the modern denominations to permit women preachers, though the Wesleyans in the early history of their movement in England had some women pulpiteers. With their dogma of sex equality, the Quakers saw no ground whatsoever for refusing the ministry of a woman. The Disciples of Christ have from the beginning of their movement had some women preachers, though they have never become numerous. This has not been due so much to any prejudice in the churches as to the lack of women with ministerial training. Probably the colleges in former days gave scant encouragement to women to enter the sacred calling. United Brethren, Methodist Protestants, the Christian Connection and many other small denominations including Unitarians and Universalists, have ordained women. It is only of late that the larger denominations have shown any disposition toward a more generous attitude. Presbyterians and Episcopalians make no provision for the woman preacher, but women are now being licensed in the Methodist Episcopal church. This question must ultimately come back in the end to the question of efficiency. If the churches find a woman leader can command audiences, lead community enterprises and do the work of the ministry acceptably, women will be employed. If on the other hand the long racial experience of woman as a home-maker in any way incapacitates her for public speech, community leadership, and other ministerial functions, she will fall behind in the competition of modern life. The more liberal bodies propose that the question should not be settled by any kind of church law, but by the experience of the churches. Inasmuch as thousands of churches are today without any kind of religious leadership, the experiment with women preachers is bound to be tried in a great many communities, provided any considerable number of women take religious training in the theological seminaries.

Old Thrillers Do Not Thrill

NOT long ago a collection of old time dime novels, including all the classic Diamond Dick dead-shot thrillers, was placed in the New York public library—not, however, without hesitation and unusual caution. Even a certain society whose business it is to protect the public from literary infection was puzzled, but, happily, did nothing more than frown and shake its head. For it was expected that there would be a rush of boys to read the adventures of Hair-breadth Harry and his pals. But, as it turned out, not a boy appeared, as was true when William Allen White arranged a parade of dogs in Emporia, Kansas. The old thrillers were scorned by the new boys. Instead, only men, to the number of more than one thousand, by tally—men middle-aged, dignified, grey-headed—came to inspect the collection; while in the next room a baseball collection attracted, on an average, nine thousand boys a week. What is the meaning of such a phenomenon? Not that boys are no longer boys, but that their interests are different, and they do not go back to the past for their exploits. They turn to baseball, to the out of doors, to radio for adventure, showing how the times change, and all things, even boys, change too; but only in their interests, not in their essential nature. "It's like renewing youth," said a bewhiskered pirate, as he looked fondly at the Beadle books that made his heart beat like a drum in days agone. No, to renew youth we must go forward; and that is no less true of the church.

The End of the Vacation

THE coming of September marks the turn in the road which leads from the vacation days of summer to the strenuous and urgent period of autumn. With the beginning of the fall season, the year actually begins. By a misadventure of the calendar we set our new year's day in the middle of the winter, whereas everybody knows that actually the new year comes with September, and marks the exchange of the leisurely activities and vacation pleasure of the summer for the serious and purposeful work of the autumn. That means that new plans must be devised; it means that programs outlined through the summer or projected in a tentative way during the previous year must be put into operation; it means that the loins must be girt and the lamp lighted for new enterprises; it means that the spirit of adventure and achievement is now stimulated by opportunities and the examples that the autumn season offers. It ought to be the best of years. It ought to be entered upon with satisfaction and enthusiasm. It can be made largely what one wishes by the spirit of consecration to high obligations and the blessing of God.

The Cynical Cunning of the Turk

ACCORDING to reports from the Near East, the madness of Mustapha Kemal in killing off the Christian minorities has a sinister and cynical method in it—devilish in its cunning. For, in every massacre of Greeks and Armenians, so far as possible the young children are spared, and are allowed to take refuge in the orphanages maintained by English and American funds. There they remain until they are twelve or fourteen years of age. Then the Turk takes an interest in their future; the boys are forcibly Islamized—not an impossible feat at that age—and trained for the Turkish army; the girls are sent to harems. For sheer cynical deviltry nothing in recent times has surpassed this method of using the children of Christian parents, kept alive by Christian mercy, to swell the ranks of Turkish armies and harems. All of which shows how futile it is to hope for relief for Armenia until the political power of the Turk is broken, as the allies promised to do at the end of the war. But the Turk is master of an infernal cunning, an adept in playing one nation off against another, appealing the while to the greasy greed of each, to accomplish his ends. So the ghastly crucifixion of Armenia drags on indefinitely, a martyrdom unparalleled in the annals of humanity, both in its terror and its long-drawn horror, witnessed by a "Christian" world tied by its own selfishness, and ham-strung by the cunning of the unspeakable Turk.

Unethical Religion

IN the closing chapter of a collection of very incisive essays on our industrial age, the author declares a conviction which is now being so generally shared as to constitute a veritable revival of religion among publicists, namely, that the supreme need of the age is not fundamental material structure, nor managerial efficiency, nor other mechanical features of the industrial order, but rather the application of the impulses and realities of religion. But this author goes far towards spoiling an otherwise powerful presentation by quoting with apparent approval an energetic captain of industry to the effect that what holds him in leash, restrains him from the scandalous brigandage which our economic order permits and in which hosts of his associates freely indulge, is not regard for the laws of the land, not sensitive consideration for the rights of others, not beautiful theories about society and the duty of the individual to the community, but finally and conclusively what he styles old-fashioned, straight religion.

It would be interesting to make a thorough analysis of this industrial magnate's psychological processes. Something is at work in him which he is pleased to call religion, and which the mentors of his youth doubtless also esteemed to be religion. What is it? In less hackneyed phrase, what is the spiritual or psychical impulse which restrains and guides him? Is it fear of an avenging deity? What is he apprehensive that his deity will take vengeance on him for? Is his the same deity who offers the assurance that "inasmuch as ye have done it unto one of the least of these, ye have done it unto me?" Manifestly not, for, according to his own statement, no such considerations move him. Is he applying to his daily experiences certain rigid formulas of conduct strictly inculcated in his youth, and fixed upon his early plastic memory so indelibly that they now persist as the measure and standard by which duty is gauged? Perhaps so. This conclusion would seem to harmonize with his declarations.

But, presumably, he is fairly well advanced in years. Are the mottoes and copy-book formulas of 1882 the conclusive and sufficient guide of a citizen who holds under his control delicate and tremendous economic and social forces in the industry of the American republic in the year of grace 1922? Of course, we are all convinced that certain ethical and religious principles are fixed and inflexible. They are as good for 1882 or 222 as for 1922. But the query is worth repeating, Is a religion formulated in maxims and mottoes current forty years ago the kind of religion we expect to renovate our enormously complicated and highly sensitized industrial civilization of today? If our industrial magnate is not applying his formulas in recognition of the rights of his fellow-citizens, and his duty as an intelligent member of an increasingly complex community, what is the test by which their vitality and sufficiency is being determined? Do they gain their sanctions alone from the circumstance that instructors, parental or other, under whose tutelage he chanced to fall as a youth, were pleased to advance them as the soul and essence of religion? This would seem perilous, or at least short of conclusive, when the religious pedagogy of four decades ago is scrutinized. Perhaps he fell into the hands of wise tutors, and perhaps he didn't. The bare chance that he did would seem an insecure basis for his so confident assurance, and, what is more to the point in the reckonings of society, would seem a hazardous guarantee of his sufficiency as an arbiter of economic destinies which our publicists are rightly discovering to be seriously imperilled by the lack of religion.

Because this lack is so manifest and so serious, it is important that we avail ourselves of religious impulses and forces which shall actually measure up to the momentous demands of our society. If there is any revelation of history more plain than another it is that dependence upon the injunctions of an unethical religion are disastrous. Of all ages in humanity's progress, the present would seem the one which could least well dispense with this prime quality in saving religion. Surely none of our publicists wishes to delude himself and the rest of us into the hope that virtue will be found for today in a code which puts full-grown captains of industry under rules of thumb, leaves them heartless and unafraid before the sacrilege upon common human rights in industry, permits them to remain oblivious to the deepening and widening sense of obligation of the individual to society as the holy brotherhood, or comfortable in any of the assurances of a religion which divorces its formulas from the needs and aspirations and malignant injustices of the human fellowship of this day. Let us go on, now that we are started, in the assurance that religion is the great need of our day, and find a religion which will sincerely and bravely face the obligations of a social order in which righteousness, and justice of man towards man, and love of brother of whatever rank or station, shall inspire all of its sanctions and crown all of its impulses and achievements.

Who Are the Spiritual?

ONE of the most misunderstood and overworked terms in the vocabulary of religion is the word "spiritual." It has been employed in all the periods of church history to denote certain qualities that were supposed to be attractive, desirable and unusual, qualities that marked particular individuals as possessing the graces of the Christian life in a unique manner. Some eminent saints have been credited with the quality of spirituality in a superior degree, and there are people in nearly every group who acquire the reputation of being spiritual in virtue of certain elements of personality which they exhibit.

What is it that marks an individual as spiritual? As generally defined it would be a combination of qualities such as would include mildness of spirit, amiability, a manner that conveys the impression of piety, the air of an emotional enjoyment of religious experience, a certain fervor of utterance on themes connected with the holy life, a touch of saintliness in language and behavior.

Are these really the qualities that define spirituality? Might not one exhibit all of these traits of character, and still be far from the possession and manifestation of the spiritual life, as it is portrayed in the sources of the Christian religion, and in the literature of the holy life? Is not something much more vigorous and efficient demanded as a definition of spirituality than the mild and mannered emotionalism which so frequently passes under that term?

Perhaps it is not possible to put into a single category all the elements that go to make up the spiritual man. The term eludes definition by its very fulness of meaning. It is the inclusive description of the noblest and strongest factors in the Christian character. It is the sum of the elements that makes one an efficient interpreter of the ideals and the program of Jesus in the world. One would have to labor long and seriously to contrive a definition that would pass muster for so lofty and all-inclusive a quality. Yet it may be possible to set down some of the constituent items included in this term.

The spiritual man is the intelligent man. The men and women of whom this quality could be affirmed in special degree have been those whose minds were trained by all the apparatus of education at their disposal. If the spiritual leaders of the ages have not been the great scholars they have at least availed themselves of all the values of self-discipline, so that their knowledge has been matured and certified, and their capacity for long and vigorous thinking has been brought to competence. It would be quite impossible to substitute any amount of amiable good will and emotional fervor for the robust and sterling qualities which hard and patient study contribute to character.

The spiritual man is one who is marked by an inclusiveness of interest which makes him as open-minded and hospitable to truth as the great souls have ever been. He is eager to know all the facts, and to be emancipated from the danger of narrowness and prejudice. That is the reason why the men of most marked spirituality have never been happy in the limitations of parties, sects and factions. There is something incompatible between partisanship and the spiritual mind. This is the point at which so many admirable men fail, and barely fail, in the realization of spirituality. They have piety, unction, emotion, and a flow of holy speech. But too often these are discovered to coexist with narrowness of mind, prejudice against men of other points of view, and incapacity for real cooperation.

The spiritual man is marked by purity of motive. He has the mind of the spirit, which is the mind of Christ. He is incapable of selfishness. He asks nothing for himself, but everything for the cause of righteousness in the world. Like Paul he can discern only one great objective, and that not the success of his party or clan but the expansion of the truth to which he has devoted his life. Like St. Francis no other appeal is comparable to that which urges him forward in the divine adventure of realizing for himself and his fellowmen the ideals of the kingdom of God. This does not mean that he must live an ethereal life, out of all contact with the common things of the social and industrial order in which he lives. It means rather that these common things are by him invested with eternal interests, and he is incapable of making them the absorbing theme of his soul. His spiritual attitude will be entirely consistent with cheerfulness, and leadership in all worthful adventures of domestic or community life. He need be no recluse; he cannot be a misanthrope. But his ability to bring happiness to others will be all the greater for his purity of motive, which sets above all other considerations for him the great objectives of the kingdom of God.

The spiritual man has a firm faith in the divine purpose as it discloses itself through the centuries. That is the reason he cannot be a pessimist. For the same reason he cannot be a victim of any of the theologies of despair, like literalism, fundamentalism or millenarianism. When men tell him that the world is growing worse, and that the end is about to be reached, he has but to summon his reserves of knowledge, and reflect that the same voices of depression have been raised with the same futility in all the previous ages of the growing world. Spirituality is incompatible with doubt, discouragement, pessimism. Men have sometimes gained the reputation of being spiritual because they exhibted always the marks of gloom. But it was not the sign of a spiritual nature half as much as a bad temper or a poor digestion. No one can carry the tokens of a shadowed, gloomy spirit who has entered loyally into the majestic plans of God for the world. Those plans have not gone far as yet toward their realization, because the world is very young and crude as yet. But they are on their way, and the church of Christ is the interpreter of those plans, and their guarantor.

The spiritual man is the one with clear and trained mind, breadth of interest that is all-inclusive and in no manner parochial, purity of motive that discriminates between the first rank things and the second best, and confident faith in the expanding and triumphant purpose of God disclosing itself through the ages. Add to these qualities whatever of gentleness of spirit, amiability of behavior, fervor of speech and depth of religious emotion you will, but know that the great saints, the real moral leaders of the ages, have never substituted the softer qualities for the more substantial ones. They have been the men in whose natures the trained mind, the broad vision, and the disciplined will have taken precedence over the emotional nature and the play of pietism. The day of the spiritual has not passed. It is needed as truly today as in former years. It is as truly present in the church as in the centuries of the saints. If it is submitted to more critical assessment than formerly, it is only because it is too valuable to be misinterpreted, and too much in danger of being overlooked if it does not appear in the conventional guise of a less discerning generation. A fresh study of the Christian sources will reveal the essentials of the spiritual life. It will also make plain the fact that these essential elements of spirituality are the qualities most needed in our own time.

The Approach to Perfection

A Parable of Safed the Sage

ONCE upon a time there was a man who said within himself, Go to, I will buy an Automobile. And he bought one which cost him three sixty five f. o. b. Detroit. And it got him where he desired to go, and it got him back, and he got his money's worth out of it. But his friends joshed him, and inquired how he was getting on in his courtship of Lizzie, and the time came when he thought that he could afford something better than a Ford. And he spent more money and got another car, though whether he got a better one I know not.

For I hold this to the credit of Henry, that he took what was in danger of being a rich man's toy, and made it so that the Automobile is not the badge of a Class Distinction in America. And for that he deserveth a Star in his Crown, and whatever there is for him in this Free Advertisement.

Then after a space of two years did this man weary of his more expensive Car, and he said, I have run that thing two years, and the Ford three, and it is time I had a Real Car. And he inquired the price of the Very Latest Model of the Most Expensive Car. And he bought it from his Local Dealer at a good round price f. o. b. Detroit. And he said, I will run up to Detroit, and save Freight on the thing. For this do men offset a large extravagance with a Small Economy. So he went thither, and he got his New Shiny Car. And he was introduced to the President of the Company.

And as he got in, and took hold of the wheel, and set his foot ready to step on the Gas, he said unto the President, I suppose thou now dost feel that this Latest New Model of the Best Car in the World hath reached Perfection in the manufacture of Automobiles?

And the President of the Company answered and said unto him:

Thinkest thou that the Bulky, Clumsy, Noisy, Expensive Junk we now are selling to thee is Perfection? Forget it. When we learn how to make a car that combineth all the good points of all the cars now made, in a machine that shall weigh Less than a Thousand Pounds, and sell for Less than a Thousand dollars, and run an Hundred and fifty miles on a Gallon of Gasoline, then we shall be entering upon the beginnings of discovery as to the Manufacture of Automobiles. Think not that we are near Perfection. Thine Automobile is as good a car as is made; but it will soon be as Obsolete as an High-Wheel Bicycle.

Now I considered this matter, and I said unto myself, There are folk who claim Perfection, and think they have attained it; but the folk I know who seem to me to be nearest unto perfection cry out in their humility, God be merciful to me a sinner. And I think Perfection both in Automobiles and in Character is to be attained by those who know that they lack it.

And the next best thing to Perfection is Progress.

VERSE

Poetry

GOD made the world with rhythm and rhyme:
He set the sun against the moon;
He swung the stars to beat in time,
And sang the universe in tune;
He gave the seas their mighty tongue;
He gave the wind its lyric wings—
And the exulting soul of song
Was woven through the heart of things.

Today this wonder was revealed
In singing colors, swift and plain.
I heard it in a daisy-field,
Under the downbeat of the rain;
The surging streets repeated it;
The cars intoned it as they ran—
And then I saw how closely knit
Were God and Poetry with man.

LOUIS UNTERMEYER.

Prayer

GOD, though this life is but a wraith,
Although we know not what we use,
Although we grope with little faith,
Give me the heart to fight—and lose.

Ever insurgent let me be,
Make me more daring than devout;
From sleek contentment keep me free,
And fill me with a buoyant doubt.

Open my eyes to visions girt
With beauty, and with wonder lit—
But let me always see the dirt,
And all that spawn and die in it.

Open my ears to music; let
Me thrill with Spring's first flutes and drums—
But never let me dare forget
The bitter ballads of the slums.

From compromise and things half-done,
Keep me, with stern and stubborn pride;
And when, at last, the fight is won,
God, keep me still unsatisfied.

LOUIS UNTERMEYER.

The Last Adventure

ALL forms of life are endless; each frail vase
Is emptied o'er and o'er—but filled again;
And never tangled is the wondrous maze
Of nature's melodies through endless days—
And yet forever new and sweet to men.

Gleams hint that life upon some future waits;
The worm cannot forecast the butterfly—
And yet the transformation but creates
A step in the same Nature which now mates
Our own—and may life's mystery untie.

Mayhap the butterfly this message brings:—
"The law, uncomprehended, I obey;
Although the lowliest of earth-bred things,
Even I have been reborn with urgent wings,
And heavenward fly—who crept but yesterday."

In life's fair mansion I am but a guest;
And life will bring fulfillment of the gleam.
I trust this last adventure is the best,
The crowning of this earthly life's behest,
The consummation of the poet's dream.

JAMES TERRY WHITE.

If We Have Not Learned

IF we have not learned that God is in man,
And man in God again;
That to love thy God is to love thy brother,
And to serve the Lord is to serve each other—
Then Christ was born in vain!

If we have not learned that one man's life
In all men's lives again;
That each man's battle, fought alone,
Is won or lost for everyone—
Then Christ hath lived in vain!

If we have not learned that death's no break
In life's unceasing chain;
That the work in one man well begun
In others is finished, by others is done—
Then Christ hath died in vain!

CHARLOTTE PERKINS STETSON.

The Social Gospel in the Country Community

By C. M. McConnell

THE social gospel was being discussed recently in a country store and one of the store box saints directed this remark to the pastor, "What we want you to preach is Christ and Him Crucified." To this was added the further advice that an old fashioned revival was sadly needed. With this we most heartily agreed, for the saint giving the advice lived in a new house with a bath room, a water system, a power washer, and other modern conveniences, while the tenant on his farm lived in a little, unpainted, unsightly, old fashioned house on one hundred and seventy dollars a year. The "him crucified" should have referred to the tenant. Yes, a revival was in order there, with a good mourner's bench and a social gospel interpreting the social teachings of Jesus.

Today we received a letter from a thoroughly good Christian who lives in a community where the majority of the church members claim they have not sinned for years and where holiness has fairly reeked for thirty years. In the letter this comment is made, "We are moving along about as we have moved for the last thirty years or more in the church, wrangling within and wrangling without, biting and devouring each other. This time the Sunday school picnic occurs at the time of the camp meeting, which gives offence to some who do not believe in picnics for the Sunday school." If anyone thinks the social gospel is not needed in the average country community he should visit any country community and find out the facts.

PERSONAL EXPERIENCES

The farmer has taken his religion pretty seriously. He has been face to face with the great forces of nature and has wrestled with them in his struggle for a living. This grim battle with the sunshine and the rain, the hail and the cyclone, drought and blight as well as the soil itself has developed a sense of the power of God. The farmer is strong in his faith in God and as one shrewd farmer remarked to me at the close of an autumn day when the sun was sinking below the western pasture field, "It always seems to me that the farmer can come a wee bit closer to his creator than any one else can." In the average country there is a deep piety and a rigorous and vigorous type of religious life. Much is made of the observance of conventional worship and the doctrines and creeds are held with a surprising tenacity. The commandment to love God is the first one the farmer obeys and if that were all the gospel involved, the country community might well be regarded as on the way toward salvation. "Thou shalt love thy neighbor as thyself" implies a social gospel. The theology for the social gospel will be necessary as a corrective for the varieties of belief which now plague the country community.

Personal religious experiences which mean much to country folks have a social significance. "For their sakes I sanctify myself" implies a social motive for this much abused doctrine. It would be interesting to attend an experience meeting where those for whose sakes we have been sanctified gave testimony of our experience. It is a test of our faith to believe in God whom we have not seen but it is often a severer test of our faith to believe in some neighbors whom we have seen too frequently. To include in the list of neighbors we must love as ourselves the one with whom we quarrelled over the line fence and the dealer who undersells us is a kind of doctrine which may not be popular. In the country community where life is lived in an open and transparent way the application of the gospel to every human relationship is no easy thing to do. If we are to have a new social order which is Christian throughout this difficult task will have to be accomplished.

ATTITUDE TOWARD LAW

The social gospel must be applied not only to the relations between individuals under the terms of the commandment to love our neighbors as ourselves, but all of our laws and customs and the very structure of our community life will also have to be tested by this same commandment and its implications. If the rural social order were fixed and unchanging from one generation to another there would be little value in any consideration of our Christian duty in respect to the conditions under which we live. Laws are continually changed by amendment or repeal. Customs are subject to the changes in the industry and population of the community. The speed regulation of ox carts must be changed for automobiles. A host of new social sins have emerged from the conditions existing in rural life of today and we need to consider them as carefully as we ever weighed the personal sins of individuals.

The state is a rather fixed social order. We have nailed down some customs and have made them law by a vote of the majority of citizens in the local community or nation. The value of these laws to the community can not be estimated. Without them the community would be helpless in a chronic state of anarchy. The social gospel takes account of laws and tests their humanity continually. Human rights must be placed above property rights in the making of laws in a country community. Legislatures must give as much consideration to human beings as to hogs and cattle. We are sorely in need of some good legislation touching child labor in the country, compulsory school attendance, tenantry, health and sanitation and other great human considerations.

The attitude of the individual to the state and its laws and officials is subject to consideration by the advocates of the social gospel. Some backward country communities are practically without the law. In an eastern mountain neighborhood the marriage laws have been largely set aside and along one country road two miles in length there are eleven families living under a common law marriage. The isolation of the farm offers a temptation to the bootlegger and many a barn is a home brewery. Law enforcement is difficult when the officials are called upon to arrest neighbors. The financial inducements for office holders in country communities are so small that few care to hold office. As a result the government of the community is in the hands of the unfit all too frequently and there are small town bosses who would make a ward politician of a city shed tears of envy. Witness the vote selling in an Ohio county a few years ago where two-thirds of the voters were disfranchised.

We do not mean sharply to criticize the citizens of the country or point them out as the chief of sinners for they are not alone in this attitude. On the whole the rural communities have the safeguards of the moral interests of the nation and credit is due these stalwart defenders of righteousness at the polls on many an occasion when the cause seemed lost. We are here calling attention to the fact that the farmer is a powerful factor in law making and such power is only safe in the hands of men who are converts to the social gospel of Jesus. Good citizens can not read their Bible and pray and attend church and then husk corn on election day or worse than that vote the party ticket with the same devotion they give to their church. In the days of farm blocs and powerful lobbies for farm organizations it ill befits us to overlook the social gospel for the country community. There is grave danger that the leadership of the political life of the community and nation be allowed to go into the hands of those who have a selfish motive.

CHILD LABOR

The other day the supreme court of the United States declared the child labor law unconstitutional. How many of us overlooked this decision as we scanned the paper for the price of hogs? A great many of us who did read it probably sighed a passing sigh of sympathy for the children in the dusty, whizzing cotton mills, or for the breaker boys at the coal mines. At any rate we did not recognize at once our share in this decision. Now we do not want to give the impression that farm boys and girls should be pampered and protected and allowed to grow up in idleness and ease. We appreciate full well the value and necessity of work, both for the child and the farm. At the same time we have not overlooked the boys and girls who have been kept out of school to work on the farm by some good, religious parents. We can point to many a pinched-faced, under-developed boy and girl who have had the life worked out of them in the corn field or cotton field to save a hand.

All of this has been within the law both of the court house and custom. Colts run in the pasture until their muscles harden and their backs can stand the strain of work. Boys on some farms are harnessed up to tasks far beyond their strength and years or at the expense of schooling. There are over a quarter of a million children between ten and fifteen years of age who are "farm laborers working out" and over a million children between ten and fifteen years who are "farm laborers on the home farm." We do not make such a ridiculous statement that the work done by these children is all harmful or that they are in need of legal protection. We do hold, however, that too many of these thousands of rural children are being deprived of the very fundamentals of childhood and that some are actually exploited. Investigations carried on in cranberry bogs, sugar beet fields, and cotton fields, proves that the above conclusion is based on actual facts.

MORAL DANGER

Our chief interest here lies in the relations of child labor to the spiritual life of the children on the farms and in the villages. Anything that interferes with the development of the body or mind of the child is a moral handicap. In the long hours and hard, heavy work of the farm, with its lack of wholesome recreation and social life, there is a moral danger which must be faced. We can safely say that country child labor in large sections of the United States today carries with it a real denial of education. We have thought that illiteracy in the United States was chiefly in foreign born sections. This is a mistake, for the foreign born are chiefly in cities and illiteracy is greater in the country than in the city. Literacy in this case is the ability to write; when we consider that the smallest country school can teach that it is clear that the children where illiteracy is common are simply not sent to school. We have here a situation which law, custom and an enlightened community conscience can well take into account.

There is a "labor and capital" situation on the farm and in every community. We have merely hinted at the child labor problems which arise out of the employment of children on the farm. This labor problem is one that has also to do with the seasonal laborers, the hired hand and the tenant. A living wage and human working hours and conditions are possible in farm labor. The hired man is entitled to a chance to develop his human and spiritual capacities. The British labor party has adopted a policy for agriculture which may not interest us now, but the time will come when the farmers will have to face the same problems. We can agree surely with this, "The party holds that the securing, to every agricultural laborer, of an adequate living wage, continuously sufficient for the full and healthy maintenance of himself and family is of first importance."

The increase of tenantry in the United States in recent years is something that gives us all a great deal of concern. We are not here comparing tenants and landlords as to their personal worth, nor are we making any class distinctions. On this score we hold that there is no difference. The last census shows thirty-eight per cent of renters on farms in the United States. The effect of this on the community is serious. Consider the short tenure, two years on the average, and consider what this means in the building up of a community. What does it matter if we move out of a community quickly and easily? In this case we have a break down of homes, schools, churches, and community life. Families have no loyalty to speak of under such conditions, for as a shrewd writer has put it, "It takes a heap of living to make a home."

Just about the time a tenant family gets settled and acquainted the term of renting is over and the stakes are pulled for another move. A stable, permanent community life cannot be built in this manner. Our present tenantry laws and customs give little or no incentive for a tenant to improve the soil. Some new system will have to be worked out whereby the tenant can have a more secure tenure and also share in the permanent improvement of the soil. The relations of tenant and owner have to come under Christian influences and must be reviewed by the Christian conscience of the community. There is here a fine opportunity for the practice of Christian justice and unselfishness.

Our present system of marketing of farm products is wasteful and competitive. It is little short of a sin against God and men to have a crop rot in the ground fifty miles from hungry people. The cornering of the market in food is just as bad. The wasteful methods of distribution and marketing are the outgrowth of the conditions of yesterday in the country and have no place in modern times. We need a new system of marketing which will bring a fairer return of the sale price to the producer and a more just distribution of products to the consumers. In all of this the farmers can make a contribution to the Christian spirit of the community. There is no use to try cooperation in marketing or production until it has been founded upon the great principles of justice and brotherhood and unselfishness of Christianity. These are the very fundamentals of cooperation and they have to be taught by every institution of the community if any progress is to be expected in Christian cooperation in the marketing and distribution of farm products.

PROPERTY

Property is the storm center of the social and economic order both in country and city these days. The things we possess and our attitude toward them are in fact the great tests we have to face in our Christian living. The rights of property too many times overshadow the rights of human beings. Property can hardly be said to have rights at all in comparison with human rights. The right to hold property as a steward is not questioned. For convenience and stability we need some arrangement whereby we can own things in our own right. Every bird has his own feathers and every horse his own hoof. To add hoof to hoof and feathers to feathers at the expense of the other birds is where the issue arises. To add acre to acre and pile up possessions is the practice which now needs revision at the hands of those who must live in country and village.

Property has enslaved us and there can be little religious spirit in a country community where the chief concern is the making of money. This is a more dangerous type of worldliness than the amusement tendency. Jesus pointed to the solution of this problem in the words he spoke to the rich young ruler and on many an occasion he set forth the principle of Christian stewardship. We are merely the stewards of our possessions and we can only hold them as trustees for the community and for those who look to us for help. A correct Christian attitude toward property would go further toward the creation of a Christian community than any other one thing.

Jesus taught us to pray "Thy kingdom come in earth as it is in heaven." The social gospel in the country community means the bringing in of this kingdom of cooperation, love and brotherhood.

Opium Religion

By Arthur B. Rhinow

We necessarily treat the news coming from Russia with reserve. If all the reports coming from that land of gloom and mystery were true, Mr. Lenin has more lives than a cat. But there is no reason why we should not comment on the news. Sermons have been preached on texts whose authenticity is questioned by the critics.

We are told that placards have been displayed in Russia, telling the people that religion is the opium of the mind. Therefore discard religion.

This has shocked many, and it certainly is a striking expression. The propaganda department of the Soviet seems to be efficient. What would it not do in case of war? We pity the enemy as we stop to think of it. For example, a slogan like "Kill the Calf," meaning the golden calf, a gentle innuendo against plutocracy; to which the other side might reply with "Bare the Beast," offering an opportunity for acrid punning. Then, indeed, would the leaders regret having disparaged religion. For a certain kind of religion has always been a factor in mesmerizing the masses into cannon-fodder bravery. Think of what they might draw on in the apocalypse in preparing for world conquest.

All this I ponder as I leaned back in the old morris chair, and my eyes began to blink. There were shadows on the wall, and presently I became aware that my old friend, the Guide in many reveries, was with me. We know each other too well to indulge in effusive greeting.

"Surely that is a false statement," I asserted inquiringly.

He knew I referred to the statement that religion is the opium of the mind. He seems to understand me so much more readily than others. He smiled.

"Come with me," he said, "and I'll answer you."

In a moment I was in a study. A slender young clergyman sat in a chair, and looked up eagerly at his brother minister, who was turning the leaves of a book aimlessly.

"That is one of my textbooks," the young man volunteered. "I matriculated today, and the course begins on Monday. We shall take up the modern trend of philosophy."

The other man frowned.

"What do you want to take up such studies for?" he asked, with towering authority. "You have the whole truth in the Bible. Don't bother about anything else."

The Guide looked at me, and I began to understand.

"That is opium religion," he said. "He has lost the open mind, and with it the open soul. His assurance is narcotic. Who knows only the Bible, does not know it. The Bible touches all of life, and all of life touches the Bible."

Suddenly the scene was changed. The interior of a magnificent church. Arches and domes and beautiful windows. Candles and incense. Now the people bow the head and repeat the Lord's Prayer. After the Amen, one almost hears a pious sigh sweep over the entire congregation, and yet nobody has given thought to the petition of the prayer.

The Guide turned and our eyes met. I understood. That was opium.

He took me into a large room. Many articles were there. Fetishes, totems, idols, amulets. And all along the sides were shelves and shelves of books, most of them looking like editions de luxe, and all of them covered with dust.

"What are they?" I inquired.

"Those are Bibles that are never opened," he informed me. "Their owners believe they are religious and under the care of Providence because they have a Bible in the house."

I nodded. I understood.

Next I was taken to a little garret room, poorly furnished. Before a book sat a man who was reading like one famished. As he looked up, I saw that his cheeks were flushed, and his eyes were aglow with bigotry. Presently a little woman entered the room. She looked spent. He raised his head, and I interpreted the expression on his face as a mixture of resentment at having been disturbed and the pleasure of seeing his wife.

"Ah, if you knew what beautiful thoughts are in this book," he said ecstatically. "They are heavenly."

"Beautiful thoughts!" she inveighed, as in desperation. "Why don't your beautiful thoughts make you do something? Your religion just makes you drunk. And I must make a living for you."

Then the Guide took me to a portrait gallery. It was peculiar in that every portrait looked like a picture of Siamese twins. One face was proudly poised on fine shoulders, every line indicating confidence and initiative; while the other face, of the same man, was expressive of servile yielding and imitation.

I asked for an explanation.

"These are men who are successful in their professions. There they think for themselves. They have individual opinions on matters of politics and sport and business; but on matters of religion they do not think for themselves. In that realm their pet mottoes are: "My father and my grandfather were Methodists ,and that's why I'm one." "The church says so; that settles it." "The priest says so; I accept." "This passage of Scripture is enough for me."

It was an interesting gallery; but we could not stay.

Next I beheld a man leaning languidly against a tree on a very high precipice. Before him in the valley lay the city. On one side of the stream were mansions; on the other hovels. There was hauteur and hatred and crime. In the far distance a battle was being fought.

But the man saw none of these. His mind was fixed on a vision of peace and bliss he saw in the sky; and he muttered to himself, "This alone is real."

We seemed to travel through the air. Then I saw millions and millions of people. They looked like sheep having no shepherd. They could neither read nor write. On their faces I saw the expression of stupid piety. Priests and monks moved among them. They were dressed in long robes, and some of the people tried to kiss the hems of their garments.

"This is called the God-fearing people," the Guide remarked.

"Why, this is Russia," I exclaimed.

And I awoke.

A Journalistic Genius

By Lynn Harold Hough

Following is the second of a series of impressions of various English personalities written by Dr. Lynn Harold Hough, pastor of the Central M. E. church, Detroit, Mich., who is touring Europe.—The Editor.

ONE does not see Sir William Robertson Nicoll in London this summer. He is in his own land—in Aberdeenshire. But when one enters the offices of that powerful organ of public opinion, The British Weekly, one seems to sense the presence of the masterful journalist who has guided its destinies for thirty-eight years. Once William T. Stead declared if anybody should tell him that W. Robertson Nicoll could play a violin standing on his head he would at once reply that no doubt it was true. And the reader who follows the manifold activities of Sir William is fairly startled by their range and quality. As already intimated he is a man of Scottish birth. He received his university training at Aberdeen. His father, as we know from his own gracious and beautiful tribute, was in a very rare and complete sense a man of books, and the son walked in the steps of his father. It was in religious journalism that he found himself and very early he revealed the happiest capacity for the pungent and revealing phrase and almost uncanny insight into the mind of the public which makes the difference between a keen journalist and a man of journalistic genius.

My own first contact with the British Weekly was at the time of the death of Prof. A. B. Davidson many years ago. And the completeness and adequacy with which the life and achievements of the great scholar were treated, the fashion in which just the men in all the world from whom one wanted to hear words of reminiscence and words of estimate were marshaled for these tasks struck me as little less than pure journalistic magic. It was as if some editorial Aladdin raised his lamp, commanded the slave of wonder whom it summoned, and lo, his bidding was done. At once I added the British Weekly to my list of friends.

I have seen Sir William only twice. On one occasion, which is still vivid in my memory, he appeared to speak words of affectionate tribute to his friend, Sylvester Horne. It was at the afternoon memorial service at Whitfields. The slight figure of the great editor, his low musical voice made for delicate effects in small rooms and not for the reaching of great assemblies, and the sense of a great interpreter of men paying worthy homage to a masterful leader, are in my mind today as I look back. The other occasion was one afternoon, a little before the outbreak of the war when I had a talk with Sir William in a London office. His mind was playing all the while with a quickness and a resiliency which filled one with surprise. He touched every subject with an instant instinct for the usual approach and the perspective which would put the matter with a revealing clearness. I shall not forget some very individual and illuminating comments made by Sir William on Robert Browning's poem, "Fifine at the Fair."

Sir William has maintained an interest in technical Biblical scholarship and has kept in contact with the work which the really significant men are doing. His relation to the Expositor has been both the expression and the opportunity for the development of this interest. The British Weekly constantly contains treatment of notable books of scholarship by men who have a right to speak. The long and intimate friendship between Sir William and Dr. James Denney, professor and principal, illustrates this side of his life. As one reads Dr. Denney's letters to Sir William covering a period of years and written with a certain vivid friendliness expressing itself in a style where reserve and freedom are both to be found, it is quite clear that a very ripe and completely equipped technical scholar was ready to write of all matters of Biblical and theological scholarship to the great editor with the completest intellectual respect.

SERVICE AS EDITOR

Not long ago a volume of Sir William's editorials in the British Weekly was published under the title, "Princes of the Church." It was a series of really memorable estimates of great leaders of the churches, state and free, written usually at the time of their death. This volume reveals all the wonderful ability its author possesses of interpreting a man in such a fashion that the work seems to be done from within rather than from without. It has discrimination as well as this subtle insight and you feel as if you have taken a plunge into the very religious life of an era when you have finished the book.

In the great series of volumes which he edited Sir William brought the opportunity to men of eminent ability and adequate discipline. And nobody knows how many keen young scholars he has discovered and helped to find their public. With very clear and understanding eyes Sir William watched the moving of the armies when the great struggle regarding critical scholarship in its application to the literary materials which make up the Old Testament and the New came on. He believed in the open mind. He believed that there are some things which criticism can not touch. These two convictions he put with memorable power into the little volume, "The Church's One Foundation." He has rendered a great service in helping men to find a place where they can preserve their relation to the eternal realities of the Christian faith and at the same time keep their entire intellectual candor and be ready to treat every question with scientific analysis and unhesitating readiness to follow wherever the truth leads.

With all his critical acumen, Sir William has the most hearty and noble powers of appreciation. He has helped many a hard-pressed man to live by his hopes rather than by his fears, by his beliefs rather than by his doubts, just because he has refused to make the British Weekly an organ of distinguished cynicism and has made it a vehicle for the creation of noble enthusiasms and for the quickening of the loyalty which unflinchingly follows great men into the struggle and sacrifice which great causes demand. The Christian church lives in the imagination of multitudes of people with a new and royal splendor because he has used the language of the court in describing the high meanings of the kingdom of God.

IN THEOLOGY

There is a shrewd practicality—lodged somewhere in the mind of Sir William. Such writing as Claudius Clear's Letters on Life reveal him as a wise guide in the midst of the strangeness and the unsuspected meanings of this wonderful adventure of human living. In fact, for years quantities of people all over the English-speaking world have looked week after week with unabated relish to the mental quickening and the practical guidance of a wide-ranging mind with a curious gift for finding and telling just what the readers want to know, as they have given to them in the Correspondence of Claudius Clear.

In theology Sir William has been an influence for the vitalizing of all thinking regarding the great doctrines and at the same time for the maintaining of the insight that certain great facts and truths are essential in the very organic life of the faith. He has done much to keep in men's minds and hearts and in their consciences a sense that while it is easy to say crass and mechanical things about the Cross yet it is true that in the profoundest sense the moral and spiritual meaning of Christianity is determined by its message. He is a good representative of the sort of man who, while alive to the finger tips and feeling the slightest quiver of every modern movement is yet all the while feeding his own spirit upon those great verities of the faith which have constituted its deepest message in all the ages. He has more than a touch of the mystic about him, and many of the editorials in the British Weekly regarding the life of devotion have a spiritual distinction as well as a restrained beauty of expression which speak with a disciplined charm to the very heart of the reader.

Sir William keeps his eyes bent on the whole pageant of the passing world. He is an interpreter and a guide to multitudes of people. Sometimes he is a leader in great and daring adventures. The Passive Resistance movement against the enforcement of certain obnoxious features of a memorable education bill found him and the British Weekly at the very front of the fray. Governments quite understand that his support or his opposition is a matter of far-reaching significance. He is one of those who believe that in situations of almost unparalleled difficulty and complexity Mr. Lloyd George has done well by his nation and in some respects has come very near to achieving the impossible. It is not too much to say that one of the most powerful and effective supporters of the present government in many an hour of tense and bewildering difficulty has been the British Weekly. Sir William has felt the pulsings of that great movement of the spirit which it is rather the fashion to call the social passion. He writes of this theme with a certain sense of the human values, the heartbreak and the pain, the hope and the fear of multitudes of individual people, which takes the whole subject out of the merely academic realm and brings it into the very region of the actual experience of men and women

When one writes of Sir William I think he should begin with his literary style. His paragraphs have a quiet and steady motion and there is often a subtle melody playing back of all his sentences. He can write phrases memorable for the happy wedlock of long separate words which really belong together and he can write paragraphs moving with quiet grace or with austere distinction or with mounting splendor. His characterizations are sometimes of the sort you cannot forget, as when he once said: "No doubt Carlyle was a proud and scornful peasant of genius." With all this his writing has a curious way of carrying the reader along.

Sir William once referred to the distinguished and difficult style of Woodrow Wilson. His own style is surely distinguished. Just as surely it is not difficult. He writes of themes of great abstractness and difficulty with a sort of friendly concreteness which holds the reader without his being conscious that he is being taken in difficult ways. Take it all and all it is a matter of deep congratulation that such writing has been the daily food of multitudes of readers all over the English-speaking world for so many years. I have not spoken of the notable writers, such as Ian Maclaren, to whom Sir William gave their first opportunity, nor of the others, such as Sir James Barrie, whom he was among the first to hail. And there are no end of other things which have not come within the view of this article. The trouble is that you have to talk about everything in order to talk about this extraordinary man.

Yesterday afternoon I sat in one of the editorial rooms of the British Weekly going over some editorial utterances of 27 years ago in connection with a lecture on Robert William Dale, which I am to give in Birmingham next week. The very rooms seemed to carry the spirit of the chief who from this center has wielded such far flung power And as one turns over the yellowing pages of the Weekly as it appeared in other days one has again a sense of how imperial a thing is human speech and how royal a thing is the gift of the writer.

Battling for the Lord on Boston Common

By Herbert Atchinson Jump

"David departed thence and escaped to the cave of Adullam. And everyone that was in distress and everyone that was in debt and everyone that was discontented gathered themselves unto him."

BOSTON'S intellectual cave of Adullam is to be found on the Mall of Boston Common every Sunday afternoon. Thither resort many who are in theological distress or who feel that the universe is in debt unto them or who seethe with social discontent, and in various speech they have it out with one another. Under the long-suffering trees each Sabbath afternoon a dozen open forums are carried on, and far more than a dozen soap-box orators hurl words and ideas about in reckless fashion.

It is a motley but fascinating carnival of free speech. Anybody in the world by applying to the proper city authorities may have a tree and an hour assigned to him, and at that place and time he can open his mouth and win as much of an audience as the merits of his presentation can claim. And he is free to discuss any subject that was in Horatio's philosophy or out of it. Mormonism, single tax, socialism, trades unionism, premillenialism, evangelical Christianity, agnosticism, Ireland, new thought, Russian liberty, Armenian atrocities—these are all notes you may hear sounded on a warm Sunday afternoon by speakers of more or less ability. In revolutionary times the boys of Boston demanded of the British general their rights to skate on the Common. On ground thus hallowed to liberty earnest zealots and wild-eyed cranks side by side now enjoy weekly their rights to talk. Nor does the city nor the American republic suffer in consequence. Rather Boston seems to be proud of her tolerance, and not infrequently a crowd numbering up in the thousands will divide itself among the various meetings, the listeners drifting from group to group as impulse urges, and often when a speaker has finished his turn his audience will separate into a half dozen informal committees and still stay to discuss.

Who constitute the modern Athenians that resort to this open-air temple of free speech to tell or hear new things? On the whole a most interesting lot of folks, a good cross-section of our American people. Not a few women, scores of young men and girls either newly married or soon to be, never a luxuriously dressed company but distinctly prosperous in appearance, foreign faces of Jewish flavor or Slavic lineaments predominating, always two or three clergymen conspicuous by their raiment and their apparent wonder at the whole business; but an aggregation on the whole serious-minded, willing to listen, demanding fair play for the speaker and also for the questioner who is never long absent.

MODERN ATHENIANS

On a recent afternoon when I was able to enjoy as I have often done before the experience of a few hours in this honest company of truth-seekers, the largest group was held by a well-organized Mormon meeting. Several attractive and well-dressed girls and a couple of clean-faced young men did the speaking for the Church of the Latter Day Saints. "If you want society to be filled with love, if you believe that marriage is not only for time but for eternity, then come, join the Mormon fellowship." But alas, at the very next tree an anti-Mormon orator was running a close second so far as the statistics of his audience went, and as you listened to his lurid words you realized that nothing fouler, more debasing, more un-American, more brutal existed on God's earth than this same Mormon church.

The Social Labor party had a series of excellent interpreters of their faith. "Who owns this country? You do, the working people. Your labor made the nation. Then why don't you appropriate it and run it to suit yourselves instead of being dragged round as victims bound to the triumphal car of capitalism?" But here again the antidote speaker was near at hand, for the next tree was held by a quiet-faced woman, intelligent in speech, winsome in her controversial manner, who apparently simply from a brotherly love filling her heart and a social sympathy guiding her conduct was here as a capable defender of the political statu quo. "What government is depends upon you, you men and women. If you send the right sort up to the state house, you will have clean and capable administration. If you send up politicians and scoundrels, you will have to pay the bills. Talk about overthrowing our political system is quite profitless so long as the men who do the overthrowing are no wiser nor more unselfish than the rascals that are thrown out." With an unvarying serenity, a swift wit, a close knowledge of what the rebel mind of America today is thinking, she stood there on the Common that afternoon like a lighthouse shining over a turbulent sea.

THE AGNOSTIC

But to me as a minister the most rewarding group was one that had gathered round an agnostic and a Methodist preacher. Which one owned the tree originally by the permit in his pocket, I did not learn; but when the evident keenness of interest on the part of the crowd had captured me as one more auditor, the two men were having as pretty a debate as you ever listened to. Both were tensely in earnest. Their faces were white with feeling and their speech had teeth to it. The scientific agnostic was pleading for liberty. "You don't have any of it in the church," he shouted. "I once was inside and I know. But now I am outside, and I stand for the rights of a soul to seek and find truth wherever it exists, no matter what any moss-covered church may command."

For a quarter hour I listened in, and the Methodist preacher clearly not trained in the modern religious outlook, was but weakly holding up his end of the argument. Then the group broke up as the defender of the faith retired. But meanwhile an impulse had arisen within me, born in part perhaps of some reminiscences of university days when I was once a Yale debater against Harvard, to try my intellectual weapons against this altogether worthwhile antagonist. So I slipped into step along side of him and began:

"I was interested, my friend, in what you were saying. And I agree with you more than perhaps you would expect a churchman to do. But my main criticism of your position would be, you are condemning a church for its past mistakes as though it were guilty today. You are crying down a religion for faults and bigotries and imperfections which it is slowly but surely sloughing off."

He was not at all loath to continue the debate evidently, and as a matter of fact what happened was that he and I organized a meeting all by ourselves. We slashed back and forth in perfect good nature on the high themes of faith and science and religion for more than an hour, while an audience of nearly two hundred tarried to listen and occasionally interject a question. The writer is by no means certain that he did any credit to his debating instructor of many years ago, but he sets down herewith the course of the argument simply as a document of the times. My agnostic friend was an excellent specimen of a type of negative mind with which the church must learn how to deal. And having preached for the Lord at a church service in the morning of that Sabbath, I wondered whether it was not ordained of Providence that I should battle for the Lord in debate in the afternoon of that Sabbath. At any rate my readers can exercise their own intellect upon the positions stated by my opponent, and doubtless they will be able to frame a nobler and more unassailable apologetic then came to me on the spur of the moment.

CHRISTIAN DOMINATION

"No," vigorously retorted my friend. "I know what I am talking about even though I don't profess to know anything about God. Religion never did the world a bit of good in ancient times or in modern times. The world has been under the domination of Christianity for two thousand years, and what do we find? Hate everywhere. Bloody war. Wealth grinding the faces of the poor. If this is the best sort of a world God and his religion can make in all these centuries, I call him a pretty poor stick of a God. And as for the church, it tries to kill intellectually every searcher after truth today just as it used to try to burn his body or lop off his head as a heretic."

"Are you sure that is the case with the Protestant church," I ventured.

"Yes, it is. The Protestant church believes in orthodoxy, doesn't it? Orthodoxy means to take the Bible literally just as it is written. And the newspapers every week tell of how the church has cast forth some young preacher who was trying to do some real thinking for himself."

"But those same papers never tell you, my friend," I answered, "that while one preacher was suffering persecution for his liberality, there were fifty preachers just as liberal and up to date as he who, so far from suffering persecution, were enjoying the hearty favor of their congregations. As matter of fact, the majority of preachers in Boston pulpits this very Sunday morning were not Bible literalists. As matter of fact, the folks who have joined the Protestant church in Boston in the last year were never asked at all what creed they accepted, whether it be liberal or orthodox. The church is no longer giving intellectual commands to the brains of its members. It uses the creeds of the past not as fetters upon thought but as the tools of thought. To pick out a single conservative church as a sample of what the whole Protestant church is as though one were to point to a single graft-ridden city as proof that America was a failure. 'The church' is a pretty big term, as 'America' is a big term or 'Harvard university' is a big term. A wide variety of thought and method can exist under that big term, but final appraisal of merit or blame ought to be made only when the general tendencies of the institution are considered rather than isolated individuals or incidents."

ON WILLIAM J. BRYAN

"You can't convince me, though, that the church is liberal or will let anyone in it be liberal. Take William J. Bryan, for example. Who knows more about the church than Mr. Bryan? He is the finest spokesman the Protestant church has had in recent years. And of all tommy-rot I never heard anything worse than his man-out-of-mud theory of creation. Your church has never believed in evolution, doesn't believe in it today, will not let inside its pulpits anyone who believes in Darwin or in evolution."

Here I interposed, "Again, my friend, you are making a man-of-straw church which isn't at all like the real article. I have been a preacher for 22 years and I have preached evolution all the time. Practically all the young men that came out of our New England theological seminaries this year to become preachers have a philosophy built upon evolution."

"That's not so. It can't be so," he indignantly rejoined. "No man has a right to stay in the church who believes in the teachings of modern science. These teachings are all against the church creeds, and what does the church amount to if it doesn't have fixed and stationary creeds which its preachers and members have to subscribe to? It has to have definite dogmas to exist. There is nothing but chasing will-o'-the-wisps unless religion holds to its creeds."

"No," I urged vigorously, "religion is a way of living, not a certified set of dogmas. It doesn't tell a man that such and such a thing is truth but that he should aspire toward the truth and not be surprised if his appropriation of truth differs in some details from his fellow-Christian's appropriation. And as for definiteness; the Mississippi river is not fixed and stationary; it is moving all the time; but it is a pretty definite and satisfactory river just the same. The church doesn't chase will-o'-the-wisps but it does chase eternal ideals. It never quite catches up to them but the ceaseless pursuit is the glorious doom of Christianity."

"Ideals?" he sneered. "The noblest ideals humanity knows it got from the infidels. It didn't get them at all from the church. All progress has been pushed along by the unbelievers. Where would America have been if it hadn't been for Thomas Paine and Thomas Jefferson who kept God out of our national constitution? If God had been allowed in the constitution, we shouldn't have had anything but a continuous Spanish Inquisition during all these years since the nation was founded. Never, never, never has the church allowed its disciples to think for themselves with real liberty."

CROWD DISAGREES

"I grant you that through many years this was the case. But I am urging that it is so no longer the case except in sporadic instances."

"This crowd doesn't believe you, though," he countered triumphantly.

"I'm not so sure of that," I retorted. "It looks like an intelligent company. Let's put the matter to vote." We did so, and if you will believe it, only three hands went up to support the statement that there was intellectual libery in the church today. The hands on the other side were too numerous to count. So I laughingly admitted that this crowd was against me, but I could find crowds that had more first-hand acquaintance with the church that would show a majority on the other side.

At this point I discovered that it was nearly time for my train to leave, so I announced that I should have to close the debate for the present. "Is not the very fact, my friend," I asked, "that you and I can talk these matters over in this good-tempered fashion a proof that we have moved far, far away from those days of bigotry and persecution of which you speak? I am a Christian preacher but I am not hurling sulphurous epithets at you, a confessed unbeliever, am I?" I started to worm my way out through the close-pressed crowd when a new voice was heard. It belonged to a tall chap in a brown suit, with evident simplicity and sincerity on his naive countenance.

"Just one minute," he called out. "what is this Dar-win you are talking about?"

DARWIN

A roar of laughter greeted his question. "You poor nut," contemptuously snapped my antagonist, "If you don't know now what 'Dar-win' means, I couldn't tell you in a week of Sundays."

And still another voice was raised. "I've got a word I want to say right now. Mr. Man, you are all off in your statement that the infidels wrote the constitution of this country." We turned and saw the flashing eyes of a sharp-nosed individual who was evidently thoroughly angry.

"The fact of the matter is, the constitution of the United States of America was founded in all its important features on the principles of the Baptist church."

Amid the second roar of laughter excited by this sally I slipped off to my train. And a glorious sunset was limning against the western sky the spires both of the liberal New Old South church and old Park Street church, long known as "Brimstone Corner."

Who Won the Coal Strike?

THERE is a certain sporting instinct in us all that takes a keen interest in the question of "who won" in a big contest of any kind. The coal strike has been a gigantic contest with 600,000 men on one side and hundreds of millions of money on the other. Now it is settled. Both sides claim victory; the miners that they won a clean cut victory, the operators that they won a compromise. The big question is "what did the American people win or lose?" In such a contest this question far transcends the sporting interest. It is quite possible for both miners and operators to have won and the public to have lost.

This is the fifth big coal strike since inter-state collective bargaining was adopted in 1886 and is the second longest in duration, 20 weeks, as compared with the 1902 strike which lasted 23 weeks. But this one involved 600,000 men and the other only 140,000. This strike was by all odds the greatest in volume and the most adequate in point of morals. It involved more men, more capital and a larger industrial public than any strike on record, not excepting even the big British strikes. The 1902 strike was confined to anthracite and was ended by the mediation of President Roosevelt, who remarked when he determined to intervene that he supposed it would be the end of him politically. The men got a 10 per cent increase in wages, the operators a stabilized three-year contract, and the public a start toward a new conscience on its own responsibility in such conflicts and a deep repugnance to such assumptions as that voiced by "God's Providence Baer" in saying that a wise Providence had committed these vast properties to the few because they could manage them so much more wisely than could the people.

* * *

A Little Strike History

Peace ruled at large, though of course with many local walk-outs, until 1919 when the miners asked for a raise equal to the increased cost of living caused by the war. President Wilson compelled arbitration by use of unrepealed war-time powers and the award was a compromise raise of 27 per cent in wages, or about one-half the amount claimed. This award called for a meeting between the operators and the miners' representatives before its expiration on March 31st of this year. The refusal of the Southern Ohio and Western Pennsylvania operators to comply with this provision brought on the present conflict. These operators claimed that their competition was no longer with the Illinois and Indiana fields but with those of Eastern Kentucky and West Virginia, and asserted, with a solid foundation of fact in their contention, for freight differentials had put Chicago territory under a handicap to them, that they could no longer enter agreements in the old "Central Competitive Field."

There were also two other big, unmentionable facts. One was the non-union status of the West Virginia and Kentucky fields and the other was the overwhelming influence of such Pittsburgh open-shop interests as the U. S. Steel corporation with its vast coal holdings in both Western Pennsylvania and West Virginia. In other words, back of the refusal to come into the conference according to agreement was the militant open-shop, bust-the-unions movement with the biggest and most powerful single employing concern in America in the background. How little ethical factors counted is shown by the refusal to keep the agreement and come into conference, for coming into the agreed conference did not imply a necessary continuation of the old scales and conditions nor even a continuation of the so-called "national" or "Central Competitive Field" type of agreement. Had ethical considerations counted for an iota the conference would have been held and withdrawal could have come through regular and moral methods. To contend, after the breach of course, that the miners had called many strikes during the two years of the agreement, is only to beg the question. On the one hand two wrongs never made one right, and on the other the various walk-outs referred to had been over local differences and never was over the "national" agreement to which they were in this case collective parties.

* * *

Settlement Defers Day of Judgment

The settlement has only deferred the day of judgment. Unless some way out is found, every bone of contention buried for the present will be dug up next March. The miners win on two points for the time being; they keep the old wage scale until April 1st, and they retain the "check-off" unchallenged until that time. There is no assurance that the Southern Ohio and Western Pennsylvania operators will all accept the terms of the Cleveland conference, and therefore a blow may be registered tellingly against any continuation of the "national" collective bargaining agrements. So on the third point neither side wins. Under the old Central Competitive Field agreements the actual contracts were set up district by district, i.e., Illinois and Indiana, hence each district signed separate agreements, always in conformity with the "national" agreement. That has now been done in both of the above states under the informal Cleveland agreement, and the smaller outlying districts, such as Iowa, are falling in line. President Lewis of the miners was very effective in his strategy when he prevailed on a minority of the operators to come into informal conference. The Coal Age acknowledges that the end comes because "concessions offer profits." As a matter of fact concessions usually do offer more profits for everybody concerned than does fighting. The difference is that the principle is ethical while the practice, as noted by the Coal Age, is wholly opportunistic.

The miners have been out 20 weeks. That does not mean they have lost 20 weeks' wages. That would only absorb their average of lost time for the past year if they could now work every day during the winter. Car shortage and other rail troubles will cause losses in time,—very sharp losses until the railroad strike is settled—but these 20 weeks are the time of a big slack in their employment. Newspaper estimates of millions lost to them are sensational but not scientific. The operators make their annual profits largely out of the autumn and winter mining. They will lose little if anything at all because they will raise prices, and every rise in the price of a ton at the mine will be largely clear profit. These facts do not in the least imply collusion, as Judge Anderson and some writers have concluded, but they do mean that the parties to the contest may lose little, that the big operators may even make money by it, and that the public at large may lose heavily.

* * *

What Hope for the Public?

The Cleveland conference calls for a fact-finding commission made up of men satisfactory to both sides and approved by the president. It provides that by January 3, 1923, they shall meet to attempt to offer a solution of the difficulty that is due to arise again on April 1st when the agreement expires. Neither side likes the idea of a governmental commission without official representation from the organizations. The operators secured an injunction restraining the Federal Trade commission from making just such an inquiry, and the miners protest against the bill now before Congress providing for an independent governmental commission. The operators do not want to be compelled to state profits and reveal methods of management. The miners think it is a blow at collective bargaining in that it will possibly lead to some such a labor board as that provided for railways. The clear headed public will see no hope in any other type of inquiry.

It is a problem for engineers. In the early days of the strike the Social Service Commission of the Federal Council of Churches and the Catholic Social Welfare commission joined in petitioning the president and congress to set up a federal inquiry into costs, wastes and profits in the coal mining industry that there might be an adequate basis of facts upon which to base permanent agreements in regard to wages and prices. They petitioned that the investigators be competent engineers without interest in the industry. They do not want labor leaders who will stress one side nor business men who will stress the other but competent, impartial technicians who will represent the public. Such a fact-finding commission, endowed with power to examine the books of both operators and mine unions, could give the public a scientific basis for proposals that would work toward permanent ways and means to mine and distribute coal. It is a question of even more importance to the public at large than to either of the parties directly involved in strikes.

The present wasteful method cannot go on nor will it ever be improved by scrapping the unions or restoring a competitive struggle as a means of reducing waste. A very powerful operator can advocate the latter but the public knows that that is just what brought them to the present state of affairs. There are some types of business that cannot serve well under unlimited competition. Business recognizes this fact and enters into "gentlemen's" and other types of agreement and combination to prevent it. What business does as a means to its own profit the public will have to do for its own protection. Cooperation within a competitive order usually results in mutual profit for the cooperators. Competition within a cooperative order will stimulate service to all.

ALVA W. TAYLOR.

British Table Talk

London, August 14, 1922.

SINCE my last letter death has been busy among us. From the ranks of public men whose names are known to everyone Lord Northcliffe and Arthur Griffith will be missing. There is no need for me to add more to the notes which I sent a week ago when already it seemed certain that Lord Northcliffe could not return to Fleet street. He was only 57, but in his comparatively short life he had not spared his energies and the body has a way of claiming its revenge for the impossible strain put upon it by men like Alfred Harmsworth, who toil like Titans and never give themselves rest. He filled a place of his own time in the history of British journalism, and it will be as a journalist and not as a statesman or an orator that he will be remembered. One who writes with authority, Mr. E. T. Raymond, has given this vivid picture of the man:

"But to those who knew him, the man himself was more interesting even than his achievements, or rather they were chiefly interesting as a revelation of his personality. He had a most remarkable power of impressing himself, without effort, on men who were at least his equals in intellectual endowment; and, though he might be sometimes unjust and occasionally ruthless, he was capable of inspiring the sincerest affection, as well as admiration, in those who had watched his progress, from the time when he was merely a mannish boy—an extraordinarily handsome one with his fine features, his large wide grey eyes, his fresh complexion, and his downward-tending fore-lock—to the time when he was a boyish middle-aged man. For almost to the end the boy persisted, and one of the 'stunts' in which he delighted would revive something of the sheer joy with which, in his earlier years, he would almost dance round the first copy, wet from the machine, of some new journalistic baby since grown big."

* * *

Arthur Griffith

If it were not always the same, one might be tempted to dwell upon the tragic loss to Ireland through the sudden death of Arthur Griffith, but it is always the same story in Ireland. Of the Celts it was said "they went out to battle and they always fell." In the story of Ireland whenever something good is near, there is always the tragic blow. Arthur Griffith was the most solid and statesmanlike of Irish patriots. Throughout the negotiations which led to the treaty, and since, he has been on the side of sober and conciliatory statesmanship. He owed his position more to his powers of reasoning than to any rhetorical gifts. He was ready to talk "business," while de Valera was breathing forth rhetoric. The loss of such a man cannot but be a serious blow to the Irish government. The king has sent a gracious message of sympathy, and the prime minister, who had a great respect for Arthur Griffith, has written: "My admiration for his single-minded patriotism, his ability, his sincerity, and his courage has grown steadily since I met him first, less than a year ago." It is possible that this death may call a halt to the civil war. It might do so, but it is never safe to prophesy concerning Ireland, where the unlikely always seems to come true.

* * *

Mr. G. K. Chesterton Enters the Roman Church

It will not greatly surprise readers of Mr. G. K. Chesterton to learn that he has been received into the Roman Church. Few converts from Anglicanism will have less to withdraw than he. Indeed for a long time it has been easy for readers to imagine that he was a Roman before last week. But only last year he presided at a meeting of the Anglican society—the Society for the Propagation of the Gospel—and in spite of rumor, it was possible till last week to deny that he had left the Church of England. Now he has gone over the boundary line, and all that this means he promises to expound himself. His work "Orthodoxy" has always seemed to me not only a most exciting but a most weighty defense of the Christian faith. It is not at present before me, but I imagine that there is little if anything in it which he will need to recant. It deals with the Christian faith as it is held by all who profess and call themselves Christians in every church. Some of us will not cease to be grateful to this writer with all his fantastic blend of the Fleet street journalism, the mystical poet, and the jolly knight-errant. I should imagine that I am almost all the things which G. K. C. hates—a Protestant, a Dissenter, a total abstainer, nevertheless I read and learn much from him, and I shall be anxious to hear from him why he has crossed the frontier.

* * *

Colonel Philip Lewis and Mr. John Chown

Our missionary forces have lost two men from the first line, both of them laymen, who came by different ways into the service of the world-wide kingdom of God. Mr. Chown was a leading Baptist layman; himself a stock-broker he had recently retired from business and was hoping to give himself with all his powers to his work among the Baptist churches, of which he was president. Strange that the Congregationalists should have lost this year a president and an ex-president and now the Baptists have lost their president! But before Mr.

Chown was elected to the chair of his denomination, he had been chairman of the Baptist Missionary society, for which he had toiled for years without sparing himself. No one except those within such a society can imagine how much time and labor such laymen give. . . . Colonel Lewis surrendered a position of great importance in the army in order to become secretary of the National Laymen's Missionary movement. His military record won him the D. S. O. and the C. M. G., and it was no small sacrifice which he made when he undertook his new task last autumn. In 1909 the strong feeling came to Lewis that the Foreign Missionary Enterprise was central to the church's ambition. At the staff college at Camberley he started study-circles for officers, and together he with others worked their way through "The Reproach of Islam," and other books. At the end of the war he longed to do something constructive as a Christian officer, and when the way opened, he became general secretary of the National Laymen's Missionary movement. Last week he was announced to preside at a schoolboys' camp, but in Brittany on July 31st he was drowned while bathing, and all that is left of his desire is the record of a few months' service and the memory of a heart which was longing to serve his Lord in the greatest of all enterprises.

* * *

Summer Conferences

It is vain to attempt any record of all these summer conferences. We call them "summer" out of courtesy, for summer vanished in May and has not reappeared. They have however certain common marks; they share the same blend of hilarity and devotion—they are always times of great laughter and noble vision. A Sunday school teachers' conference, for example, was held at Seaford at the foot of the Sussex Downs. It was a time of rare fellowship in study, and at the close the members of the school held a frivol, in which they were all in fancy dress. Pharaoh was there, and Charlie Chaplin, and one very successful impersonation of a Sunday school teacher of fifty years ago, and many others from many lands and ages. Perhaps the reader will wonder at such an association and will be surprised to hear what is nevertheless the truth that these teachers were never nearer to God than they were in that week. Joyousness and sanctity go together.

> "They went about their gravest deeds
> Like noble boys at play."

At our camp of schoolboys we share the same open secret. Where the presence of God is enjoyed, there are the springs of all mirth. Those who seek first his kingdom have all the other things added—among them laughter and mirth.

* * *

A Congregational Quarterly

The Congregationalists at the moment have no newspaper, weekly, monthly, or quarterly. The Wesleyan Methodists have two weekly papers, the Baptists have at least one, and the other denominations have their organs of one kind or another. But the Congregationalists who have, I believe, eleven colleges have no journal. This lack is however to be met in part by the issue of a quarterly in the competent hands of Dr. Albert Peel who has recently come to London; he is one of the most gifted scholars in the denomination, and through the quarterly he will bring to bear upon the life and thought of these churches the wisdom of its best minds, which have not indeed been wanting but have lacked the opportunity, now given to them.

* * *

The Weakness of Nationalism

In his peculiarly exact yet awkward language Baron von Hugel has been analysing "nationalism." These are its weaknesses: (1) a gregarious imitation of thoughtlessness; (2) narrowness and intolerance of types merely because they are not the nation's own; (3) the proneness to increase still further the antipathies, chief caused by long injustices in the far-back past (4) the keeping of even noble characters at the level of a predominantly materialistic patriotism. These weaknesses, the baron sets out to show, are to be checked and transcended by Christianity which, for example, to the soul tempted to imitate thoughtlessly the accepted national type, offers another set of living models, above all the figure of the overlord and master Jesus Christ. There is no question more vital now than the attitude of the Christian church to nationalism and Baron von Hugel not for the first time has brought his fine analytic skill to the help of the whole church. His articles are appearing in The Challenge, which in September is beginning a new chapter in its gallant and adventurous story.

* * *

The Way to Reach an Hundred

"Between sixty and ninety," Dr. Smith says, "religion becomes more precious than ever. Many of my over-a-hundred-years-old correspondents have mentioned this fact as contributing to their reaching an advanced age, that they were brought up by pious parents in the fear and love of God. Their simple philosophy of life may be summed up thus: They lived very simply, went to bed and got up early, went to church every Sunday, and were at peace with God and man. In fact," says Dr. Smith, "their lives were just the ideal lives which any doctor would sketch out for anyone who consulted him as to the best way to reach an hundred years of age."

EDWARD SHILLITO.

THE SUNDAY SCHOOL

Insulting God*

MALACHI means messenger (3:1). The author is unknown, the book nameless. The writer is a prophet, although one in whom the fires burn low; his ethical ideals are none too high, and he settles his problems by an appeal to the apocalyptic, he goes up into the clouds. This is an easy but unsatisfactory way out. While not the last of the Old Testament prophets, probably, this book may well close the canon, for prophecy has about reached its end. The setting would seem to be that of the Ezra-Nehemiah period for the same problems are at the fore: foreign wives, neglect of the payment of tithes and carelessness about worship and the laws. Edgar McFadyen places the book at a time just previous to the Ezra-Nehemiah era, or about 460-450 B. C.

While the majority of the ethical ideals are of the current Jewish type, such as the suffering of Edom being a proof of God's love, Malachi strikes some high notes. Strong words are spoken about giving, although rather from the priestly angle, that of a preacher anxious to maintain the offerings, rather than that of the prophet, eager for the morals of the people. The offering of blemished or lame beasts stirs up his wrath. Religion has fallen to a low ebb; the people are insulting God. Doubt reigns among the people as to the very moral order, God does not seem to care, he does not interpose to help his chosen. The prophet says that the people must return unto God and he will return unto them and that the best way to indicate the sincerity of their return is to start tithing once more. Try that and the blessings will come. This may seem to be an inverse order to some. "We love him because he first loved us." "All things come from thee, O Lord, and of that which is thine own we return unto Thee." God is writing the names in a book; it pays to be good because he will spare his faithful. Altogether the ethical notes are not particularly noble.

The main contention of the book, however, was deeply needed. The appeal may have been as high as the people could appreciate. When we see the devastated city, the ruined temple, the foreign influence, the lack of what we call "faith," the neglected ritual, the deadening sins, we can feel the force of some strong man calling the people back to God. "You are robbing God," he cries. "You doubt the moral order, you feel that God has deserted you; look what he has done to your enemy, Edom, does that not prove his love for you? You have neglected to pay the tithe, no wonder he has ceased to bless you. Bring in the tithes and see what he will do for you. Return to the God you have ignored and insulted." Such an appeal would go home. It could be understood. I had a man in one of my churches who stoutly maintained the thesis that God always took care of the people who were liberal with him. He said that it paid in dollars and cents to give freely to the church. He was prosperous and generous himself and he had an interesting lot of facts to back his contention. He also had scripture. He quoted Malachi. He insisted that the righteous did not beg bread. There were some good, poor people who were much hurt by his arguments. Many of those who practice tithing will tell you that prosperity follows the system. It's a hard blow, however, for the man who starts tithing and then finds the opposite true. Can you pay a man in cash for doing his duty? Does not a spiritual life demand spiritual rewards? "The wages of sin is death, the free gift of God is eternal life." This business of tithing looks like a safe bet financially, to hear some of these men talk! That many generous men like Kennedy, Wanamaker, Inslee, Colgate, have given away fortunes while other fortunes poured in, is true. One philanthropist said: "I just shovel out and God shovels in." That may be the system. But can you guarantee it in all cases? That it worked well with Baldwin, the locomotive manufacturer, no one can doubt; also with his successor. Did any generous man ever suffer want? Here is a real question. On the other hand we all know hundreds of men and women who insult God by offering him the crumbs. "He is God of all or not God at all." This is true. Our little gifts are an insult to the Almighty. A nine cent gospel will never convert the world. A cheap religion is the cheapest thing in the universe. It is not worth bothering with. This may be the very lesson we most need.

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*Lesson for Sept. 17, "A Message of Malachi." Scripture, Mal. 3:7-18.

JOHN R. EWERS.

CORRESPONDENCE

Bible Society Makes Profit on Bibles

EDITOR THE CHRISTIAN CENTURY:

SIR: To appreciate fully inaccurate statements regarding cost of producing Bibles for the American Bible society one should refer to The Christian Century of June 1st, page 700. Mr. Mann makes "wholesale denials" of statements made to show that the society's books are sold at more than cost of manufacture despite appeals for money, which state otherwise. The books in question were all produced by me, as superintendent of publication, and data concerning actual manufacturing costs is in my possession. Feeling the society morally bound to live up to its professions, I presented figures on each book made under 1921 contracts, showing margin between actual cost and selling price, to the publication committee. The society professes—its books are distributed at the cost of manufacture,—not including the overhead and marketing costs necessarily added in commercial publishing,—and always without profit.

But in practice—Actual cost of Brevier No. 117 under Chicago contract:

Paper	10.77	
Printing	7.25	
Binding	21.5	
Family Record	2.9	
Jacket	1.4	
		43.82
23% depository, sales-room, superintendence, etc.		10.07
36¾% actual cost		16.11
		70.

Result:—costing 44c; selling 70c.

Sixteen cents on 50,000 books yields $8,000, and the 23% nets $5,000—total $13,000 on less than a year's supply of this single book. I ask Mr. Mann whether he can reaffirm that this is sold "at cost of manufacture,—not including overhead or marketing costs?" Profits show on nineteen other books in my memorandum. Secretary Haven writes: "Every month the current accounts of the society are audited by two members of the board of managers," and an annual audit is made by auditors "paid by the corporation which engages them." What would be thought of a bank whose books were examined by its own directors, and whose annual examination was made by auditors of the bank's own selection and at a time most convenient to the institution?

My figures for issues, taken from the record, stated: "For twelve months ending October, 1920." The Record, the society's official bulletin, reported no foreign issues. Corresponding profit on books issued in other parts of the world effects no reconciliation between professions and practice. In the Continent for May 18th Mr. Mann states issues of the society have been 5,000,000 for each year of the society. The organization is 105 years old. Five million copies a year amounts to 525,000,000. In the society's report, 1921, page 16, total issues for 105 years are 141,729,340. Mr. Mann exagerated to the tune of 383,270,660 volumes. The yearly average would be only 1,349,803.

There was no translation cost on any issues named. The books were printed from old plates, for most part King James version, and translation must have been paid years ago. Besides, the society's catalog states that translation does not enter into cost of books ,and its appeals say "its books are distributed at cost of manufacture.—not including overhead or marketing."

Concerning gifts from denominations, the society produces figures for an earlier and less profitable year. Why? See Presbyterian hand book, 1921, on page 8, figures for the year ending March 31, 1921—those I used—are $64,470. Gifts from other Presbyterian bodies should increase this materially. The society's "present catalog prices are based, in the majority of cases," we are told, "on costs prevailing in 1919" (war figures). Why did the auditor base his report upon 1919 figures, long out of date, while much more advantageous contracts prevailed?

I will be glad to meet representative men from any of the denominations contributing to the society, and present, in person to such as are delegated, not only a complete statement of facts, but undeniable evidence to sustain it.

New York City. W. D. PENNYPACKER.

In Defence of the Klan

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with interest an editorial in the issue of The Christian Century dated July 13th, "Shall we Ulsterize the United States." I regret that so many unkind statements are appearing in the public press, because they are detrimental to the best interests of the nation, its government, its best citizenship, and the knights of the Ku Klux Klan.

Regarding the relationship of the Masonic fraternity to the Ku Klux Klan; it is a well known fact that Masonry does not affiliate with any organization, secret, secular or ecclesiastical, Masonry has its own work and attends strictly to its own business. It may be of interest, however, to know that more than 75 per cent of the membership of the Ku Klux Klan are Masons. I am a member of Scottish Rite Free Masonry, 32nd degree, and the Ancient Arabic Order Nobles of the Mystic Shrine, and attend every meeting of the Masonic bodies possible. Therefore I know whereof I speak concerning Masonry.

I am glad that the work of Masonry is now regarded as a worthy work by thinking people everywhere. Yet there are still some who damn secret societies of every kind as works of the devil. Yet Masonry has become so well established that the enemy dares not attack it openly. Under cover, however, it is denounced as a "pagan order, the ancient and most dangerous enemy of the Holy Catholic church." Masons are characterized as "vicious criminals" and charged with being enemies of "the school, the church and the state." Masons take warning! The present opposition against the Ku Klux Klan is a veiled effort to use the well organized public press to injure the Masonic fraternity via the Ku Klux Klan.

Has it ever occurred to the thinking people of the United States that the enemy against Masonry is the same as that now scattering broadcast persistent rumors that the Ku Klux Klan is a "gang of lawless rough necks, thieves and murderers." If such absurd and wicked charges have been made as above stated against the 3,000,000 of America's best citizens, the Masons; is it not probable that the charges made against the Ku Klux Klan are equally false and absurd?

To a klansman, the charge that the Ku Klux Klan is an un-American, unpatriotic organization, is perfectly silly and absurd. Ever since the Congressional investigation of the Ku Klux Klan; the "Ku Klux Kreed," and the objects and purposes of the order have been plainly set forth above the signature of Colonel Simmons, the Imperial Wizard of the Invisible Empire of the Knights of the Ku Klux Klan. Section 3 reads as follows: "This order is an institution of chivalry, humanity, justice, and patriotism; embodying in its genius and principles all that is chivalric in conduct, noble in sentiment, generous in manhood and patriotic in purpose; its peculiar objects being: First—To protect the weak, the innocent, and the defenseless, from the indignities, wrongs and outrages of the lawless, the violent and the brutal; to relieve the injured and oppressed; to succor the suffering and unfortunate, especially worthy widows and orphans. Second—To protect and defend the Constitution of the United States of America, and all laws passed in conformity thereto, and to protect the States and the people thereof from all invasion of their rights thereunder from any source whatsoever. Third—To aid and assist in the execution of all constitutional laws, and to preserve the honor and dignity of the state by opposing tyranny, in any and every degree attempted from any and every source whatsoever, by a fearless and faithful administration of justice; to promptly and properly meet every behest of duty 'without fear and without reproach.'"

Admitted that the klan is a secret order. So are the Masonic, Odd Fellows, Knights of Pythias, and scores of other orders. Why discriminate as "owlish" the Ku Klux Klan when all of these organizations hold secret meetings

A great many raids, mobs, etc., have been masqueraded under the guise of the Ku Klux Klan by those who are the sworn enemies of the nation, the church, the school; and would bring reproach upon the klan in every way possible. These same enemies are bound under an oath, "to denounce and disown any allegiance as due to any heretical king, prince or state named Protestant or liberal, or obedience to any of their laws, magistrates, or officers. * * * To make and wage relentless war, secretly or openly, against all heretics, Protestant and Masons, as I am directed to do, to extirpate them from the face of the whole earth; and that I will spare neither age, sex or condition, and that I will hang, burn, boil, flay, strangle, bury alive these infamous heretics." (I cannot quote the remainder of the oath because of its obscene fiendishness.) And yet these are the people responsible for the absurd false propaganda now being circulated against the knights of the Ku Klux Klan. Why do intelligent people in this country prefer to line up with them in this un-Christian, un-American, absurd propaganda? Jesus said: "Ye shall know the truth and the truth shall make you free." May the time come when the American people shall believe the truth about the knights of the Ku Klux Klan, instead of the insidious propaganda now being circulated against it by the enemies of our school, our church and our state.

J. Orrin Gould.

Contributors to This Issue

C. M. McConnell, representative of the board of home missions and board of Sunday schools, jointly, on the staff of the Commission on Life Service of the Methodist Episcopal church.

Arthur B. Rhinow, Presbyterian minister of Brooklyn, N. Y.

Lynn Harold Hough, frequent contributor.

Herbert Atchinson Jump, pastor-elect, First Congregational church, Ann Arbor, Mich.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Reservations Being Made for Glasgow Convention

Preparations are already being made for the World Sunday school convention to be held in Glasgow beginning June 18, 1923. Mr. James Kelley, chairman of the Scottish committee, reports that St. Andrew's hall, which will seat 3,500 people, has been engaged as the place of meeting. Two thousand delegates have been assigned to North America. Members of the nobility will serve on committees, and the universities of the land will recognize the presence of the visitors. Those making reservations at this time deposit twenty-five dollars, which is refunded in case of a change of plans at least thirty days before the convention.

Missionary Reports Burning of Bibles

Rev. A. C. Douglas, a Presbyterian missionary at Medellin, Columbia, in a report made recently to the Presbyterian Board of Foreign Missions tells of the burning of Bibles in a town in Columbia. The missionary was making his first visit with his stock of Bibles when a merchant offered to buy his entire supply and distribute it among the people. Once in possession of the books, he made a great public bonfire with the assistance of the priest and burned the books. The missionary took a picture of the scene, but was not allowed to secure any partially burned leaves for the priest stayed by until everything was consumed.

Presbyterians Issue Magazine on Jewish Work

The task of Christianizing the Jews has been undertaken by the Presbyterian Home Mission Board with fresh vigor recently. A quarterly magazine has been started called "Our Jewish Neighbors." It is edited by Dr. John Stuart Corning. Among the methods of propaganda used by the board is a novel tableau called "The Hand of God in Hebrew History." This tableau will be used in local missionary societies in illustrating the work of the board among the Hebrews.

Noteworthy Catholic Church in Chicago

The Church of St. Thomas the Apostle, now in process of erection in Chicago for a parish of Roman Catholics, will cost three-quarters of a million dollars, and will have as a unique feature contributions by artists, sculptors and architects of national reputation, some of them will come to Chicago from distant parts and maintain themselves at their own expense. No stock art work will be put into the building. Everything will be the individual creation of some artist who loves the church.

Reformation in Ranks of Orthodox Church

Freedom from state control has made possible revolutionary changes in the methods of the Orthodox church of the orient. The leaders of the Church of England profess to see in Russia changes analagous to those which took place in England four hundred years ago. The Orthodox church will not abandon the episcopate nor will it change its creed, but under the leadership of Patriarch Meletios the changes of method are very striking. The latter professes to believe that when the changes are complete the barriers to union with the Church of England and the Church of Sweden will be removed, if not indeed with the Protestant communions of the west.

Church of the Nazarene Has Large Growth

The Church of the Nazarene is one of the latest of the denominations to be born, but it has made rapid progress in many parts of the country. With the modernization of the Methodist Episcopal church there has been a field for an organization which emphasizes old-time Methodist attitudes and doctrines, though the constituency is by no means exclusively Methodist. Since 1919 the increase in its churches has been 900 per cent and its membership 600 per cent, if its own figures are to be taken at face value. It uses interesting publicity methods to bring its message home to the people, and in many western cities one may see its exhortations emblazoned on fence boards and rocks.

Question of Psycho-Therapy Stirs Episcopalians

The Episcopalians are now discussing divine healing with a great deal of interest, for a commission on divine healing is about to present a report which would commit the church to this treatment. This is vigorously opposed in a recent issue of the Churchman. The work of that unique character, James Moore Hickson, has for the past three years been regarded by many rectors as a valuable counter-movement to Chris-

Churches Receive Large Accessions

WHILE a recent issue of the Nation proclaims the death of the church, an announcement based on statistics from Germany and Czecho-Slovakia, the Federal Council of Churches issues statistics with regard to American churches that are of the most encouraging sort. Instead of being grounds for pessimism, they are proof that the churches of this country are meeting with unprecedented success. Rev. Charles L. Goodell, secretary of the Federal Council's commission on evangelism and life service is responsible for the following statistics: "The Congregational church records for the year ending May, 1922, a total of 78,365 new members, 45,875 of these having been received on confession of faith. This is a net gain over deaths and removals of 19,046—the largest gain in all their history. The net gain for the preceding year was 10,959.

"The Disciples of Christ report the reception of approximately 125,000, 75,000 of these being on confession of faith. This is a net gain of about 35,000. The Disciples' commission on evangelism estimates that fully 75 per cent of their churches with pastors held at least a week of special evangelistic services during the year, and declares that last Easter Sunday was the greatest single day for additions to church membership in their history.

"In the case of the Methodist Episcopal church, whose statistics are dependent upon reports of both spring and fall conferences, it is not now possible to give a final statement. For the calendar year 1921 the net gain was 92,301. For the last decade the net gain was 1,255,091. In the Methodist Episcopal church south the net gain in membership for the year 1921 was 82,216. For the quadrennium 1918-1922 there was a net gain of 162,093—the largest gain recorded in any quadrennium in the history of the church.

"The commission on evangelism of the Northern Baptist convention states that about 90,000 baptisms were reported at their convention in June. When to this number is added those received by letter a very large increase in membership is indicated.

"The Presbyterian church in the U. S. A. reports for the year ending March 31, 1922, a gross gain of 169,778 including 93,259 on confession of faith, 65,324 by letter, 11,195 restored to membership. This is a net gain of 34,557. The Presbyterian church in the U. S. (south) records for 1921 a total increase of 42,258 of whom 24,369 were received on confession of faith. The net gain for the Southern Presbyterians is 20,541.

"The United Presbyterian church received in 1921, 22,892, of whom 10,356 were on confession of faith. This is an increase of more than 5,000 over the figures for the preceding year. The Reformed church in the U. S. had 24,542 additions, with a net gain of 2,708.

"The Protestant Episcopal church reports for 1921, 59,706 confirmed, with a net gain of 15,787. The record of the United Brethren shows an increase of 41,164, of which number 31,658 were received on confession of faith. The net gain for the year is 13,222.

"Five Years' meeting of the Friends shows a net gain of 424 for 1921 as against a loss of 239 the year before. The Moravians report a gross gain of 1,718 with a net increase of 323. The Seventh Day Baptist churches received in 1921 274 new members.

"Other churches from which definite reports have not yet been received will undoubtedly show similar results."

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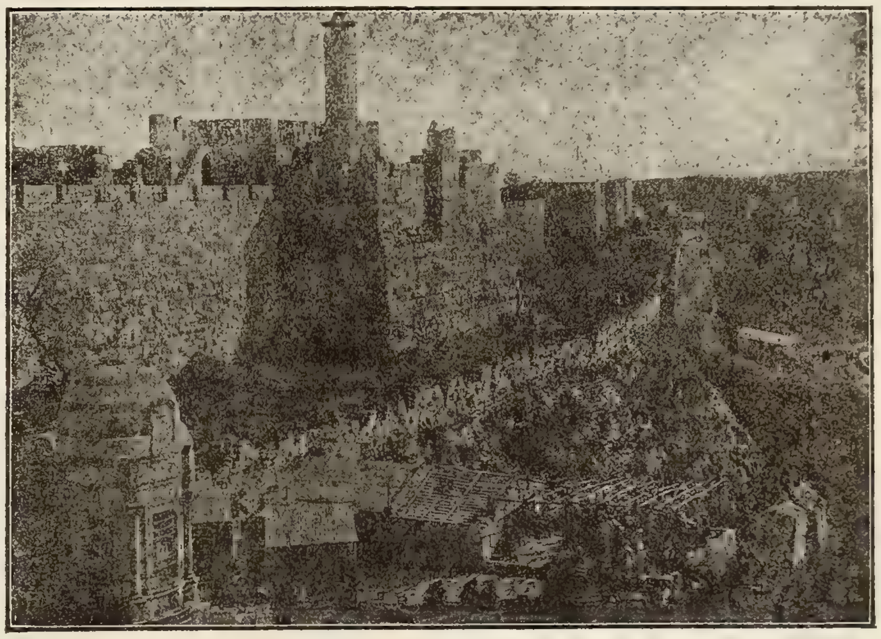

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tian Science. Bishop Manning of New York is said to be sympathetic with the work of the divine healers in the Episcopal communion.

Minister Goes Into the Highways and Hedges

Rev. Branford Clarke of Brooklyn has recently prepared himself to preach the gospel in what he believes to be a new testament way. Dedicating his life to those in the "highways and hedges" he has fitted up a Ford chassis with a miniature pulpit and organ. Inside are living quarters and above all is a wooden cross. Rev. Clarke will tour the country and preach wherever he can gather an audience. Among other opportunities is that of addressing the pilgrims who are to be found in the numerous automobile camps throughout the country in the summer time.

Southern Baptists Will Send Clothing to Russia

The women of the Southern Baptist church have adopted a new objective for this year. On Sept. 3 they gathered clothing in great quantities throughout the south, which will be transported to Russia, free of charge, by Secretary Hoover. The clothing will not be given exclusively to Baptists in Russia, but will be distributed to all according to need. Other communions continue to recognize their obligation to help in this stricken country, but of course the most significant work of all is that being done by one of the smaller Christian bodies, the Friends.

Association for the Promotion of Christian Unity

The Association for the Promotion of Christian Unity is a Disciples foundation devoted to the cause of promoting closer fellowship among all Christians. Its annual report was issued recently in which it is shown that for the regular work of the organization the largest amount was raised in 1921 of any year in the history of the society. The receipts were a little over ten thousand dollars. A quarterly magazine was published, and the president, Dr. Peter Ainslie, made over two hundred and fifty addresses in various parts of the United States. Rev. H. C. Armstrong is secretary of the organization, and the headquarters are established at Baltimore. This society takes an intelligent interest in all union movements, and will co-operate both with the World Conference on Faith and Order and with the universal conference of the Church of Christ on Life and Work.

Religious School Pupils Given Camping Trips

The Church Extension board of Denver Presbytery has this year had a most attractive prize offer to children. At the daily vacation Bible School prizes were offered for the best craft work, and for the best memory work in the Bible. As a result 28 boys and 36 girls were given free camping trips. Denver had fifty vacation schools this summer with an enrollment of 2,200. In one of the Presbyterian churches recently the morning hour of worship was taken up with a demonstration of the work of the daily vacation school.

Religious Teaching Common in the British Empire

While many states in the United States have outlawed the Bible in the public schools, in a large part of the British empire there is now a clear recognition of the need of religious instruction. In South Africa the Anglican Provincial synod and the Dutch Reformed church created a commission which included representatives of most of the smaller denominations. This commission prepared a syllabus of scripture lessons which was submitted to the state and ratified. Only the Unitarians and a small secularist group opposed this measure, and to these was granted a special conscience clause. New Zealand is now moving to secure the same sort of arrangement. At a recent meeting the leading educationalists of England came to an agreement that the Bible should be used in the public schools.

Chicago Presbyterians Conduct Successful Camp

Camp Gray, maintained by Chicago Presbytery at Saugatuck, Mich., has been

Disciples Meet at Winona Lake

Winona Lake, Ind., Aug. 29.

THE opening days of the Disciples convention at Winona Lake were given over to a consideration of the annual reports of the various benevolent boards including the United Christian Missionary society, the Board of Education, the Association for the Promotion of Christian Unity and the Board of Temperance and Social Welfare. The United Christian Missionary society has been under heavy fire during the past two years, but each year makes a large advance in its receipts. During the past year it received $1,628,571.99. As the previous year had been a nine months year by reason of calendar changes, a comparison can only be made for a corresponding nine months this year. This shows an advance of $117,963. The appointment of an office manager for the past year to secure office economies, and to reduce the office force where possible has resulted in economies at the headquarters in St. Louis which run to ten thousand dollars a year. Two hundred and forty-eight churches now give annually more than a thousand dollars each to this society. Two churches reached the ten thousand figure, or went beyond it. Euclid Avenue of Cleveland and Union Avenue of St. Louis, the former leading with gifts aggregating $14,633.70. The latter is the church in which most of the secretaries hold membership.

The report of the society calls for a commission to be appointed by the executive committee which will project a five year program of advance at the next annual convention. This campaign of advance which is to begin in the local church is a campaign for religious education, evangelism, stewardship, and other forms of local church enlargement. A goal will be set for endowment and equipment for the national and foreign enterprises of the movement. The third goal is to increase the contributions of the churches to provide that the recurring annual deficits shall be wiped out.

This year the society frankly recognizes that some of its foreign policies are under fire. The situation in China which has been previously presented to the constituency of the society by mail, is in the convention report and later in the week will receive consideration. In a series of letters voluntarily sent to the executive committee, the missionaries report practices not different from those of the churches in America which have been criticized for their open membership procedure. The report on the Philippines is new matter. Rev. E. K. Higdon, pastor of Taft Avenue church in Manilla, reports that he has been practicing open membership, and while he is willing to abide by the ruling of the board, he nevertheless strongly believes in the more fraternal procedure He asks if he is expected to resign. The society returns a somewhat evasive reply in the course of which there is the statement that the society does not undertake to control the private opinions of its missionaries. This report will also doubtless occasion debate.

The report of the commission on the relocation of the College of Missions eliminates all possibilities except Chicago and New York. Whether a decisive vote can be secured on this question is yet to be seen. It had been expected that the commission would report for a single location rather than for two.

Changes in the constitution of the general convention are proposed which would permit more latitude in legislation. At present the recommendations committee has power to kill proposed legislation. The convention is simply a crowd which gathers from the various states. The only committees representative of state organizations are the recommendations committee and the nominating committee. The Board of Managers of the United Society is also elected by state conventions. The delegate feature of the convention which was tried a few years was abandoned at the Kansas City convention in order to return to the older practice.

The convention president this year is Rev. Stephen E. Fisher, pastor of University Place church of Champaign, Ill. He is a graduate of Eureka college, and has spent his life in central Illinois. He is now in the forties, and is so successful that his church has given him a life call. It is largely due to his activity that the Disciples Foundation at the University of Illinois was introduced which now has an instructor giving courses.

Full report and editorial interpretation will appear in next week's issue.

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crowded all summer. Its capacity is from 250 to 300 guests. The group of 30 Jewish children which came from the Christian Mission to Israel under the care of Rev. and Mrs. David Bronstein, attracted special attention. These children received special food in accordance with the wishes of their parents. Among the various members of the camp colony have been ten ministers from various parts of the country. At one period of the summer thirty under-nourished children were in the camp for special care. This great charity is now being supported by some churches that formerly had their own camps on inland lakes.

Presbyterian Leader Has Labor Day Message

Dr. John McDowell, secretary of the Presbyterian Board of home missions, and sponsor for the industrial and social creed of the Presbyterian church, circulated this year in his communion a Labor day message entitled, "The Christ Spirit—the Solution of the Industrial Problems." He insists that the heart of industry shall be made Christian. After quoting from many secular writers of the time to reinforce his message he gives the following personal testimony: "That industry has a right to look to the church to create and promote a right spirit in industry cannot be questioned by anyone who knows and accepts the mission and function of the church as defined by Jesus Christ in the new testament. Her task as defined by Christ is not to make the methods of industry—but to make the motives of industry—not to make the program of industry—but to make its principles—not to make the system of industry, but to make its spirit. The primary duty of the church is to make the heart of industry genuinely Christian. This done, industry will not be an end in itself but a means to an end, and that end in the words of Bacon will be 'The glory of the Creator, and the relief of man's estate.' The purpose of industry when truly Christian will be cooperation for public service—not competition for private gain. The spiritual element furnished by the church makes industry most valuable and gives industrialism its finest quality. This being the special task of the church as defined by Christ, the great head of the church, industry has a right to insist on the obligation of the church to Christianize the spirit of industry."

Dr. Burton Is Convocation Orator

Dr. Burton, the distinguished new testament scholar of the University of Chicago, was convocation orator on the occasion of the one hundred twenty-sixth convocation of the university, Sept. 1. His address was on the theme, "Education in a Democratic World." Dr. Burton has been in recent years director of the university libraries. He is chairman of the board of education of the Northern Baptist convention and has twice visited the orient, particularly China and India, for extended investigation of educational conditions, the latter visit having been made quite recently. He has been teaching at the University of Chicago since the early days of its founding.

Faith and Order Conference Held in Washington

The long contemplated World Conference on Faith and Order being called together by the Protestant Episcopal church of America is now rapidly assuming reality and will be held in Washington in 1925. Most of the religious communions of Christendom have agreed to send representatives, with the single exception of the Roman Catholic church. The latter will doubtless have some priests present unofficially. Prior to this great world gathering it is proposed that there shall be held local conferences at which the various points of view may be expressed. Thus a general interest will be aroused in the conference at Washington and its findings, if there be any.

Catholic Organization Supports Prohibition

The Catholic Total Abstinence Union, an honorable body with a long record of worthy service to the cause it represents, has worked by the method of individual pledge signing throughout its history until this year. While it has had the support of many parish priests, it has not been able to secure the support of the great leaders of the Roman Catholic church, and it has been tolerated rather than encouraged. At a recent convention in Philadelphia, the question of the relation of the organization to national

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prohibition was discussed and the society under the leadership of Father O'Callahan declared itself on the side of law enforcement in the following resolution: “Whatever may be the whole truth about the results of prohibitory legislation in the United States, there is abundant evidence of the evils of alcoholism in many quarters. We believe that sincere horror for such evils suggests unrelenting war on bootleggers and other criminals rather than vain discussion of actual or hypothetical conditions. Every duty is a duty of the hour, and suppression of the bootegger and attendant evils are the duty of this hour.”

To Prohibit the Use of Peyote

From Mexico has been introduced into the United States among the American Indians the Peyote bean, the use of which s particularly detrimental. It is a curious fact that the present drugs act of the United States does not prohibit the use of this bean though it is a very serious factor in the reservations of the country. Col. Carl Hayden of Arizona has introduced in the house a bill which will prevent the use of this drug. The Home Missions council is calling upon the churches to aid in securing the passage of the bill.

Northwestern Criticized for Giving Degree

The giving of a doctor's degree to Judge Gary at the recent commencement of Northwestern university has been the occasion of considerable adverse criticism in the Methodist denomination. The Pacific Christian Advocate objects to the giving of the degree not because of any fault in the judge as a private citizen, but on account of his policies in the steel industry. Halford E. Luccock, minister and son of a Methodist bishop, insists that his alma mater does not represent the spirit of the Methodist Episcopal church in the conferring of this degree. Judge Gary has been for many years one of the trustees of the university.

Jewish Women May Become Rabbis

While the Orthodox congregations of Jews still segregate the women in the religious service, and some of them require the women to sit behind screens during the worship, the Reformed Jews are much more progressive. Recently the Central Conference of American Rabbis took action permitting women to become rabbis. All of these will be educated at Hebrew Union college of Cincinnati, the only school which educates rabbis for the Reformed Jews. The women are not much in favor of the innovation yet, and it is not likely that the school will be over-crowded with them during the next ten years.

Hold Church Service Once a Year

A good many church deeds contain reversionary clauses which cause trouble in later years. These reversionary clauses sometimes refer to matters of doctrine, as is common among conservative Disciples who have split off from the main body in order to protest against the use of musical instruments in church worship. At North Colebrook, Conn., is a curious case. The building and grounds were given by General Edward A. Phelps, with the provision that in case church worship was not held in the building once a year the property should revert to his son. This clause was once regarded facetiously, but the industries of the little town have declined until there are no longer enough people to maintain a church. Once a year four people gather there and hold religious worship in order to prevent the loss of the building. This annual service was held recently.

Quakers Finish Their Task in Germany

It is announced that the Quakers have relinquished control of the feeding of children in Germany, and that the work will now be supported by people of German-American extraction in America. At one time over a million children were receiving a supplemental meal a day. One-

An Important Announcement

Boston University School of Religious Education and Social Service announces the publication of an edition of an invaluable manual for pastors, building committees, and Sunday-school workers who are responsible for the building, remodelling or equipping of a church plant or parish house. The manual is entitled:

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This book is the work of many architects, builders and religious education specialists. It was prepared at great expense. It contains a wealth of information not obtainable elsewhere.

The book lists 112 essential elements in an ideal church and religious education plant and establishes standards for each item for the guidance of building committees and architects. A score-card has been devised for the measuring of church plants on the basis of the standards. The 112 items are grouped under six headings as follows: I, Site; II, Building or buildings; III, Service Systems; IV, Church Rooms; V, Religious School Rooms; VI, Community Service Rooms.

The preparation of these standards marks an important epoch in the development of church and church school architecture. Building committees and all who are in any way responsible for the building or remodelling of church plants should have this volume. It is bound in boards. Sent postpaid for fifty cents.

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third of the food supplies were given by Germans, and much volunteer labor was given in the distribution, including at one time forty thousand people. With every pack of food a card was given out which read: "This food is contributed by Americans, and is distributed by the religious Society of Friends, who for 250 years have held that love and good-will and not hatred, would bring better world conditions." In all the countries where work among children has been carried on, it has been discovered that there are so many orphans that the work will last for a decade and perhaps more before these children can be brought to the period of self-support.

Dr. Fosdick Wants Churches to Quit Quarreling

Dr. Harry Emerson Fosdick is a Baptist, but is special preacher to First Presbyterian church of New York. He sees in the divisions of the churches one of the great sources of weakness for the cause of religion He said recently: "Consider the tragedy of the mine and rail strikes, and of the bitterness behind them. Consider the troubles of Europe, and a war not yet terminated in peace. Consider the crimes which are committed before our eyes daily, accounts of which fill the first pages of our papers. Consider the barrenness and futility of lives whipped by misery and sin. Then consider the quarrels in the churches over evolution, theories of inspiration, miracles and goodness knows what."

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Without Cultural Leadership

The main criticism, as we find it, is that the people support ventures that are unworthy, that represent no cultural standards. The public is fed on low-brow reading matter, low-brow movies, low-brow theatrical productions, low-brow music, low-brow newspapers, low-brow magazines. We think the criticism is unfair in that it does not recognize the fact that the public is without cultural leadership. Those who have the divine spark get off by themselves. We believe the public has never had a real chance, never had an opportunity to get acquainted with the great and the beautiful things of life. Given half a chance, the public will respond.

We believe there has been enough talk about the public's inferior taste. The time has come to give the public an opportunity to find out something about philosophy, science and other higher things. And it must be done at a low price, because the average person's pocketbook is not fat. As it stands, the publishers charge about five dollars a volume, and then wonder why the people stand aloof.

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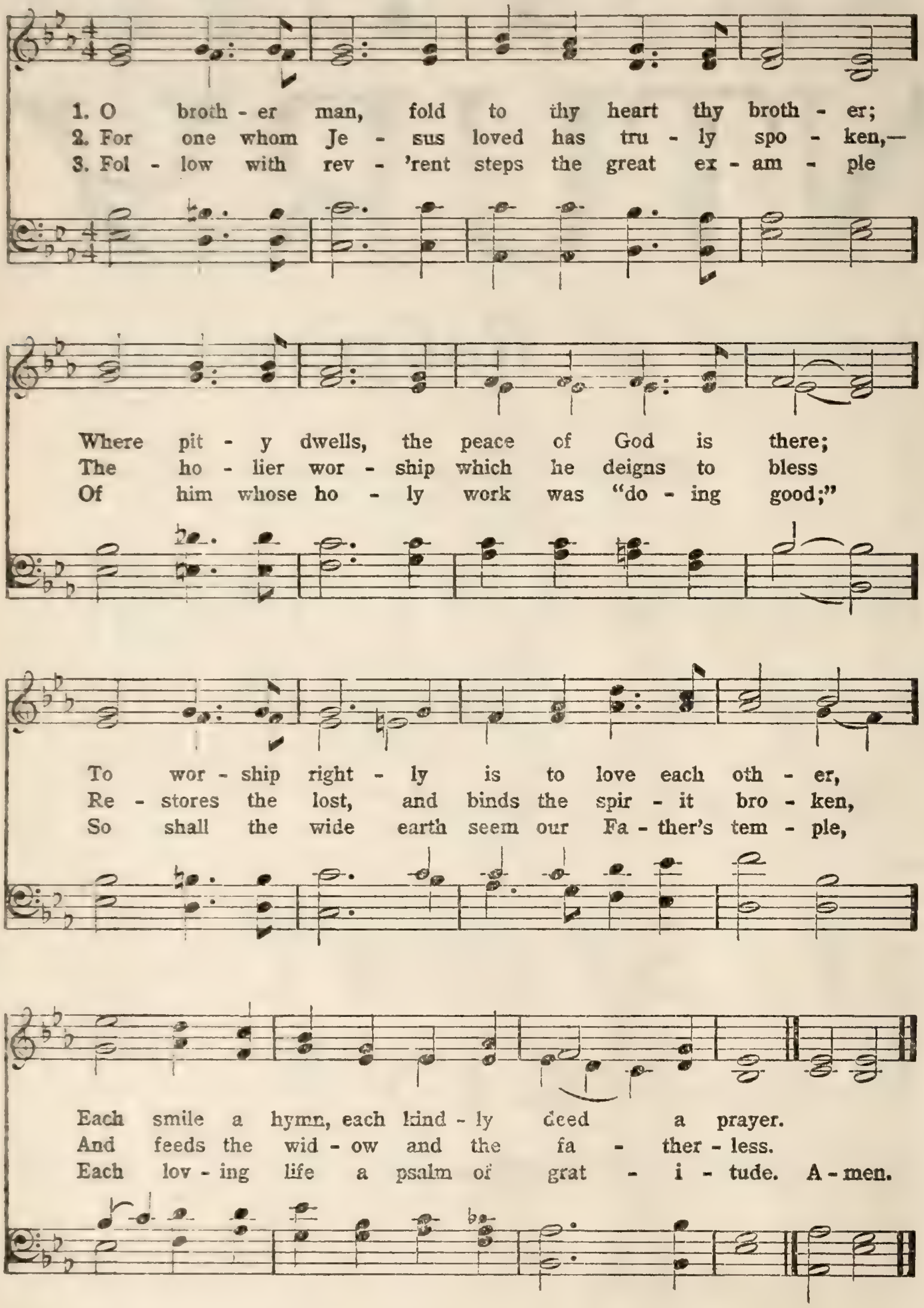
1. O broth - er man, fold to thy heart thy broth - er;
2. For one whom Je - sus loved has tru - ly spo - ken,—
3. Fol - low with rev - 'rent steps the great ex - am - ple
Where pit - y dwells, the peace of God is there;
The ho - lier wor - ship which he deigns to bless
Of him whose ho - ly work was "do - ing good;"
To wor - ship right - ly is to love each oth - er,
Re - stores the lost, and binds the spir - it bro - ken,
So shall the wide earth seem our Fa - ther's tem - ple,
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Volume XXXIX CHICAGO, SEPTEMBER 14, 1922 Number 37

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Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918
Published Weekly *By the Disciples Publication Society* *508 S. Dearborn Street, Chicago*

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EDITORIAL

Progress in the Social Gospel

THE history of social progress is tonic for the religious blues. Those who are struggling to gain recognition for the "social gospel" in religious circles have constant cause to feel discouraged by the sluggishness of the ecclesiastical mind, and the all but disastrous reactions which ecclesiastical agencies suffer. But stand off for a moment, away from the toil and roil of the immediate set-to with reactionary forces, and mark the distance society has come during recent years. Remember that whole generations were once under an inexorable religious domination constitutionally, often fiercely, anti-social. The whole weight of official religion was against attempts to find in or put into this life anything lovely and socially satisfying. The more the mind could be detached from this life and its attractions the more satisfying to religious ideals officially bent upon peopling a distant and spiritually remote heaven. To this day relics of this official attitude of mind persist. They are annoying, and often tragically discourage the eager spirit preaching and working out a rational and intelligent social gospel. Only think of working for God and humanity in an atmosphere where the very proposal to make this life wholesome and beautiful and satisfying were a heresy to call forth the maledictions and interdicts of thoroughly intrenched religious officialism! The courage of those who wrought and achieved, against all this, our present social emancipation of religion, should be a rebuke of our faintheartedness. Reactionary, anti-social ecclesiasticism may seem bad enough today, but it is now on the defensive. It dare not stand and work in the open. It cannot repress social activities under the sanctions of religion, except covertly and under peril of losing its last loosening grip upon the religious mind of the people. Only a short time ago it was regnant and over-bearing and could safely work its blighting purposes in the open. Progress is amazing. Take new courage!

Is There a Substitute for Church Attendance?

LONG ago when magazines first appeared some one proclaimed a substitute for church attendance. The Sunday newspaper was another find for the man who did not want to get up on Sunday morning and shave. The coming of the phonograph seemed to have the whole thing settled. One could buy or rent the records and have better music than the average church can support and a bit of a sermon. But still a lot of people were not convinced. Thousands persisted in keeping up the churches. The most recent substitute for church attendance is to listen in on the radio at home. Church services are being broadcasted from large cities all over the country. It is well that they are. The teen age boys who make up so large a selection of the wireless enthusiasts are not over-zealous about attending church. An old grandmother in Alabama heard a church service in Pittsburgh the other day. No one is unhappy that the gospel is brought to a shut-in. But there is really no substitute for attending church. Worship is social in its character. It may be that a man could worship God on the golf grounds on Sunday morning, but does he? The presence of people of like interest in divine things is a support to the spirit. Jesus gave his blessing to the gathering together of two or three in his name. His insight into human life made him appreciate the social character of worship. Nor is it to be forgotten that true worship makes an appeal to the will. The sermon that does not ask for action of some kind is a failure. But the most successful spiritual enterprise is that which leads to the cooperation of Christian people. The church service brings together the friends of Jesus Christ in preparation for the battles that are to be fought against sin and the labors of building the walls of Zion. The radio is a good way of advertising the gospel, but no sort of substitute for the altar in the house of God.

Combatting the Evils of Adolescence

GOOD-NATURED tolerance of whatever social fad arose among the young people has created whatever young people's problem there is in America. Doubtless the youth of the land are more unconventional than wicked, and it has ever been so. Nevertheless the court records and a number of other indications show unmistakably that there has really been a considerable increase of tragedy among the young people. This subject is studied by the organization called the National Congress of Mothers and Parent-Teacher Associations, which includes a large proportion of the mothers of the land, a hundred thousand having been added to the membership during the past year. In a recent meeting some aims were formulated in relation to current evils. Among these it is interesting to note that the first mentioned is a reform in dress. Much more significant, however, is the determination of the mothers to open up their own homes for recreation. This strikes at the root of the evil, for the home has abdicated its old-time function of serving the recreational needs of young people. The movie show, the ice-cream parlor and the public dance have seemed to make it unnecessary to direct recreation in the smaller groups. If it is wisely done, the home groups will get better recreation than those who herd in the crowds. The determination to have less dancing and more outdoor recreation is also an indication of wise consideration on the part of these Christian mothers. Among the resolutions passed is one against fraternities and sororities in high schools. In many states these are made illegal by public regulation, but wherever they are allowed, grave abuses are sure to come. The mothers insist that young people going out at night to a place of amusement shall be accompanied by an older person. This will probably be resisted more by independent American youth than any other of the new ideas, but every one of the older societies of earth have found just such a regulation necessary for the welfare of adolescents.

Religion and the Democratic Hope

RELIGION'S supreme task today is to imbue humanity with a faith in itself. "Ye believe in God, believe also in me," is one of the most pregnant utterances of Jesus. We are shut up to democracy. No other system of government, no other social order is thinkable. Whether it assume the republican, the constitutional-monarchical, or the communistic form, none who pretends to think through has any other proposal conceived to be feasible. Yet doubts of democracy befuddle multitudes of minds and weaken the endeavor of hosts. Official religion is itself the greatest sinner of all against this holy spirit, whose benign ministry alone offers hope of salvation. This is the tragic, disastrous anomaly of our present-day religious situation. A while ago it looked as though the whole machinery of American official religion might be seized by a cult which openly and vindictively repudiates this hope of humanity. The immediate peril may have passed; not all official religious agencies are to be sacrificed to this destructive delusion, masquerading as religion. Our self-styled fundamentalisms and millennialisms have suffered a determined set-back. Yet they are not destroyed. Among several important religious groups the balance is only against them. Whether they can "come back," and acquire the determinative control to which they have aspired, is not a closed question. The spirit and aim of democracy embody the hope of humanity, and systems of thought and programs of endeavor which commit sacrilege upon this sanctity are and can only be spiritually disastrous. Those who preach and practice them are the anti-Christ of today's religious crisis. If the very light of faith and hope within us be darkness, how great is that darkness! That is the true religion which reveals the everlasting salvability of human society. It will not be blinded by cheap delusions, it will not recklessly and simperingly muddle along, it will not stolidly accept and endure preventable evils, it will resolutely and intelligently employ every remediable device with which the utmost science of the past and the present can endow society. But even where these break under the load and falter before the crisis, faith will hold firm. The solution of some problems must doubtless wait, but hope abides invincible and endures to the end of the ages when it springs from this true religion. The supreme task of religion is to imbue humanity with an undaunted faith in itself. Systems and programs unfaithful to that aim are not religion; they are a baneful irreligion.

For Every Minister a Man's Job

MINISTERS who quit preaching for business and other professions are interesting to the denominational diagnosticians. In some communions this leakage is absorbing most of the gain from the colleges. One may find the names of college graduates in the year-book for two or three years, and then they disappear. Sometimes men in prominent city pulpits leave religious work for a salesman's job, or for the lecture platform, or for journalistic work, or real estate. One of the things wrong is that the man in a small town who prepares two sermons each week to preach to a handful of people feels that he does not have a man's job. If he gathers the boys together for some social activities, he can have only a few, for he is at once countered by other denominations that are jealous of their prestige. The denominational order of things in the nature of the case must preclude a considerable number of ministers from having a man's job. In more than eight hundred communities in the United States there is now a community or federated church. Sometimes this results in lessening the number of ministers in the community. Sometimes the number is the same after the combination as before. In any community ministers could create big tasks for themselves if they would agree to a differentiation in their function. The man who can preach should be given a real audience. The man who is not so effective a preacher, but a capable educator should have a great religious school to challenge his best efforts. The recreational program of the community can be correlated under one leader. Thus the ministers might strike their pace, each man doing the thing for which he is specially prepared, and every minister feeling that he has a man's job. It is maddening to muddle through a variety of tasks without reaching the higher levels of achievement in any one of them. Even under our denominational order we could be getting closer together and multiplying the church's and the ministry's efficiency if the preachers themselves would combine in the spirit of comradeship and do team work.

The Index Expurgatorius

BOOKSELLERS report a great increase of demand for the books of Anatole France since the Roman church has put them upon the Index of Prohibited Books by the Roman Catholic church. This method of dealing with obnoxious books arose with the Protestant reformation. The council of Trent conceived the idea, and in 1564 Pope Pius IV brought out the Index Tridentinus. The body which holds the power to put books on the index is called: "The Congregation of the Index of Prohibited Books" and consists of a competent number of cardinals, with a secretary taken from the Order of Preachers, and a great number of theological and other professors who are called Consultors, the chief of whom is the Master of the Apostolic Palace, the primary and official Consultor of this congregation." As a result, some of the choicest books of science, history and general literature are now to be found upon the index. Indeed the index represents in large measure the ideas that have been formative in the making of our modern world. A Catholic scholar may get permission from his bishop to read these forbidden books, but the ordinary layman puts himself in peril of damnation if he looks into one of them. The whole idea seems absurd enough these days when most people rush off to buy the prohibited books, even though they be denounced for immorality. Yet Protestants have themselves taken a hand in putting books upon their own index. In nearly every denomination among the evangelical bodies there is some writer who is on the index. As a result the young preachers and the laymen tend to buy his books. Just now in the conservative Protestant circles the chief candidate for the index is Charles Darwin. The effect is that public libraries are having a run on Darwin, though there are now better books to be had on the subject of evolution. The moral is too obvious to require mention.

No Creed But the New Testament

A few moments before the Disciples convention held at Winona Lake, Ind., passed a vote of approval upon the creedal resolution announced some time ago by the board of managers of the missionary organization, fraternal delegates from two other conventions meeting at the same time on the same grounds were received by the Disciples assembly and felicitous greetings were exchanged. The visitors represented the denominations known as the Brethren and the Christian church, respectively. Behind the gracious and earnest words of fellowship spoken on behalf of all three bodies a layman of keen perception saw this puzzle picture: Of these three denominations one says, We have no creed; we take the New Testament alone as our rule of faith and practice and we are now about to pass a resolution in "harmony with the teachings of the New Testament" forbidding our missionaries on the foreign field to receive into the fellowship of their churches any person who has not been baptized by immersion. Another says, We likewise have no creed; we take the New Testament alone as our rule of faith and practice and we will not receive into our membership any person who has not been immersed three times in water. The third denomination says, We also have no creed; we take the New Testament alone as our rule of faith and practice, and we receive persons into our fellowship by affusion or immersion, or without the use of water at all. Puzzle number one: Which group represents the teaching of the New Testament? Puzzle number two: What is the difference between a creed and an authoritative interpretation of the New Testament?

When Foreign Missions Become Home Missions

EVOLUTION works rapidly in some things. In nothing has there been more rapid change than in foreign missions. Perhaps some of the pioneer missionaries did justify the cartoonist's idea of a missionary as a long-faced individual reading the Bible to the aborigines. But soon the missionary became teacher, kindergartner, physician, social worker, industrial leader. The whole task of missions was interpreted from the standpoint of offering to the nations everything connected with the Christian outlook on life. Foreign missions have become modernized long before the home churches because on the foreign field the religious society being created is young and plastic. The home churches will have a long march yet to catch up with the methods of the foreign missionaries. But is the next step in the missionary program the elimination of the foreign missionary? At the national conference of Christian workers in Shanghai recently the Chinese set up a number of aims among which was native support of Christian churches and native control of these churches. It is becoming increasingly apparent that as soon as institutions can be created for the training of native workers the work will be better done by them than by foreigners. These native workers must be trained in China, for the Chinese who comes to America for an education is in danger of being remote from his people when he gets back home. As soon as native control comes to the Chinese Christian movement, western denominationalism will disappear in that land. It has long been an absurdity in western eyes. It is a nuisance in the eyes of the Chinese. Only the necessities of infancy have compelled the Chinese to tolerate these western sectarian distinctions so long. With native trained leaders, what will be the responsibility of western lands? Perhaps for a considerable time there will be need for western teachers and physicians. But gradually this need will disappear. For a much longer period there will be need of foreign money, for the Chinese are too poor to meet the needs of an expanding religious movement. And on beyond is the time when all missions will be home missions, when all Christian work will be done with native workers, with such intermingling of wisdom and experience and service as to blot out the distinction of home and foreign.

Apparent Reaction, Real Progress

AT the International Convention of Disciples held at Winona Lake, Indiana, the creedal resolution adopted last January by the board of managers of the United Christian Missionary Society, directing that all missionaries and ministers in its employ shall receive into their churches only those who have been immersed, was approved by an overwhelming vote. This news has been given to the general public by daily press dispatches which have generally adopted a non-technical phrasing to the effect that the Disciples voted "to make immersion compulsory." At a mass meeting of perhaps 3,000 people (the Disciples convention is not a delegate body) it is doubtful if more than thirty persons stood to vote against the resolution. It will be difficult for those who were not in attendance at Winona either to believe or to understand this unprecedented departure from a principle which has characterized the very genius of the Disciples for a hundred years. This is the first successful attempt in the history of this communion formally to standardize any particular interpretation of scripture and to invest it with an authority above that of the autonomous local congregation. Yet it is doubtful that the doctrinal or theoretical significance of this action will prove to be so incredible to the general Christian public as the human and fraternal aspect of it. Missionaries in China and other lands have found themselves in situations where the will of Christ that they should extend unqualified fellowship to unimmersed and unshepherded Christians was so unmistakable that they have been for a number of years freely practicing Christian unity in their local groups, never dreaming that their home constituency would do otherwise than give approval.

For the past two or three years the facts concerning this fraternal procedure on the mission field have been brought bit by bit to the attention of the missionary officials, and the denomination in general. The disclosures culminated in a report on the facts presented by Rev. John T. Brown, a member of the executive committee, fresh from a tour of investigation of the Disciples' oriental mission stations, and a series of signed statements of fact voluntarily prepared by the China missionaries themselves, describing the various forms under which they undertook to carry their Disciple ideal of Christian unity and fraternity into actual practice. That what goes under the popular, though not altogether satisfactory, name of "open membership" is not an uncommon procedure on certain mission fields is now indisputable. It has also been established as an axiom from which it is hard to believe any one can in moral candor dissent, that the Disciples are committed by the most obvious ethical sanctions to treat unimmersed Christians in territory from which affusion-practicing denominations have by mutual agreement withdrawn, as though they were indeed Christians, as truly and fully so as are Disciples themselves. These considerations —the violation of a basic principle of the Disciples character, the inhibition which the creedal resolution puts upon the natural Christian impulses of the missionaries, and the point of honor involved in the Disciples' relations with other Christian bodies—will make it difficult for the public which hears only the report that the Winona convention approved the creedal resolution to condone such action or to imagine that behind it there is any alleviating or illuminating explanation.

The Christian Century can find no ground upon which Disciples may regard their Winona action lightly. We believe it involves a great communion of Christians in ethical entanglements and in the same ecclesiastical sophistries under which all the dogmatic creeds of Christendom have found their apologetic. Yet those who were present at Winona know that the assumption of ecclesiastical authority by the board of managers was as generally repugnant to the convention as the vote to approve their action was overwhelming. And any one who was not present but who is acquainted with the inward spirit and habit of the Disciples will instinctively say to himself that something must have lain behind this uncharacteristic decision, something the entire story of which is not told by the bare report that the resolution was approved. And this of course is true. Leading up to the parliamentary action were many more or less hidden processes, the total effect of which was to make plausible a course of action to which the Disciple spirit is totally unaccustomed, and the inevitable outcome of which will surely cause them shame. In the light of these extra-parliamentary considerations the action will not lose its embarrassing character but it will be seen not to justify the interpretation that the Disciples have lapsed into the sectarianism which the face of the event plainly suggests. The truth is that while on the face of the returns the denomination appears to have reverted to an unfraternal dogmatic level, the convention gave tokens unmistakable that the denomination is moving forward to high levels of vision and culture and social passion and Christian fellowship. Inexcusable as we believe the action on this one matter to be, the Disciples are making progress as rapidly as any other Christian communion in America. The reaction is only apparent; the progress is real. This optimistic reading of the story of Winona is justified by the entire program outside this one event. The convention utterances were most congenial to modern minded men. The old straw was not once beaten over. Not a single reactionary address was delivered. Not even in the debate on the creedal resolution was a reactionary speech made.

Every speaker, from President Stephen E. Fisher in his official address, to the splendidly conceived sermon of Professor Vernon Stauffer of Transylvania College, on the closing Sunday, struck the imperative notes of spiritual reality, social passion and fellowship unafraid, as they have never been sounded before in Disciples gatherings. Not in twenty years have the Disciples held a more prophetic gathering. Amazing growth in liberality of mind was registered. The debates were all upon the highest level of decorum and mutual respect. The controversial vulgarities of the past ten years were conspicuously absent. We regard this aspect of the convention as too important and too unmistakable to allow the general Christian public to make the erroneous inference from the passing of an ugly faced resolution that the convention itself wore the same ugly face. This is the very opposite of the truth.

And when the action on the board of managers' resolution is set against its convention background there are disclosed facts which confirm this optimistic appraisal both of the convention and of the denomination. Among the background influences which haunted and undid the mind of the convention were two ghosts which always walked together. They were on the one hand the fact of a deficit of $271,000 with a total debt of $400,000 which the United Society now faces, and on the other hand, the menacing gesture of division which the reactionary journal of the denomination was at the very moment of the conventions' sessions shrewdly making. It was freely talked in the lobbies and conferences that a division, or even a substantial disaffection at this time would throw the United Society into bankruptcy, and that if the convention should cast the faintest shadow of variation in any matter at all related to the open membership controversy, the fact would be seized upon by the conservative organ to give pith and purchase to a certain congress of disaffected spirits called for next October in St. Louis. There are not a few Disciples leaders whose ingenuous minds are gravely impressed by the great show of power a newspaper is able to give itself by the use of bold type in announcing a movement of protest. These leaders stand in mortal dread of a division which they feel sure the conservative newspaper is able to bring about whenever it is ready to say the word. They made the plea that the opposition allow an approving vote to be cast for the sake of the treasury, of harmony, and to avoid further embarrassment to the administrative officers whose treatment of the whole matter in the past has been anything but candid. This plea met with a strangely general response from many men and women of high ethical feeling, particularly inasmuch as it was accompanied with the assurance that the creedal resolution would neither be heeded nor long remembered. Facing, from such a point of view, not only division, but division leading direct to the bankruptcy of their missionary organization, the leaders were tirelessly active in persuading others to see the two ghosts as they saw them, and to vote in the fear of them.

A second factor of equal importance which persuaded many was what might fairly accurately be called a propaganda of inevitable future revision of the creedal resolution. This propaganda was of course not organized or self conscious as such, but it arose in the most intimate official circles. No sooner had the action been taken by the board of managers last January than many of the members themselves saw their mistake and regretted it. Under the pressure of a pragmatic emergency, they had violated a fundamental principle of the communion whose missionary work they had been set to administer. They did it in the interest of peace—and, on the part of some, not knowing what they did. It was freely said in the hotels and convention groups that if the board of managers had it to do over again, they would not favor such a resolution. It was authentically reported that of seventeen members of a subcommittee of the board of managers appointed to consider this issue before it went to the floor of the convention, fifteen frankly declared themselves opposed to it if there was some way in which they could consider it de novo.

Members of the board and officials of the society gave out the impression that one of the chief obstacles to its rescinding now was the fact that, having once passed the resolution standardizing a particular interpretation of scripture, and assuming the prerogative of ecclesiastical authority, the repeal of the resolution could hardly recreate the neutral and prudential status which is the only right position for a mission board of the Disciples of Christ to occupy. Later on, it was more than hinted, the matter will be quietly taken up by the board, and the yoke of ecclesiastical imposition removed from the neck of the missionaries. This propaganda saturated the entire convention. Except for the large number of local visitors from within a radius of one hundred miles, who crowded into the tabernacle on the day of the voting—and of course, voted—the entire convention made up its mind on the issue with this counsel of hush in its ears, and the assurance that it would all come out right in the end. It was generally understood throughout the convention that the author of the resolution who last January resisted every persuasion to modify it, was himself dissatisfied with it and intended when things had quieted down to take initiative looking toward its modification or abrogation. It is not difficult to understand how subtly such influences would work to undermine the morale of the opponents of the creedal pronouncement and persuade them to an attitude of parliamentary acquiescence.

This breakdown of the opposition's morale was revealed in the first and only caucus which it undertook to hold. The large gathering, informally assembled, was unable to find an open road which seemed not to lead to embarrassment. Its action was inhibited by a multiplicity of proposed alternatives, none of which was without serious demerit. When at last the debate was in full swing on the floor of the house, the most conspicuous leader of the opposition, Dr. E. L. Powell of Louisville, spoke in favor of approving the resolution. He derived his willingness to approve not from the resolution itself, which he abhorred, but from its interpretation in the Higdon correspondence. The effect of this speech and the general unlikemindedness of the opposition as respects mode of procedure, left the field to those who publicly declared that the resolution was no violation of Disciples principles while they privately passed the assurance around that it surely would not stand as it is.

The Higdon interpretation which was attached to the resolution as voted upon by the convention (see page 1140 of this issue), constituted, together with a parliamentary decision, the two most palpable explanations of the overwhelming vote. The Higdon interpretation involves so important a principle of morality that it is our purpose to consider it at a later time in another connection. The pivot upon which the whole day's event turned, however, was an unconscionable restriction of parliamentary procedure. According to the constitution, the convention has no alternatives save to approve, disapprove or recommit a recommendation sent to it from the recommendations committee. When Rev. Roger T. Nooe of Frankfort, Ky., moved to recommit with the suggestion that the board of managers' resolution be amended by substituting another resolution, he was declared out of order. Where the authority for this decision is found nobody, not even the gracious president of the convention himself, seemed to know, though precedents exist in the records of the convention for entertaining such a motion. Mr. Nooe's substitute resolution was as follows:

> *Whereas,* it has always been the position of the Disciples of Christ in respect to Christian faith and practice that any statement exceeding the New Testament is too much, any statement short of the New Testament is too little, and any statement the same as the new Testament is superfluous,
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> *Therefore,* we announce that the United Christian Missionary Society is doing its work everywhere on the principle of the all-sufficiency of the New Testament without official interpretation by the board of managers or any other organized body among us.

A Disciples convention never would have voted against this resolution! Had the Winona assembly been allowed fairly to come face to face with its own genius as embodied in Mr. Nooe's resolution, it would have chosen it instantly in preference to the formula of apostasy to which parliamentary procedure restricted its consideration.

The Frog Under the Bridge

A Parable of Safed the Sage

ONCE upon a time there was a Frog, who lived in a Nice, Dark, Damp House at the end of a Brook where it came forth from the Lake. For there had been a place where they raised Cranberries, and they led the water forth in its season and flooded the Cranberry Meadow. But that was in the days of yore, for the Cranberry Meadow hath no more Cranberries. And the Frog had a Nice, Dark, Damp House, under a Bridge, with the Lake at one end and the Little Brook at the other, and on the sides were planks.

And I came unto this place in the Good Old Summer Time, and I beheld and said, That little Brook is All to the Good, for a Spring feedeth it, and the water floweth; but the Dam is old, and the Planks are Decayed, and the place Leaketh, and maketh Pools where mosquitos may breed. Go to, now, we will tear out the old Bridge, and fill in the Flume with Gravel, and wall it in with Stones.

And this Closed one chapter in the Cranberry industry of our great nation.

Now the men who worked for me pulled away a Plank. And the Frog was in Terror. For he said, The Roof of mine House is broken up, and the Sky is about to fall in upon me.

And they tore off another Plank, and the Frog was in More Terror. And the Sun looked in, and there was nothing hid from the heat thereof. And they tore off some more Plank.

Then began they to shovel in the Gravel; for they said, Behold, we have torn away the supports, and the Water presseth hard against the Planks at the end; and if it once shall get started through here, we shall not be able to stop it; therefore must we shovel hard. And they cast Gravel in on the right side, and the Frog jumped to the left side. And they cast Gravel in on the left side, and he jumped back to the right side. And they cast more Gravel in on the right side, and he tried to climb up the Planks at the end toward the Lake. And his eyes bulged out, and his heart beat so hard that his sides shook.

And I spake unto the men, saying, Stop, and let one of you climb down and cause that Frog to jump out toward the Brook; for what profit shall it be to us to hurt one of God's creatures?

And when the man jumped down, then was the Frog more terrified than ever; and he jumped several ways at once. But in spite of himself he jumped out into the Brook, and there he was safe.

Now the men shoveled in many loads of Gravel and filled up that House that had been the Frog's. But he found another House in the Brook, where he could sit on a Nice Slippery Stone, with water up to his Neck. And he said Honk, Honk, Honk, which is Frog language, and meaneth, This is a good old world.

And I thought of the many and startling changes that come in this world to Frogs and Philosophers, and I resolved to be as brave as the Frog.

BY THOMAS CURTIS CLARK

In an Age of Science

THE little world of olden days is gone,
A thousand universes come to light;
The eyes of science penetrate the night
And bring good tidings of eternal dawn:
There is no night, they find, there is no death,
But life begetting ever fuller life;
They look still deeper, and amid the strife
They note pervading harmony. The breath
Of morning sweeps the wastes of earth,
And we who talked of age become as gods.
Scanning the spheres, discoursing of the birth
Of countless suns. No longer human clods,
We stand alert and speak direct to Him,
Who hides no more behind dumb seraphim.

The Spirit of Christ

By Charles E. Jefferson

"IF a man have not the spirit of Christ he is none of his." So said the first great interpreter of the Christian religion. The statement is straightforward, emphatic, and beautifully clear. Only seventeen words, and all but one of them monosyllables. One does not need a dictionary to read them. A child of six can take them in. It is a sentence without mist or fog. It has in it the note of finality. It is positive, dogmatic, solid as an axiom. It is in the style of Euclid. Paul is not setting forth a thesis for discussion. There are some things not open for debate. A few questions are closed. We say there are two sides to everything, but there are not two sides to this. You cannot say that if a man have not the spirit of Christ it makes no difference. Everybody sees that if a man have not the spirit of Christ he is none of his. There are axioms in religion as in mathematics. This is one of them. Like all axioms this one is a basal truth, and therefore a truth to start with. In working out intricate problems we must begin with fundamental principles. The only way to illumine a confused situation is to flash on it the light of an elemental truth. Unless we begin with facts which are incontrovertible we cannot prosper in our efforts to solve the problems of life.

To begin with forms is a constant temptation. It is the surface things which catch the eye and arrest the mind. It is easier to deal with measures than with truths, to frame programs than to mould dispositions, to devise machinery than to create a new heart. Measures and programs and machinery are indispensable. Without them we cannot go on. They deserve not a little of our time and our thoughts. But our machinery and schedules and policies are all the time disappointing us because we have neglected the things which lie deeper. We get into morasses because we start at the wrong point. The house falls because we do not go down to the rock. In this cathedral dedicated to God, in whom we live, and move and have our being, to Jesus Christ, his only Son, our Lord, and to the Holy Ghost, our advocate and guide, it is fitting that before we enter on the work that lies before us, we should think together of some things which are fundamental and all controlling.

BEGINNINGS

"If a man have not the spirit of Christ he is none of his." Too often we begin and end with the words of Jesus. His words are wonderful. They lie before us in the New Testament. They are often on our lips. It is easy to repeat them and conjure with them. Does the church possess the words of Jesus? Yes. Does the church possess the spirit of Christ? That is an embarrassing question. But if the church have not the spirit of Christ it is none of his. No matter how diligent it is in repeating his words—"Many will say to me Lord, Lord."

Sometimes we do not begin with Christ at all, we begin with the church, its forms of worship, its sacraments, its orders, its government, its creedal statements, its traditions. But the first great Christian preacher did not begin in his thinking with the church, he began always with Christ. To him Christ is all. If we have the spirit of Christ, we have everything. If we have not his spirit we have nothing. That was Paul's conviction. See what this means. A man may be baptized with water, but if he is not baptized into the spirit of Christ he is none of his. A man may come to the sacrament of the Lord's supper all through his life, but if he have not the spirit of Christ he has no part with him. A man may repeat the most orthodox of the creeds, but if he have not the spirit of Christ, he is not a believer. Paul had a genius for seeing through shams. He always cut to the core, he grasped the essence, he made his way into the marrow. He did not allow his eye to wander from the main point. He saw that if a man have not the spirit of Christ he is none of his. This is not a dictum to be recited or quibbled over, but a truth to be pondered over and accepted, and built on. Let us reckon with it today.

PAUL ON THE SPIRIT OF CHRIST

"If a man have not the spirit of Christ he is none of his." Paul liked to say this. He says it now in one way and now in another. Like all great preachers he varies his language in order that the truth may have a better chance to capture the mind. To the Romans he says it in prose. To the Corinthians he says it in poetry. To the man on the Tiber he is as curt and matter of fact and peremptory as Pontius Pilate with his "What is written is written." To the Greeks he is as picturesque and opulent as Pilate. "Though I speak with the tongues of men and of angels and have not love—in other words if I have not the spirit of Christ I am nothing but noise"—I am not creating music that can be caught up and woven into the everlasting harmonies. The Corinthians like certain moderns put primary emphasis upon rhetoric and knowledge. Paul asserts, "Though I know all the mysteries and all knowledge and have not the spirit of Christ I am nothing." There were some in Corinth as there are some now who talked much about faith. They had caught up the word of Jesus and were making a fetish of it. Paul declares, "Though I have all faith so that I could remove mountains, and have not the spirit of Christ I am nothing." There were Corinthians who made good works the be-all and end-all of religion, and their descendants have gone abroad through all the earth. Their religion consisted in feeding poor people. Paul proclaims, "Though I bestow all my goods to feed the poor and have not the spirit of Christ it profits me nothing." Philanthropy is not religion. It is possible to scatter large benefactions and have a heart at enmity with God. Even martyrdom does not always possess ethical value. Men can become martyrs through superstition or fanaticism, or through sheer stubbornness, and Paul lays

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Preached in the cathedral at Copenhagen on Sunday, August 6, as the conference sermon of the World Alliance for Promoting International Friendship through the Churches.

it down "though I give my body to be burned, and have not the spirit of Christ it does not help me at all."

Here is a truth which the apostle is determined to drive home. Everything, so he thinks, depends on this being understood. The future of the church and of religion and of civilization itself all hangs on this. If men fail to see that being a Christian means possessing the spirit of Christ then all the future course of the world's life will be bound in shallows and miseries.

SPIRIT OF CHRIST

What is the spirit of Christ? Fortunately we are not left in the dark. There is much twilight in the New Testament but not at this point. Many things which we want to know about Jesus the New Testament refuses to disclose. One thing it makes gloriously luminous—the spirit of Christ. His soul stands out before us radiant, full statured, clear cut as a star. We are uncertain sometimes as to his works, we are never in doubt concerning the sort of man he was. We are always absolutely sure of his attitude, his disposition, his spirit. First of all he was brotherly. His spirit was warmly fraternal. His heart was big and friendly. He was a brother to everybody. The crowd at once saw that. His brotherliness was amazing, unprecedented, even scandalous. He carried it too far, so thought the scribes. He shocked the prudent by being too brotherly. He was the friend of publicans and sinners. That was the first indictment brought in against him. To Jesus brotherliness is of the essence of true religion. Fellowship is cordial and indispensable. In religion worship does not come first, brotherliness comes first. It is far easier to worship than to be brotherly. "If thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way—first be reconciled to thy brother and then come and offer thy gift." This is what he was always saying. His disciples could never forget it. One of them, when he was an old man, wrote "He that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?" Brotherliness expresses itself in intercourse, communion, cooperation. The Christian who is zealous in worship and indifferent to fellowship does not know the abc of Christianity. What foolery to make a great to-do about forms of worship and crucify the spirit of brotherliness. Church bigots and snobs, ecclesiastical autocrats and churls have no part with Christ. Paul is right—"If a man have not the spirit of Christ he is none of his." Brotherliness is the first note of a genuine Christian church.

Brotherliness leads to service. Christ was a servant. No one questions that. He so glorified the word servant that his disciples could think of no higher title for themselves than "servants." "He went about doing good." That was Peter's description of Jesus' life when he held Jesus up before the Romans in the house of Cornelius in Cæsarea. Jesus loved to think of himself as a servant. "The Son of Man came not to be ministered unto but to minister." "If any man will be great let him become the servant of all." The man who rises highest is the man who serves most. At the end of his life Jesus, standing with a basin of water in one hand and a towel in the other, said, "I have given you an example." The disciple who wrote the fourth gospel has nothing to say about the sacrament of the bread and wine; he fixes attention upon the sacrament of the basin and towel. The spirit of Christ is, then, the spirit of service. A Christian man is always helpful. If he have not this spirit of helpfulness he does not belong to Christ. If a church is not a servant of the town, of the world, it is none of his. What matters it what you label it?

Brotherly service finds its climax in sacrifice. The spirit of Jesus is the spirit of sacrifice. Does anyone doubt it? The fundamental principle of Christianity is self-denial. When Paul urges men to have the mind that was in Christ, he portrays the self-surrender of the man Jesus, obedient unto death, even the death of the cross. Jesus was always laying down his life for others. "If any man will come after me, let him take up his cross every day." The church is right in making the cross the symbol of the Christian faith.

BROTHERLY SERVICE

Here then we stand in the presence of the soul of Jesus. He is brotherly, helpful, self-denying. His spirit is the spirit of fraternity, service and loving sacrifice. If a man have not this same spirit he is none of his. If a church is not baptised into this same spirit it does not belong to him. If you roll brotherliness, service, and sacrifice into one word, you have love. The spirit of Jesus is the spirit of love. "God is love," and Jesus is the express image of his Father, and is therefore love. The Holy Spirit is the spirit of the Father and also of the Son, and therefore the Holy Spirit is the spirit of love. The kingdom of God is the sway of love. If the world is full of suspicion, and fear, and ill will, the kingdom of God has not come. If the church abounds in unbrotherliness and selfishness and dissention the kingdom of God has not come. All Christians are expected to pray constantly that the sway of love may come. It must come first of all to those who offer the prayer. The sway of love must be first in the church. If it is not there it is not likely to be anywhere. It cannot be there until Christians repent and are born from above. Christ is inexorable on this point. "A new commandment I give unto you that ye love one another as I have loved you." Men are always willing to love up to a certain point and after a conventional standard. We become real Christians only in loving our fellow Christians as Christ has loved us. This is his type of love which will save the church and the world. No lower grade of love will meet the situation. The publicans' style or the Gentiles' type are not sufficient. There must be the generous, forgiving, overflowing, reckless love of Christ. We must forgive our enemies, and do good to them that despitefully use us. It is this Christlike type of love in Christian men which is to convince the world that Jesus is from heaven. Such love is the only badge of discipleship, the only satisfactory proof of loyalty. It is the only orthodoxy recognized in heaven. "By this shall all men know that ye are my disciples if ye have love one for another." A loveless church is not a Christian church. A church which does not serve humanity does not belong to Christ. A divided church is a stumbling block and scandal. A church made up of groups of men who are unbrotherly, and who hold aloof from mutual service and who refuse to cooperate in loving sacrifice for the attainment of common ends is a church which is a disappointment to the heart of Christ. The nations will never be won by the observance of sacraments. The world can only be won by the massed cohorts of Christians who love one another as Christ has loved them. If the church have not the spirit of Christ it is none of his. Until that axiomatic truth is faced, and accepted, and incarnated, we must remain outside the city whose gates are pearl.

"If a man have not the spirit of Christ he is none of his." Let us put a fresh emphasis on that. If he does not have the mind of Christ he is contributing nothing to that public opinion which will some day control the world. If he does not have the heart of Christ he does not count in the sum total of redemptive forces.

If the church has not the spirit of Christ it is none of his. Let us stress that. Jesus of Nazareth walked boldly across national, racial and social lines, and he said "Follow me." Let us follow him. It is the duty of the church to walk unafraid across national frontiers. It is ordained to carry across national boundaries, considerateness and helpfulness, and forgiveness and sacrifice. It should do this audaciously. Men must learn to clasp hands across racial chasms. The church must train them to do it. Men's hearts must touch one another through the barriers of nationality and race and tradition and prejudice. The intertwining of human sympathies and affections, to this mighty work the church is called. If the church have not the spirit of Christ it is none of his.

DIPLOMACY

If a nation have not the spirit of Church it is none of his. Let us say that with authority, and let us say it often. Diplomacy must be baptised into the spirit of Christ. This must be insisted on. The diplomat must obey the law of Christ. He must be brotherly. His ambition must be to help, and he must do his work within sight of the principle of sacrifice. The mailed fist must go—only the pierced hands can lift the world to new levels. Love is the mightiest force in the universe. Let us believe it and act upon it. Scientists are not ashamed of the law of gravitation. It is inexorable, unchangeable, and those who ignore it perish. Let us not apologize for the law of love. It also is unalterable, inflexible, and those who violate it are ground to powder. The world is in its present deplorable condition solely because of the long continued and outrageous trampling upon the law of love.

If a government have not the spirit of Christ it is none of his. If it lack his spirit it is doomed. Its wealth will not save it, nor its learning, nor its genius, nor its military power. If a nation have not the spirit of Christ it must go down. Let us press this upon the mind and conscience of the world. Let us put it in the forefront of all our teaching. Got has made of one flesh every nation of men to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitations. Corporate life is ordained of God, and ruled by him. National development is held in the grip of unchanging and irresistible law. God is love, and rulers and statesmen lead nations to the abyss if they refuse to obey the law of love. Nations, like individuals, live and move and have their being in God (namely in love). No nation lives to itself. Every nation is vitally related to every other nation, and all nations are bound up in the life of the Lord of love. A nation which refuses to do justly and love mercy and walk humbly with its neighbors in the path of brotherly service and goodwill is sooner or later dashed to pieces like a potter's vessel. Those who doubt this should read history.

INTERNATIONAL REALM

It is in the international realm that the church must, through the coming centuries, perform its most zealous and arduous labor. The world is sick and the church must heal it. The world is torn by evil spirits, suspicion and fear, and greed, and injustice, and hate, and revenge, and all these must be cast out. The church is commissioned to cast out demons. War is a demon. War must go. We must have a warless world if we are to have any world at all. Let us demand in the name of Christ that preparations for war throughout shall cease. Preparing for war leads to war. We can never have peace so long as nations prepare for war. Let us insist that target practice shall come to an end. Let us denounce it as blasphemy against God, a conscienceless trampling on our word to the young men who went out to die in the great war, heartened by our promise that that would be the last war. Let us cry out unitedly against the building of battleships, those breeders of fear, and against the construction of bomb-dropping aeroplanes, those fomentors of hate, and against the creation of all those instruments of death whose very existence arouses suspicion and poisons the springs of international goodwill.

God calls all men to repent. To repent is not to cry or to feel bad. We have cried enough. To repent is to change one's mind. God commands us to change our ways of thinking. We think like men, and the world can never become better or happier until we think like God. We think like God only when we think like Christ. When we think like Christ we think in terms of justice and mercy, of tenderness and forgiveness and goodwill. When we think like Christ we believe in men. We trust them, we suffer long and still are kind. We are patient with them, and we forgive them when they do us wrong. We claim them as our brothers.

THE PRESENT NEED

To bring the separated races together and to train alienated nations to love one another—this is our heavenly Father's business and we must be about it. There are many obstacles. We must travel the way of the cross. The adversaries are not few. We must go by way of Golgotha. The discouragements and disappointments and defeats and delays make the heart sick—this is the cup which our Father has given us to drink. Shall we not drink it? If God is for us who is against us? "He that spared not his own son, but delivered him up for us all, how shall he not also with him freely give us all things." "If ye being evil know how to give good gifts unto your children, how much more shall your Father who is in heaven give the Holy Spirit to them that ask him."

"And When Even Was Come"

A Story of India

By Oscar MacMillan Buck

"And when even was come they brought unto him many possessed with demons, and he cast out the spirits with a word, and healed all that were sick." Matthew 8:16.

I HEARD the story from Solomon Titus, the *pricher-in-charj** of the Khairnagar *Sarkit*** and I record it as I heard it:

"The day, Sahib, had been one to break one's heart—the old story of neglected Christians. I had not been there for three years and no Christian *munshi* for five months. If in the Holy Land of *Yishu* (Jesus) an enemy could sow a crop of tares in a single night, pray tell me what are the sowing of many enemies in this unholy land through a hundred and fifty successive nights, when there is none to watch and to prevent? Do you wonder the little blades of Christian thought and character are smothered ere they sprout? The soil is fertile, as you know, Sahib, if it is irrigated and tended—but Hindustan knows no Christian harvests from mere scattering of seed. So it was in this village.

"I went to the home of the *chaudri* in the Chamar *muhulla*—he was the leader of the little Christian group. He was the 'elder,' responsible for gathering the group together for the evening worship and for their conduct. But the gatherings had long since ceased, and conduct ran in the old channels. The *chaudhri* was in the fields and I sought him there. He salaamed low enough but shamefacedly. I asked for the gathering together of the Christians, and he began to make excuse—a wedding was on and many could not come, others were busy with fields and oxen. Was it not so in the Teacher's day? Surely the Holy Land and Hindustan are not so far apart.

"I returned alone to the village, and an old woman sitting by a cattle-stall, tending her naked grandchildren, told me the rest: of the return of idolatry and magic, of the power of the *Bhagat,* the magician-priest, and his exactions, of the regrowing of the sacred locks of hair, of the return to the *biradari,*† and of innumerable quarrels and contentions. Surely a fair harvest of tares—ripe for the sickle and for the burning!

"In sickness of heart I passed into the large mango-grove at the edge of the village. The mangoes were in white bloom. My little leather bag with strap and buckle, that held my *Injil*‡ and my hymn-book, my *Dharutula* and my scripture portions, I laid high up in the branches while I sat low on the ground in discouragement and defeat. I laid my head on my arm and closed my eyes. Did not the Teacher himself say that tares were to be left to the angels of heaven and not to be pulled out by men? Who was I to undertake the angels' task? When men made excuse of wife and oxen and field, and refused the supper, did not the Teacher himself forbid all further coaxing, and point instead to other folk, to a fresh beginning? The highways and hedges of Hindustan were far from being exhausted. Did not the Teacher himself allow for large loss of seed by path and thorns and rocky soil? Not every group of Christian Chamars could be saved; did not the Teacher himself lose one out of his twelve, and was not another chosen to fill his place? What were Chamars worth any way?

"All this, Sahib, passed from my mind to my heart—all the while that the sun was sinking from high in the sky to its setting. For hours the mind had rushed healing to the heart—but somehow it did not heal, true as it was. The healing lay up in the branches among the mango blossoms —in the leather bag—and in *du'a.** A mixture of the *Injil* and *du'a* is the heart's best medicine. When the sun shot its rays almost level through the mango grove I thought of the medicine I needed and wondered I had not taken it. In that last quarter hour of the evening I prepared the mixture. It was that passage in *Mati* of the evening hour and sick and possessed and healing. You know it, Sahib. I thought of myself as the sick one and reached out my hand for the Teacher's touch, for I felt his presence in the mango grove. Now that even had come, I would have the Teacher cast forth the demons of Doubt and Discouragement that had possessed me. So I lifted my face in the sunset and waited for the 'word.'

"Ere I was satisfied, ere I had heard the word for which I waited—perhaps he had already spoken it, Sahib, even while I was lifting my face and hands—the silence of the mango grove was disturbed by approaching footsteps. I lowered my hands and looked: at a man and woman and two girls, Chamars from the village. The man was elderly, with heavy gray moustache, the woman was veiled so I could not see her face, and the girls were well-grown, of marriageable age, as marriage goes among Chamars. I waited for them to pass on but they came to where I was sitting, sat before me, and laid their faces in the dust in greeting and in reverence. The man shuffled forward on his haunches, still sitting, to touch my dusty shoes with his fingers and carry my dust to his forehead. I spoke kindly, and asked him who he was and what he wanted:

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* Preacher-in-charge. **Circuit.

†Brotherhood, caste. ††New Testament.

*Prayer.

"He had difficulty in starting, needing to be prompted by his wife, till fear had vanished from his heart. Then his tongue caught fire and burned with his story. Out of his mouth they came—there in the evening hour with the sun just setting—all his demons, his infirmities, and his diseases. He laid them all at my feet, then lifted his eyes, and reached out his hands to me—yearning and begging for the healing. Galilee had suddenly become a mango-grove of Hindustan. The prophet of Nazareth now wore coat, pajama, and faded turban, and carried a leather bag with strap and buckle.

" 'Great King,' he began, his hand still holding my dust to his forehead, 'the scorching winds of misfortune blow continually upon me and my affairs. I am withered away in soul and body, and my family perish with me. Your hands laid the curse upon me, and I would have your hands remove it from my head.'

"He put his head in the dust of the ground, and clasped my feet with both his hands:

" 'Great King, undo the curse—unsay the words—release me and let me go! What have I to do with you and with your teaching?'

"I slipped off my shoes, and folded my feet beneath me, and spoke to him kindly:

" '*Meean,* I have laid no curse upon your head or house. Like our great *Guru** we go about doing good not evil.'

"The man groaned: 'In water you laid it, Great King.'

"In water?

" 'In water with your hand, with the shearing of the *chuttiya*-lock, and with strange words, beyond our comprehension—words of great power to do evil.'

"At last I understood—

" 'I gave you *baptisma,* did I, *meean?*'

" 'You, Great King, cursed me with water and with magic—with names too heavy for my head to carry. They cracked the skull, and through the openings, ill-luck has entered. We are but villagers, Great King—one name was heavy enough for our feeble wits, yet you named three upon me, as though we were *pandits.* Three upon me, and three on the woman, and three on each child. Great King, you did not fit the load according to the strength of each—a half a name for the woman, and less than that for each child. But you desired to ruin us—and we are ruined. Now with the counter *mantra,*** which who should know but you, lift their weight from us!'

"His face was drawn with his beseeching, he opened a little draw-string purse, and laid two silver rupees upon my knee:

" 'For the undoing,' he whispered and folded his hands in supplication. The wife came forward with the girls, and the three in turn touched the dust before me and joined in the folding of hands. Even so, Sahib, in Galilee, at the evening hour, they sat before the Teacher. How could he have aught but compassion on such pleading?

"In compassion I also spoke: '*Meean,* I will unloose you, if you will have it so, but ere I unname the names of power and lay them back in this book from which they came, tell me of the misfortunes and the ill-luck which dwell with you as members of your household. Are they small or great, are they young or old—I would look on their faces. I have no doubt I can curse them with a cursing greater than their strength—for this book has many *mantras* against Sin and Evil and Sorrow. The great *gurus* of our faith have ever driven them out of men's hearts and homes, as you drive the goats from your courtyard to the fields when the morning comes.' With this I handled the book fondlingly before him.

" 'No doubt it is a book of power,' the old man answered. 'No doubt it herds blessings and curses, as this *laundiya** herds goats and sheep, this way and that. But into my courtyard it had herded curses, in such numbers that we are pressed against the wall—and still they come driven from behind by the fearful magic of your book. There is not a blessing among them all—not one. Great King, we can neither cook nor sleep nor smoke our tobacco in quietness, as we used to do before your coming—so trampled are our lives by sorrows.'

" 'Name them before me,' I demanded.

"The old man hesitated no longer:

" 'It was after the *baptisma*—the day that followed—that I completed the arrangements for my daughters' weddings. I was in need of help, and daughters can be made a source of profit. When *Ishwar* refuses sons and gives but daughters, then the father's shrewdness must make up the loss. So I drove a bargain with the girls—that meant wealth to me. I betrothed them to Shankara Lal, for a share in his land and oxen and standing grain, and gave thanks that the gods of the Christians prospered their worshippers. I named the name of *Yishu* frequently over the bargain and took great comfort in both—in name and bargain.'

"I stopped him: '*Meean,* the two daughters to one man?'

" 'Assuredly,' he answered, 'that was the bargain. They brought more that way than by division of them.'

" 'Yes' (it was the mother behind her veil), 'by this arrangement the younger brought more than the older, and she is not so beautiful. They are small and he wanted the pair.'

" 'And Shankara Lal is a Hindu?'

" 'Yes, Great King.

" 'And you, being Christians, betrothed them to a Hindu?'

" 'Assuredly,' he answered. 'Girls must be married, and no Christian offered as much.'

" 'Go on. I see evil spirits that need casting out.'

" 'I have not come to them as yet,' he answered. 'The evils followed the bargain. With the bargain all were pleased—even the girls, who rejoiced that they were to be kept together. All went well till the wedding—on which I spent overmuch, expecting the *dal* and *bajra* fields to reimburse me.'

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*Teacher. **Incantation.

*Girl.

" 'A Hindu wedding,' I asked.

" 'How should we know any other?' he answered. 'Do not Christians marry with drums and loud songs—'

" 'Of lewdness,' I interjected hastily.

" 'Yes, and processions and dressings and undressings and offerings—'

" 'To idols?' I asked.

" 'Yes, and to *Yishu*—we offered him a goat to prosper the union.'

" 'Unions, you mean'—

" 'Yes, and feasts at my house and feasts at Shankara Lal's, and eating and drinking—'

" 'Till you were drunk?' I added.

" 'Yes, and exchange of gifts and laughter and revelry—'

" 'And demons,' I added again.

" 'No, Great King. The demons entered when I asked Shankara Lal to carry out the terms of the bargain. He had the girls—I would have the land and oxen and grain. But he refused—'

"He laid his hands heavily on his head, as though to keep it from bursting with the pressure of sorrow.

" 'Why?' I asked.

" 'Because I had become Christian and the *biradar* the caste, would not stand by me any longer. What power had I alone—with this woman—to fight Shankara Lal and all his connections? We were as weak as these *laundiyas* in his hands. Like *laundiyas* we could only weep and fold our hands and beg him to be merciful—while he laughed at us. We were like turtle-doves in the *sheesham* trees, mourning to soften the heart of the hawk who has carried off their young and ruined their nest with his rough clawing.'

" 'So we turned to the idols and to *Yishu* and planned revenge. The threefold name had ruined me; now the threefold name must restore me. So I remained faithfully Christian, though my wife grumbled. I had reasons to think I could weave a garment of revenge that would sit uncomfortably on Shankara Lal's shoulders. Patiently I bided my time—praying much to *Yishu* for good fortune. He gave me to see clearly the pattern of the revenge, and it was not beyond the strength or skill of my fingers. It was in this way, Great King: When making the bargain for the betrothal in Shankara Lal's house my eager eyes had detected the signs of digging. As you know, Great King, there can only be one reason for digging a *leepoed* floor. With a single glance I took in its location with respect to the back outer wall, and then looked at it no more. Shankara Lal must not suspect that I suspected. I would keep the secret hidden and warm in my heart. Some day by brooding on it it might hatch into life. Who knows? Is it not good to keep one's nostrils cleaned out for the faintest smell of wealth? As we say in our village: A good nose and sharp eyes will wear bright turbans.'

" 'So I went home ere I should forget and sketched it roughly on the bottom of a broken water-*gurrha* that held our spices. Here was the outer wall—I calculated four footsteps and five fingers along it would bring me opposite the spot. So I drew four feet and five fingers on the potsherd and added a cross, which was the sign or *mantra* of *Yishu*, to bring me good success. It did and I was warm in praise of *Yishu* in our village. I had practiced it night after night when the girls slept—so I should not forget the four and five. In the darkness behind my own house I stepped it off and falling on my knees pretended to dig with my fingers. Over and over I did it. It was the weaving of the pattern of the garment of revenge. It was a gaudy pattern, Great King, and the whole was much to my liking.'

"I smiled sadly at him, but he went on: 'Shankara Lal put on the garment when he returned from the river-*mela*, where he had gone to bathe. He found that somebody had dug with a stolen *phaura* under his mud wall and into his hidden treasure—his seven bags of silver coins were gone. He broke his ankle, too, as he stepped unwittingly into the deep hole in the dusk of his return. For weeks he lay on his back wearing the garment the Christian had made for him, and was much disheartened.

" 'And you,' I asked.

" 'They searched our hut—tore down the thatch, dug up the floor, but forgot to look in a certain hole of the water-rats along the distant river. We were very happy, Great King, and were willing the girls should now live with Shankara Lal.'

" 'Then came the calamity'—the old man's features changed, a look of horror and terror came over them—'and the cause we know. In our joy and gratitude we had praised two of the three great names you had put upon our heads at the *baptisma*—the Father and the Son. The third we had forgotten; no man among us could remember what the third name was. Great King, why do you put three names upon us villagers ere we can count to three with any ease?'

"You seem to handle four and five without great difficulty.

"He did not notice my interruption: 'We remembered that in our village we have fathers and sons—but as for the third we have no such among us. And the third name was neglected, and his heart became black toward us and he would be revenged upon us. So he let Shankara Lal have his way and persuaded the other two, whom we had praised and to whom we had offered even of the silver in the bags, to withdraw their protection from us.'

" 'How do you know, *Meean*, it was so?' I asked. 'Did you hear the third speak thus to the others?'

" 'No, Great King. How can a mere villager hear the voices of God? But how else could it have fallen out as it did? So would it have happened among us—so must it have happened among them.' He pointed upward. Even thus, Sahib, do villagers interpret the Godhead by themselves. Then the old man went on:

" 'Shankara Lal did what we most feared to have him do. His twisted ankle, when it grew well, passed the twist on to his mind. He hired a *Bhagat*, a witch-doctor, to curse me and my family and so find the treasure. The man was brought from distant Brindaban, was black as night, and knew curses from the Hindu Shastras as many as the leaves on this mango-tree above us. He came to us at the evening hour, when the woman was grinding the wheat and the girls were making the flour into *chappati*-cakes, and I was sitting smoking. I had one of the silver coins in my turban, which gave him a power over me—for he has laid all the coins under a spell. He stepped into our courtyard without any words and began to dance, throwing his arms and his head, and muttering spells continuously. The millstones ceased, the bread burned in the fire, and the *chilan*-pipe fell from my hands—while we sat spellbound. like goats tied for the slaughter, whose eyes stare fixedly and whose hearts beat furiously. There was no other motion in us but that of eye and heart—for by his charms he had sucked our strength to himself. His motions increased as ours went out. He frothed at the mouth and tumbled in great somersaults over the courtyard, muttering all the while. Then from his beard he plucked long hairs (his beard was very thin, Great King, for he had been a *Bhagat* for some time) and laid one on each of us. That made us forget the name of every spirit or god that we had ever known or heard of—we could call on none to help us. We were at his mercy and he began to fill our hut and courtyard with his devils. There he stood with arms swinging in great circles, calling his spirits by name and bidding them enter. Then as the *cheel,* the hawk, suddenly stops and falls, so his arms would stop their circling and point at us. Again and again he drove his devils at us till we saw them and fell writhing on the ground. By their aid he drove my wife into a raging fever and in her fever the demons drove her before them and tortured her till she raved and raged and began to tell all she knew. When she spoke of silver and water-rats I partially recovered and tottering toward her sat on her mouth, but she hurled me off as though I were her newborn babe laid in her arms and not a man, her husband.'

"He burst out weeping, and the words came brokenly: 'And the *Bhagat* . . . muttered on . . . and the woman . . . screamed . . . as in travail . . . she was bringing our secret to the birth . . . and Shankara Lal . . . standing in the doorway . . . listened . . .'

"The old man was on his face before me, shaken with his sobbing. Remembering the touch of *Yishu* at the evening hour, I laid my hand upon him, the untouchable, and he grew quiet. Silence reigned for some moments in the mango-grove—ere he sat up and spoke again.

"'They found the silver, Great King. They took it. They took all our cooking vessels of brass, leaving us only the clay; they took all our clothes, but these few we wear; they took our hemp-cots and our mill-stones, our goat, our sickles, and ropes—all, all, all. They threaten me with court and jail if I open my mouth or plan any recovery. And now they demand the girls, the marriage being performed and the contract unbreakable, leaving us nothing but our old age and wretchedness. *Hae! Hae!* Free us, Great King, free us from the curse of Christian and of *Bhagat.* Loose us and let us go!'

"He folded his hands again and laid his forehead on my naked feet, while his tears washed off their dust in little trickling streams.

"It was now the twilight hour. The time had come to speak the word of power. It was in me and I would speak it. I rose to my feet and held the book open:

"Meean, listen, I will speak. I have the word of healing. You have but forgotten the third name, not spoken against it, therefore your sin is pardoned. So says the book. The demons that possess you have come not from the *Bhagat,* but from your own heart. His words got no further than the froth of his mouth. The demons that torment you—house and body—you have yourselves called forth out of yourselves, and they are terrible to look upon. As the silver with the water-rats, you have laid the holy names among foul thoughts and deeds. What place in the treasure-pits of his heart has the Christian for such evils as revenge and robbery and lying and selling of girls? They have turned to demons and eaten you up. Stand while I drive them forth!'

"The four stood trembling. Suddenly the old man spoke: 'See that you drive the woman not into madness again. Incantations sit heavy upon her.'

"She shall be healed, I assured him.

"'It is well,' he answered, 'but speak softly, Great King, according to our hearing.'

"Softly I spoke in the mango-grove, and besides the five of us only the stars and the mango-blossoms heard. What we heard was the Teacher repeating in Hindustan the word he spoke so well in Galilee. And, Sahib, strange to say, he spoke with no less power."

Solomon Titus stopped, as though not to go on.

"What was the word?" I asked.

"Need you ask, Sahib, you who know it well? Is it not threefold, even as the name—does it not have to do with Trust, and Love, and Truth? By writing it again and again on the broken potsherds of their village-lives and by constant repetition of it in their darkness, the old man and his family at length dug under the enmity of Shankara Lal and reached his inmost heart. Their hut somehow became the center of the village." He rose to go, then added with a smile:

"The last time I was in the village, Sahib, the old man brought me out to the highroad to see me on my way, and taking the book into his hands, and laying his forehead on its binding, he declared:

"'Great King, verily the words of this book are made for song and dance and feasting.'"

The Denominations: Tragedy or Comedy?

By John R. Scotford

A GROUP of ministers were eating breakfast together at the summer conference of Union Seminary. Some one mentioned that nineteen denominations were represented in the gathering.

"What a tragedy!" exclaimed one of the older men—evidently a stranger in that particular environment.

"No, what a joke!" replied a younger man who had had his training on Morningside Heights.

Here we may see two current attitudes towards denominationalism, and two different approaches to the problem of church unity.

Denominational divisions are a tragedy to many. Especially is this true of the older men, trained in the stricter denominationalism of the past, who have known many a bitter sectarian wrangle. The "elder statesmen" of the church are suspicious of one another. They mistake denominationalism distinctions for bulwarks of the kingdom. Greatly do they exaggerate the amount of real conviction behind these distinctions. The minister who goes from one denomination to another is regarded as an unstable sort of a fellow with no real convictions, and the man who has served in three denominations is a hopeless turn-coat. Now these men believe in church union. They know far more than the younger men about the evils of the present system. They sincerely desire a better day. But between their theological standpatism on the one hand, and their mutual suspicions on the other, the only clear path they can see for church union is for the other folks to come with them. But they can discern no signs that a stiff-necked and rebellious generation will ever do this, and so they regard the whole situation as a tragedy. They moan over the evils of our divisions and let it go at that. In fact, some of them seem to enjoy being tragic about our multiplied sects.

OFFICIAL ENDEAVORS

Our official denominational endeavors for church unity are born of this tragic frame of mind. The Disciples plea for union starts from the assumption that the old denominations are so hopelessly sundered that the only hope of the church is a new order from which even a denominational name is banned. The Episcopal church regards a divided Christendom as a scandal, especially when this division separates much of Protestantism from all connection with the "historic church." Their remedy is for ecclesiastics of every ilk and kind to meet together, put their mutual differences under the microscope, and then pray that some one will arise who can devise a form of words which will include the faith of all without stepping on the peculiar views of any. The inevitable result of such a summons is to put all the "defenders of the faith" upon the alert and to clothe the whole matter in a super-solemn atmosphere. The Presbyterians also are impressed with the awfulness of the situation and feel that "something must be done." Their proposition is an honest effort towards a united church by means of which they clear their consciences of all responsibilities for the present situation.

Nobody expects any of these tragic endeavors to succeed, any more than we anticipate a happy ending to a play which is advertised as a tragedy. The most sanguine hope is that these proposals may stir up a little helpful discussion. But the question further arises, "Can the denominational mind conceive of church union as anything other than a tragedy?" It can think of church union in only two ways—either the other denominations must come with us, which would be a tragedy for them, or else we must go with some other denomination, which would be suicide for us. In consequence, the whole situation is bathed in sadness.

But on the other hand, the younger men insist on regarding our sectarian divisions in a comic light. They have grown up in a happier day. They know as little about sectarian bitterness as they do about the antagonisms of the civil war. Their education has not been served to them with a creedal ladle out of a denominational pot. The church they find to be divided along denominational lines, but they cannot see that these lines really divide anybody or anything. In the innocence of their hearts they look at them as down-right funny. They regard the different brands over church doors, not as divisions of the body of Christ, but as a provocation to mirth. As for the creedal differences among the churches, it requires a theological excavator to dig them up, and the younger men have no time for such exercises. If some one would pronounce the formula about "dust to dust and ashes to ashes" over the creeds of Protestantism, he would come exceedingly close to telling the truth.

TRAGIC ATTITUDE

As for denominational loyalties, the younger men are willing to have a good time at a denominational tea party, but they refuse to wear the label of their church as a halter about their necks. Like the wise Republican who votes the Democratic ticket in the south, they follow the path of expediency in their denominational affiliations. Why should an antique denominational line restrain a Disciple from rendering service for which he is fitted in the Congregational fold, or keep an eloquent Baptist out of a conspicuous Presbyterian pulpit? The only conviction behind such shifts of allegiance is that denominationalism is nothing more than a gigantic farce which some folks persist in taking seriously. As for the denominational programs, the younger ministers regard them as a sort of ecclesiastical cafeteria—they pick out what they want and leave the rest. They get as much help and as little hindrance out of the denomination as possible. The secretary who can serve their purposes is welcome to their pulpit, but the secretary who would butt in is promptly butted out. Denominationalism is for them ever a means and never an end.

The tragic attitude towards denominationalism seems to these men to be hectic and unreal. The Disciples plea sounds in their ears as the voice of a by-gone age. The Episcopal conference on faith and order appears to be a case of ecclesiastical much ado about nothing, if not a post mortem over dead theological systems. The Presbyterian plan looks like the juggling of men who love to make and remake ecclesiastical machinery. The whole agitation seems far off and unrelated to the tasks which the younger men of the church have upon their hearts. They are perfectly willing to admit that in many rural sections sectarianism is an exceedingly ghastly joke, but in their own work they do not feel that their denominational allegiance hampers their own thought or action, or that denominational lines interfere with the growth and prosperity of their church. They are simply not interested in the entire business.

Are these younger men abandoning a problem, or are they solving it? Is tinkering at the problem of church unity the best way to get a united church? Which is the easiest way to harmonize a variegated theological heritage —adjust our creeds, or forget them? Which is the easiest way to get past our denominational fences—pull them up or jump over them? The doctors tell us that nature will cure most diseases if given time enough. Will not time cure the evils of sectarianism faster than any nostrum which we are able to administer? Is not the undertaker ever the staunchest ally of progress? Instead of sobbing over our divisions, had we not better laugh at them and then give our main strength to furthering the work of the kingdom, knowing that when the church of Christ gives itself to the work of Christ then the problems of denominationalism will take care of themselves?

The Conference at Copenhagen

By Lynn Harold Hough

THERE were four of us in the compartment of the train which pulled out of Victoria station in London. It was a glorious day. We were all journeying to the conference of the World Alliance for International Friendship through the Churches at Copenhagen. Dr. Nehemiah Boynton, that genial and wholesome Congregational leader, was the life of the little party. And right here I may inject the remark that as the presiding officer of the great conference he did a difficult piece of work with happy art and with easy control of the situation. Mr. Arthur Porritt of London, one of the editors of that influential weekly, The Christian World, was a second member of the party. Mr. Porritt has a range of knowledge which is fairly encyclopaedic. He is a companion of intuitive understanding of the moods of his friends. And he talks as he writes with grace and charm as well as insight. He had charge of the publicity of the conference and was chairman of the press committee. No one did a better piece of work than he. And it was all done with a quiet efficiency good to look upon. Rev. Thomas Nightingale, the executive secretary of the Free Church Council, was the third member of the party. He is a man of surprising resource, and he does as much as any man to give the free churches of England solidarity and impact as they confront the problems of these difficult days.

The hours sped rapidly enough as the four of us discussed all sorts of problems and people with a frank intimacy which gave zest to the talk. The crossing from Folkstone to Flushing was a delightful experience. In a neat little boat upon a perfectly well behaved channel with the sun shining and the waves merry in a quiet way we made the trip. Soon we were in Holland with the characteristic windmills and the irrigation ditches and the signs of Dutch thrift. The next morning we woke in Hamburg. We spent the day in this really beautiful German city. We drove about the streets, we watched the people and we tried to sense the atmosphere of this German town. We were treated politely everywhere. There were many sad faces. There were many hard faces. There was every sign of constant industry on the part of the people. No one of the party spoke with a more gracious kindliness of the Germans than Mr. Porritt. And all the while he was carrying in his pocket the picture of the fine son whom the war took away from him. The financial situation in Germany is tragic enough. Dr. Boynton entertained the four of us at luncheon. We chaffed him a good deal over his four thousand mark luncheon. Thursday morning we reached the fine clean city of Copenhagen. There are signs of thrift and of prosperity everywhere. One of the brilliant young journalists of the city said to me: "I am not a socialist, but I must admit the good things which this group has done for Copenhagen." Perhaps the one superficial feature which the stranger notices most is the number of bicycles. They swarm everywhere like the locusts of Egypt. They descend upon you from every direction as you go about the streets. There were some odd experiences. One evening when Mr. Nightingale entertained me at dinner at a public restaurant he found that he had to pay an extra charge for both of us because we had ordered no wine.

A COSMOPOLITAN GATHERING

The conference itself brought together two hundred delegates, representing churches of twenty-five different countries. It was a cosmopolitan and able and representative gathering. The opening sermon preached in the cathedral by Dr. Charles E. Jefferson was a poignant appeal for the enthronement of the spirit of Christ. One of the South African representatives, a keen business man, described to me its effect upon him. "First I said, 'How simple!' Then I said 'How able!'" When the day of formal opening came one witnessed a really impressive sight. The gathering which brought Deissmann of Germany and Monod of France together would be notable if for that reason alone. There were brilliant and singularly frank debates. There was sometimes the frankest disagreement as to facts as when the situation of religious and racial minorities was discussed. There was the class of fundamentally different intuitions as when it seemed that the German and French delegates could never come together on the matter of disarmament. There was a rare bit of piercing irony as when Professor Deissmann said that in the passion play there should not only be heard the voices of the redeemed but also the voices of the damned. But even when the situation was most tense there was found a way to a position which the delegates could affirm together. This happened in relation to the minorities in the resolution recommending a special commission to be appointed by the league of nations. And it happened rather dramatically in relation to the matter of disarmament. Just when an impasse seemed to have been reached at the request of the British delegation Dr. Jowett, a very notable figure at the conference, intervened. Dr. Jowett is not only a preacher of rare and delicate spiritual power, he possesses a wonderful technique in relation to the subtle artistry of human relationships. And when his wise and noble words had been spoken there was a new atmosphere. Eventually a resolution upon which Deissmann and Monod had agreed was brought in and passed unanimously. The heart of the conference beat with almost tragic passion against war. And it was with powerful conviction that it expressed itself. Less dramatic but perhaps even more significant was the resolution that adequate educational activities should be pursued for the creation of the international mind upon which world friendship must rest. The phrase "mental disarmament" was one of the most vital heard at the conference. It was good to look upon the far-gathered company and when together they repeated the Lord's prayer the effect was one not to be forgotten.

AMERICA'S ATTITUDE

It was a delight to observe the steady and well poised leadership of Dr. Atkinson. Every thread moved through his hands. He was wise and patient and never nervous or excited even in the most difficult moments. Indeed his leadership was so unobtrusive that a good many delegates may not have realized how potent it was. He was scrupulously fair when subtle and even irritating questions arose. And his own speech regarding the situation in the neighborhood of Constantinople deeply stirred the conference. The dinner at which a group of Americans alone discussed the vast problems which the conference was considering was one of unusual significance. It was the obvious desire of the American group to use the soft pedal. It was not felt that America stood in a position of easy or assured moral leadership. Yet all the American group felt a certain faith that in the great decisions America can be trusted when once it knows the elements of the problem. The creation of the international mind in the great Mississippi Valley is perhaps the most important task which now confronts men of good will in the republic.

Perhaps the very best thing about the conference was just the series of human contacts between leading representatives of the religious life of twenty-five nations. An atmosphere was created whose effect will be felt all over the world. Of course there were elements of weakness to be watched and dealt with skillfully. There was a temptation to put dignified generalization to which nobody could object in the place of a closer dealing with the problems. At least one set of resolutions as presented reminded one of Holmes' sarcastic lines "To a Katydid":

> Thou mindest me of gentle folk,
> Old gentle folk are they.
> Thou sayest an undisputed thing,
> In such a solemn way.

And now and then one found that some particular leader had become so enamored of the thought of solidarity on the part of the churches of the world that he was ready to ignore elements which are necessary to the freedom and the richness of the life of religion in every land. The World Alliance for International Friendship through the Churches would not be serving the best interests of the religious life of the nations if it failed to appreciate the moral and spiritual vigor which the free church tradition brings to every country. But on the whole the conference showed remarkable willingness to press beyond pious generalization to the acute phases of the problems with which it dealt. And sanity as well as an enthusiasm for world friendship was very clearly in evidence. The man who has become so urbanely cosmopolitan that he has forgotten the high loyalty he must give to the noblest sanctions represented by his own national and religious group is not in any sense the man of power in the alliance.

Looking back one can only feel the profoundest thankfulness for the great notes sounded and for the nobly Christian spirit manifested in this conference. All over the world Christian men will find it easier to think in the terms of a world wide Christianity because two hundred men from twenty-five nations foregathered in Copenhagen in the summer of the year of Our Lord nineteen twenty-two.

The Trend of the Races

A NEW text on the trend of the races for study classes under the missionary education movement has been written by Dr. George E. Haynes, who is a Negro with his Ph. D. from Columbia. He was professor of sociology at Fiske until the government called him to Washington to help mobilize the productive forces of his race for the war. The Interchurch World movement then made him director for the Negro survey, and now the Federal Council of Churches has called him to lead his people in the work of setting up interracial committees, in cooperation with Dr. Will Alexander. His constructive viewpoint, his freedom from bitterness, his comprehension of the basic factors in the race situation, and his complete devotion to Christian principles mark him as not only a leader to be trusted by his own people and the whites, but as a sort of titular successor to Booker T. Washington in the apostolate of good-will and constructive advance of his people.

He points out in the text that the increase of ability and achievements by the Negro people in America brings with it a growing racial consciousness, which means that increasingly the black folk will refuse to accept a status of inferiority. Much of the material in the book consists of citations of real accomplishments by members of the race. This should encourage Negroes of vision and aspiration, and it should give like encouragement to whites who believe that there are no permanently inferior peoples according to God's plan. The correlate of this undoubted accomplishment is not a matter of boasting but of hope and also of serious reflection. What is to happen as the result of growing race consciousness and the inevitable refusal to accept a status of inferiority?

* * *

The Background of Lynch Law

Race riots are usually brought about through the overt and criminal act of some Negro moron and the savage reaction of the baser elements among the whites. The crimes of white morons do not result in riots, however, not even when they are against the virtue of Negro women and in territories overwhelmingly Negro. This is because of the comparative standards of superiority and inferiority, and the fear among the whites that the blacks may become unmanageable. Once lynch law is adopted as a method of control it defies not only law and order but civilization itself. White men commit the most unspeakable barbarities on the person of their victim and thereby sink to a level as low as any that could be ascribed to him. Not only is lynch law defiant and anarchical but it is brutalizing to both those who use it and all who tolerate it. The white race is as great a sufferer as is the black when it is invoked; the victim loses his life—the lynchers lose their souls; respectable Negroes suffer a humiliation, and white civilization a degeneration.

But the baser elements among the whites could not defy law and order and lynch black men if there were not in the background of our racial consciousness a prejudice, a shortsighted conscience, and a moral cowardice which causes men to revert to primitive fear and put their trust in the weapons of savagery. Right here is where a certain stratum of whites in America need conversion, and it is all too often an otherwise fairly respectable stratum. They do not lynch but neither do they protest; often they sorrowfully apologize but rarely do they militantly oppose. The problem is not wholly one of the black man. It is present because he is here, but it is quite as much a problem of the white man. Will he accept the colored race in any other than the permanent status of inferiority? Will he accept Negro civilization? It is not a question of the lower, less cultured, less developed members of the colored race but of those who are striving and attaining. Will white Americans live in peace with their black neighbors as the English do in the West Indies? It would indeed be a crime against civilized society, both white and black, to allow the ignorant, untutored and inexperienced of either race to gain social control.

* * *

Race War or Good Will?

Few white men would now defend slavery; the white conscience has been emancipated as well as the colored race. The time is also near when few white men will defend lynch law; that too will be an emancipation of conscience. Will the time ever come when whites will admit men to all the free opportunities of our advanced society without prejudice and reference to color? We believe it will come but it will not come through race war nor through any dilution of social progress by mere majorities. When it does come, it will not mean an intermingling of races across the time-driven cleavages of color but mutual respect by men of every race for all who are of worth to our common civilization. That will mean an emancipation from race prejudice. We must agree with H. G. Wells when he denounces race prejudice as the most malign and sinister evil in the world today. It is not prejudice to recognize color and cultural differences, but it is prejudice to refuse to admit equality of opportunity to men of any race upon the basis of solid worth and achievement. It is simply a question as to whether men of good-will are to rule our social habits and attitudes, or men of ill-will and an undying race war. The Negro is here and he is here to stay. The fact that the white brought him here, as well as his older civilization, lays upon the former responsibility of finding a way to apply Christianity and democracy to the problem without forfeiting social progress to either an academic theory or an Adamic prejudice.

Those who lack faith in the principles of Christian teaching in their social application will rely upon force and demand a permanent subordination without reference to quality; those who do have faith in them will put their trust in education and character and expect much hardship and suffering on both sides as the new and better way is wrought out. On the one hand force will beget force, and the growing racial consciousness of the blacks will beget bitterness, a vengeful and strident spirit, and a more or less constant state of guerilla warfare. On the other hand the sacrifices of war will be transmuted by both races into the sacrifices of redemption. Social progress is won, not through the blood of the conquerors but through the blood of the martyrs; not by compelling service but by freely giving it.

* * *

The Black Man's Burden

A civilization bestowed is not one that will be retained. Progress is not a gift; it is an attainment. The white man cannot paternally place the black race on a level with himself; he cannot bestow the graces of centuries of progress upon any people whom the fates have allowed only some decades of opportunity, but he can both cease to hinder and do much to help. The black man must take up his burden, and right valiantly are a host of his race leaders doing it. Progress does not come through bitterness or petty acts of vengeance, nor through a boorish vaunting of privileges guaranteed by law. Against all of these does the real Negro leader contend in his spiritual warfare for his people, but honest worth and a patient, long-suffering, Christ-like spirit are undefeatable. Let black men imitate all the good they see in white society, but ape no one; let them cease to care for that social intermingling which is so strictly forbidden and let them create and cherish their own refinements and culture; let them further by sheer merit build up their own social progress, asking only an equality of opportunity, and if there is any maleficent power under the sun that can defeat them then God does not reign. It is not the work of a day or a decade but of generations, however, and nothing will lose them the victory so certainly as impatience.

It is not the culture and attainments of the Negro the white man fears, but the unregenerate elements of a people only a few generations out of barbarism. In addition he feels a lack of faith in the Negro's ability to make progress and a fear that opportunities to do so will be abortive. The Negro can overcome this fear and disprove this sceptical notion by solid attainment. But this cannot be done in a day. It is the duty of all men of faith to lend a hand.

ALVA W. TAYLOR.

British Table Talk

London, August 20, 1922.

ONCE more we have been faced and troubled by the apparent impossibility of agreement between this country and France, and although the entente is still unbroken, it must be severely strained. Meanwhile the mark is plunging downward to the abyss, and the hope of a Europe restored to peaceful cooperation in industry and other worthy arts seems remote. There were two letters in The Times of Thursday, both by writers bearing the name of Bell. One of my friends, Mr. Henry Bell, one of our leading financiers, set forth a definite plan for dealing with the reparations. They were to be fixed at 2,500,000,000 pounds, of which 400,000,000 are already paid. The rest should be apportioned to the various powers and bonds issued for the amount bearing a just rate of interest; a two years' moratorium should be granted to Germany with the definite understanding that the collection of the debt, when it became due, should be strictly enforced. The other Mr. Bell, the well-known American journalist, pleaded in a very frank letter with the statesmen of Europe to come out of the shadowy land of intrigue and let their instincts, not their intellect, be their guide. To which many of us said fervently, Amen!

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Dr. R. J. Campbell's Illness

Dr. R. J. Campbell has been laid aside by a severe heart-attack. It is earnestly hoped that a complete rest may restore him. Since his Oxford days, Dr. Campbell has never been a strong man, and he has spent himself without stint upon his preaching ministry. The strain has told upon him, but not, we pray, to the exhaustion of his physical powers. He is a preacher much in demand in the Anglican church, but he shows no disposition to cut himself loose from fellowship with his old friends, and he is never unwilling to preach in Free church pulpits. He was a contemporary and friend of mine in Oxford, and afterwards we were neighbors in Brighton. I have very many reasons to remember his kindness, and very sincerely we pray that his gifted life may be spared.

* * *

A Life of Khama

There are signs that the name of Khama, the chief of the

Bamangwato people, will be often in the public press in the immediate future. His protectorate is regarded with some envy by powerful forces in Africa. Quite recently entirely erroneous charges were cabled concerning alleged atrocities committed by the chief. These charges were entirely disproved by an official inquiry. But it is to be found that the guilt of the chief in the eyes of his enemies lies in the fact that he has always held to his direct covenant with the British crown and would not let his land be incorporated either in the South African dominion, or in the Rhodesian company, and still more—he has committed the shocking crime of keeping drink out of his territory! The renewed interest in him, for his years now are many, is partly due to speculation upon the future, when his strong hand is withdrawn. All these facts make the little book, "Khama, the Great African Chief," of real value. It is published by the London Missionary society (48 Broadway, Westminster), at the very low price of a shilling. Most vividly written by the Rev. John Charles Harris of Kingston, it gives with authority the romantic story of this great chief and great Christian. So up to date is it that it gives the official facts concerning the inquiry made by Sir Herbert Sloley. It would not be surprising to discover in this book a very timely contribution, not only to missionary literature, but to the material by which public opinion is shaped in the presence of new problems.

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Memoirs by the Great

The publishing sensation of the week has been the announcement of a book by Mr. Lloyd George, for which he will receive not far short of 100,000 pounds. Mr. Asquith and Mr. Winston Churchill are also writing memoirs of the war, as they saw it. After all the statesmen have told their tales, the material will be available for historians who will bring the calm, impartial mind, and the final judgment of the nations must wait. The book by the premier has been bought, as far as British rights are concerned, by Cassells, at the head of which is Sir William E. Berry, a strong friend and supporter of Mr. Lloyd George. The same firm I think will publish the book of Mr. Asquith. Sir William Berry and his brother have a great place in the newspaper and publishing world. They are bold in their enterprises, and since they are still young, they ought to go far in the years ahead.

* * *

The Weather Hereabouts

A writer in an evening paper has been inspired by our so-called summer to these lines:

"'If Winter Comes' they say is a success
  As played to crowded audiences at Brighton.
It almost tempts me to essay a guess
  About a question that I might be right on.
Yes, I can solve the problem right away;
  I ask no aid from author or from mummer.
If Winter Comes then I make bold to say
  It certainly can be no worse than summer."

* * *

The Silly Season

It is an ancient custom for newspapers to start in August some correspondence upon a popular topic. We remember for example the "Do We Believe" controversy about sixteen years ago. In some quarters feelers have been put out to discover a likely topic, though this year there can be no lack as yet of copy for the columns of a paper, August though it be. "Are the clergy effeminate?" is one question suggested. It appeared as though this were to be settled by a ten-mile walk between a younger clergyman, who said yes to the question, and an older one, who said no. But seeing that the race is off, we shall be left in doubt still. The question does look a little vague. There are very many thousands of clergymen and ministers, of all sorts and sizes; some muscular, others spare and ascetic, others jovial and rejoicing in all the good things of earth. How can any general description fit a whole battalion of men? The curious fact is that against the clergy and ministers as a class it is easy to find charges made, but the individual members are very rarely unpopular or despised. The rule seems to be that most men poke fun of the clergy or condemn them, but they make the reservation that they are not referring to thir own parson, who is a "jolly good sort." Somehow one wishes that parsons would not play to the gallery by challenging each other to races, but when they make the challenge, they ought to carry it out. Such melodrama does not solve any problem, and it takes away from the respect which a noble calling has a right to demand. I hope we shall not make a "silly season" sillier than it need be.

EDWARD SHILLITO.

BOOKS

Citizenship and Moral Reform, by Jno. W. Langdale. 157 pp. (Abingdon.) An up-to-date, socially-minded discussion of such subjects as citizenship, prohibition, the family, poverty, crime, and Americanization.

Revolution and Democracy, by Frederick C. Howe. 238 pp. (Heubsch.) An exposure of sabotage and other types of waste, caused not by labor but by business management.

Now What About Our Banks, by Russ Webb. 88 pp. (Independent Pub. Co., Ft. Lapwai, Ida.) No aura of extraordinary acumen left for the banker. Advocates cooperative banking.

What Must the Church Do to Be Saved? by Rev. E. F. Tittle. 166 pp. (Abingdon.) Not that it is lost but that it needs saving from the dogmatism, ecclesiasticism and conventionalism that curtail its power.

What We Want and What We Are, by W. A. Appleton. 197 pp. (Doran.) Advocates hard-headed labor administrative methods and condemns the idealists; favors Gompers type of leadership.

Dynastic America and Those Who Own It, by Henry H. Kline. 173 pp. (Published by author, 158 E. 93rd St., N. Y.) A catalog of the holdings of great wealth in the country. An invaluable handbook of information.

Full Up and Fed Up, by Whiting Williams. 234 pp. (Scribners.) Adventures in Great Britain as a working man among working men in vein of "What's On the Worker's Mind." Reveals what the laboring man thinks.

Balkanized Europe, by Paul S. Mower. 349 pp. (Dutton.) A vivid, informing description and analysis of the state of things in "Barbarous Europe" after many years of first-hand study.

American Social Work in the Twentieth Century, by E. T. Devine and Lillian Brandt. 62 pp. (Frontier Press.) Two expert social workers trace the growth of social welfare activities in America.

The Revolutionary Crisis in Germany, England and France, by W. Z. Foster. 64 pp. (Workers' Educational League, Chicago.) Result of this radical labor leader's visit last year in Germany, Italy, England and France.

Modern Social Movements, by Samuel Zimand. 260 pp. (H. W. Wilson.) A complete and invaluable bibliography of the social movement covering such subjects as unionism, cooperation, socialism, industrial councils, and syndicalism.

Hugo Stinnes, by H. Brinckmeyer. 150 pp. (Knopf.) A history of the activities of the dominant business figure of the German industrial situation.

The Administration of Ireland, 1920, by I. O. 460 pp. (Dutton.) This "impartial account" is in fact an apologetic for British "Black and Tan" warfare—the Lord Mayor of Cork was "shot" but an English magistrate was "brutally murdered."

The Southern Highlander and His Home, by J. C. Campbell. 405 pp. (Russell Sage Foundation.) The result of a lifelong study of the mountain folk. Keen, analytical and constructive in suggestion.

CORRESPONDENCE

The Legion and the Japanese in Texas

Editor The Christian Century:

SIR: I read with a great deal of interest the article by Lucia Ames Mead on "America and Japan," in The Christian Century for July 13. The article as a whole expresses a knowledge and a spirit which ought to pervade all America. I was greatly surprised, however, to note one statement in the article in which the writer quotes from an unnamed source a charge which I cannot allow to pass unchallenged. I quote from Mrs. Mead's article:

"There does not seem to have been any notice taken by the federal government of the lawless action of representatives of the American Legion who (and here she quotes her unnamed authority) 'met and expelled two or three Japanese families on their arrival in Texas to occupy farms that had been duly purchased.'"

As a legionnaire, I naturally resented the charge that representatives (note the word) of the Legion were guilty of such lawless action. If they were, I for one, and I am not alone in this desire, want to see the offenders disciplined and redress made. If they were not, I wish to see the statement corrected as publicly as it was made. Accordingly I wrote the national adjutant for information about the episode referred to by Mrs. Mead. He in turn wrote Wayne Davis, commander of the department of Texas, from whom he received the reply which I quote herewith:

"It is true that individual members of the American Legion took up before the last legislature the question of preventing Japanese ownership of land in Texas. This was not done by the American Legion as an organization, but was done through an organization gotten together for that specific purpose, composed of citizens, some of whom belong to the legion, but the majority of whom do not. There was no lawless action taken by the legion, so far as I have been able to ascertain."

It seems hardly likely that the commander of the department of Texas would be unable to learn of such action, if the action had been official, as the word "representatives" implies. It looks to me as if Mrs. Mead has been a bit careless in accepting untrustworthy reports. At least the legion is entitled to further information which she seems to possess, though the legion does not. Will you please ask her to explain or correct her charge in your pages?

Dundee, Ill. Thos. A. Goodwin.

Industrial Relations

Editor The Christian Century:

SIR: I am strongly moved to make some remarks about the leading editorial in your issue of August 3rd which has the title "Spiritual Oppression of American Labor," which I hope you will find space for and trust you will pardon me if I speak plainly.

The tone of your paper with respect to industrial relations is profoundly depressing to every business man who is constructively interested in these matters. Your assumption that social poverty and misery are primarily due to organized capital, that is, that American labor is being pauperized on account of excessive dividends to capital, is essentially false and untrue. That the business man, or employer, has a responsibility with respect to those less fortunately situated is of course true but this applies equally to educators, ministers and other classes as well. Statistics which are easily available demonstrate beyond question that the average business and that business as a whole does not make excessive profits; in fact, the actual margin of profits is narrow and tends to become narrower. Business has to provide for many things which are seldom taken into consideration. There is the enormously increased burden of taxation. In recent years business has been loaded with other burdens, some of which are justified and some of which are not, but which in any case must be met. Then there are contingencies for which provision must be made, such as, lean years, irreparable losses, etc. Nor can any business be permanently successful which does not provide for some degree of expression. It is an easy but a very superficial thing to put upon business all the evils of society, and it is as I have said, profoundly depressing to constructive business men to meet with continual carping criticism and misunderstanding in such papers as yours.

The main causes of present industrial evils are in my opinion two. One is the argument of the single taxers, that the landlords appropriate a large part of the increasing surplus of society in rent increases. And in the second place, the so-called lower classes tend to breed to the starvation point. We will never get very far with social amelioration until birth control and immigration are intelligently handled.

The greatest menace to civilized society (to which papers such as yours seem to be blind) is the great trade unions. These vast bureaucratic machines exercise an autocratic and despotic power which defies the government itself. They levy great sums upon the working classes to support an army of business agents and officials whose primary object is to perpetuate their own power and prestige. When these associations choose to do so, they exercise a power of intimidation, terrorism and coercion to which the public has been accustomed to submit with inconceivable supineness and which the government itself has failed to disregard and set aside the rights of the general public, the rights of the employer and the rights of those who wish to work, and washes its hands of all responsibility for crimes and damages committed. Modern trade unionism is wholly undemocratic and class centered. The use of the Australian method of balloting is not permitted in the labor unions. Local bodies of workmen and employers have been deprived of the right of collective bargaining, which has been centered in the national unions. This is wholly contrary to the proper principle of collective bargaining, as has been so well stated by Prof. John R. Commons in his book, "Industrial Goodwill."

Mr. Gompers and other of the older labor leaders are doubtless sincere in disclaiming socialism and syndicalism but every strike is a step in that direction, habituating workmen as well as the general public to disorder, lawlessness and contempt for law. It is the instinct of politicians to compromise with this lawless element but the time is at hand when compromise must cease or this republic will pass away.

Moline, Ill. H. Ainsworth.

Respect for Law and Criticism of Law

Editor The Christian Century:

SIR: May I call your attention to what appears to me an unfortunate lapse into loose generalities that is out of keeping with your usual editorial standard? In your issue of July 27, under the caption "Disobedience to Law," appear these statements: "The labor leader does not hesitate at murder to accomplish his ends. The big corporation is quite willing to provoke murder by agents provocateurs, if that will help win a struggle." There is no doubt that there are individuals on both sides who are guilty of murder. But are these cases sufficiently widespread and representative to warrant such sweeping generalities?

One of the cardinal points the responsible labor leaders of the country have been urging upon the rank and file is that violence hurts the cause of labor and is always to be avoided. The two great strikes of the present—coal and railroad—indicate how far the leaders have been successful in this direction. While there have been a few disturbances, the remarkable thing is that these have been so few, considering that nearly a million men are out of work, most of them with families to support, and many of them evicted from their homes. The country as a whole is becoming impressed with the fact that there are some high grade, responsible, capable executives among the leaders of organized labor. Such a generality applied to corporations also does injustice to thousands of high grade men responsible for steering the affairs of business.

May I add that I should like to have seen you connect your plea for respect for law with a like plea for an attitude of open-minded, critical scrutiny of laws and institutions. Laws must be obeyed as long as they remain in force. But nothing is more patent than that laws and institutions, as vehicles of ideas, fail to keep pace with the growth of the ideals themselves, and with the needs of a growing society. History is one long process of replacing outgrown ideals, and their worn-out vehicles, with new ideals, incorporated into new institutions and new laws.

No one who follows your publication could well doubt that you stand for intelligent and open-minded criticism, but it seems to me that you lost a splendid opportunity to hook up the need for it with the idea of loyal observance. The two should go together. It is a connection that should be made a part of the very bone and fibre of our national thinking. We need constant reiteration. Demosthenes, raising his voice against Carthage, proved the effectiveness of untiring reiteration. So we need constantly to drive home the idea that our laws, our institutions, and our social concepts must forever be subjected to scrutiny and criticism. An aggressive, untiring presentation of that idea by every forward looking person and organization, and at every opportunity, will go far toward cutting the ground from under the occupation of heresy hunting that is always in such enthusiastic vogue with reactionaries, and that in times of stress goes to such absurd extremes as the Lusk Report in New York and the indictment of William Allen White in Kansas on a charge of conspiracy because he advertised the fact that he was fifty per cent in sympathy with the workmen in a given railroad strike.

Ambler, Pa. R. F. SPARKS.

Perhaps He Will Try Again

EDITOR THE CHRISTIAN CENTURY:

SIR: The Chicago Daily News ranks very high as a clean newspaper and in favor of the best things. Recently one of its regular writers, Mr. Ben Hecht, was asked for a list of the fifty best books to form a select library. The amazing thing is the list given. A large per cent are the chief rotten books of the past—from the Petronius of Nero's day to some of the books of our own time, that glorify sensuality. It seems almost a surprise that the list should contain such respectable books as Mark Twain's "Joan of Arc" and "Huckleberry Finn." Mr Hecht says this list was made "sitting in front of a typewriter on a hot August day." It may be that if he could sit before that typewriter some cool autumn day he might make a list that would be more decent.

Chicago DUNCAN C. MILNER.

THE SUNDAY SCHOOL

Our Homes*

WE have spent several months in the Old Testament. We have gained something of a background for our approaching study of the New. We have traced certain outstanding events in the history of God's dealings with one nation, or rather the progressive apprehension of the true God, by a people possessing a genius for religion. Strong moral notes were struck by the prophets, wisdom, poetry and ritual came from other sources. Human nature, in the making, is fascinating. One of the great ideas that emerged from all that is valuable in the Old Testament is that picture which you get of the Jewish home, where the law is taught by precept upon precept, where sitting or walking the parents teach the moral code. The strength of the Jews has always been found in the home life. Against this picture, more or less ideal I grant you, let us see our own homes in this booming year of grace.

I need not shout that I am an optimist; certainly I am not a pessimist, rather I try to "see life steadily and see it whole," as Matthew Arnold told us to do. The pessimist, however, would find his easiest field in the modern home. With divorce on the increase, with parental authority despised, with outside amusements organized in the most alluring way, with father absorbed in making money enough to pay the bills, with mother perplexed with her new freedom, ("The Glass of Fashion" would have us believe that many English women have forsaken their home duties), with "flapper" daughters, bobbed and knickered, with harum-scarum sons, driving high-powered cars, the home is rapidly becoming an extinct institution. Home may be a bedroom, from one a. m. until nine. Home may be a dining room where meals are served to one lone member of the family after another, from father first to sister last, but home is hardly "home, sweet home" any more. There is the problem of quietness. In my boyhood home there were long, quiet hours. There was time to think, to brood, to adjust one's self. What sunsets, what moons swinging through the massive clouds, what rain-storms, what meadows, orchards, flowers and birds, what noble trees, what long, silent night hours! Dinner was not hurried. We could tell all the news we knew, we could tell our stories and amusing incidents. There was time to read books and to discuss them. There was no movie, no street-car, no motor-horns, no roaring mills, one could hear the rain patter on the roof, and the sound of the leaves on the trees. Morning was heralded by a choir of birds in the maples. There was time to read the Bible and to learn its powerful lessons. There is no quietness now; it is all clang, grind, screech, roar, bump, pound, and clatter. It is player-piano, phonograph, whistle, bell, everlasting conversation about nothing. What chance for family life in all of this, what place for teaching morals!

There is the problem of Companionship. I used to go for all day rides in the carriage with my father; that was an education. I got to know him, I was proud of him, I loved him with all my boyish heart. There were hours when my mother and I worked together in the garden, or sat talking in the sitting-room. (That was what the room was for—to sit in—there is no such place in the modern home!) When I had planned a trip to Europe this summer, a college president said to me: "You cannot do that, you must spend all of your vacations getting acquainted with your own boys, they don't know you." He was right and so I expect to write the next lot of these lessons from the wilds of Canada, where I will be with the sons God has given me to look after. My parents were my good companions—I wonder if we are!

There is the problem of Moral Instruction. Hold that picture of the ancient Jew teaching his children the moral law. (Read Deuteronomy 2:18ff.) I talked with a reporter within the hour. He told me of immoral conditions among the youngsters. We live in a day of sensuality. Where shall we learn control if not from the Christian homes? Are we going to let a set of men exploit us out of our morals? Can it be nothing but sex, sex, sex? Is there no way to create a Christian morality, with controls and guidances? The godless, money-standardized, pleasure-mad home is back of it all. The church can do little without the backing of the homes. "Fool" parents are to blame for the whole business. "Now it is either Christ or chaos."

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*Suggested scripture reading: Psalm 66:1-5, 16-20.

Contributors to This Issue

CHARLES E. JEFFERSON, minister Broadway Tabernacle, New York; author "The Building of the Church," "Things Fundamental," etc., etc.

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LYNN HAROLD HOUGH.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Week-Day Schools of Religion Reopen this Fall

Communities which have had experience with the week-day religious school are staying with it for the most part, and there is a good prospect of enlargement this autumn. One of the largest groups of schools under one head is to be found in the Calumet district southeast of Chicago. The Calumet district council of religious education has 72 paid teachers, and gives instruction to 2,400 children. The program in South Evanston last year was very successful, embracing the instruction of 324 children at an expense of $3,850. It has been shown that the cost of religious instruction per child is less than the cost of instruction in manual training, music, or drawing, in most schools. Encouraged by an avowedly friendly attitude now on the part of the Sunday school forces, the idea will spread all over the nation wherever people believe that religion is as important as arithmetic.

Western Office of Council Has Advisory Committee

During the past year the Federal Council of Churches opened a western office in Chicago which was put in charge of Dr. H. L. Willett, of the University of Chicago. An advisory committee has been created, composed of leading members of the various communions about Chicago. Dean Shailer Mathews, Rev. William Chalmers Covert, Hon. Thomas E. D. Bradley, Mr. Clifford W. Barnes, Dr. Howard Agnew Johnston, Prof. Graham Taylor, Bishop Thomas Nicholson, Mr. Oliver R. Williamson, Rev. Perry J. Rice, Rev. J. M. Stifler, Rev. R. D. Scott, Dr. Ozora S. Davis, Mr. Henry H. Hilton, Mr. George A. Chritton and Dr Herbert L Willett. Dean Shailer Mathews is the chairman and Dr. Herbert L. Willett is the secretarial representative.

Tricentennial of the Landing of the Walloons

The Pilgrims settled in Massachusetts in 1620, but they did not precede the Walloons to America very many years, for the latter settled near Albany about 1624, a date in much controversy until recent investigations. The Federal Council is arranging for the celebration of the tercentennial of the coming of the Walloons two years hence. The Walloons were originally French, but were driven out of France into the Netherlands from which country they came to America. They claim to have influenced the thinking of the Pilgrims in the direction of the colonization of the new world, and that it was only an accident that the Pilgrims arrived first.

Would Establish Cooperation Between Legion and Church

The absence of ex-service men from the churches is often remarked by practical pastors. Rev. S. I. Martin, chaplain of the Indiana department of the legion, seeks to bring the legion and the church into vital cooperation and to induce every man to be loyal to his own religion. He has recently sent out a letter to eleven thousand legion posts on this matter, and has had most favorable responses.

Bishop Fallows Leaves the Church Militant

Chicago has lost one of its most outstanding churchmen in the death of the Rt. Rev. Samuel Fallows on Sept. 5. Born in 1835, he has continued to the past year as one of Chicago's most active ministers. No public committee was complete without him. His mind has always been open to new ideas, and he is remembered for interesting experiments with a temperance saloon, for his interest in the Christian healing movement, and for his constant social sympathies. He has been college president, university regent, bishop, platform star and

Disciples Register Progress at Winona

THE back-wash of theological conservatism which has muddled the waters for more than one denomination in America following the war seems to be receding, a fact well illustrated in the addresses and forward-looking actions taken in the Disciples convention at Winona Lake, Aug. 29-Sept. 3. The convention takes its major meaning not out of compromise resolutions on mission policy put forward in weariness to silence clamor, but out of the great sermons and addresses of the gathering. Not in two decades have the utterances of the Disciples gathering sounded a more catholic note.

The presidential address will long be remembered for its irenic statement of a progressive program for the Disciples of Christ. Rev. Stephen E. Fisher, of Champaign, Ill., president of the convention, said: "Let us face the fact frankly that the real difficulty is vastly greater than any so-called 'China situation.' In all candor let us confess the real difficulty is one which must be met and worked out at home. In the recrudescence of denominationalism and sectarianism of these post-war days, we of the home base may well take heed lest we forget the things for which we have stood for one hundred years, the liberty with which Christ made us free, the all-sufficiency of his word, the utter need of the practice among ourselves and toward our Christian brethren of other communions of the spirit of our Lord. We are in grave danger of professing one doctrine, and practicing another. Our troubles at home and in China will not end until the church is born again, is lifted out of the traditions of men into the fearless freedom of sons of God. Lest we become censorious and hypocritical each one of us has need to pray, 'Search me O God and know my heart and see if there be any wicked way in me.'"

The convention this year made more of spiritual exercises. A sermon was preached every day on some great theme. Rev. Howard E. Jensen of Indianapolis is to be mentioned particularly for an outstanding sermon on the prophetic message to modern life.

CHRISTIAN UNITY

Rev. Peter Ainslie, president of the Association for the Promotion of Christian Unity, brought the convention to its knees in his masterly address. During the past year he has delivered 250 addresses before audiences of every sort, and this itinerant ministry has greatly deepened his conviction of the need of Christian unity in the world, and the desire of the world to realize it. Dr. Ainslie grew wistful as he told the Disciples of the enthusiasm of their fathers for Christian unity and then recounted the failures of the sons. He pleaded that Disciples should take such an interest in the cause of the reunion of Christendom as would make them leaders and not followers. Rejecting every oratorical artificiality, his quiet talk held the audience spellbound for more than an hour.

Though the Association for the Promotion of Christian Unity has been under constant attack during the past year by reactionary journals, the receipts have been larger than for any other year save one. This organization is assuming an increasingly commanding position among Christian union forces. It places its dependence upon intercessory prayer, conference, and the circulation of irenic literature.

MISSIONARY FEATURES

The reports of missionary achievement during the year were noteworthy. In the Congo mission the mission press has printed 5,000 copies of the New Testament in Lonkundo, and thus a whole section of Africa has secured for the first time access to the holy scriptures. For the Congo mission two new launches are being built, and will shortly be ready for service on the tributaries of the Congo. The Woodward Avenue church of Detroit is installing a $3,000 light and power station at Bolenge, and President Burnham suggested the immediate installation of wireless outfits in the Congo to unite the various stations. Equally significant are the translations which have been made for the Tibetans, by Mrs. A. L. Shelton, widow of the martyred missionary, who has prepared during the year translations of Bible stories and of Christian hymns as a beginning in a native Christian literature for Tibet. In home missions the reports of work among immigrants, Spanish-speaking Americans and Indians were significant. President H. O. Pritchard of the board of education reported that five Disciples

(Continued on page 1136)

nearly everything that a virile minister of the gospel ever was. As a G. A. R. man he received the honor of being national chaplain, and later national instructor. He was in constant demand for patriotic addresses. As an author he had attained distinction, and the fact that he was once editor of an English dictionary attests his mastery of English. Bishop of the Reformed Episcopal church, he was in a larger sense bishop of all evangelicals in Chicago.

Papal Delegate Will Come to America

Since the United States is his most important source of income the pope is giving more attention to things American than formerly and recently issued a decree directing that Archbishop John Bonzano should visit every diocese in this country. During the reign of a recent pope all of the dioceses of Italy were visited, but this visit to America is without precedent. Roman Catholic ranks have suffered vast losses in this country in the past half century, and faces still more, hence the church is seeking the facts first-hand. The primary causes of defection are intermarriage and the work of the secret fraternities.

Lutherans Erect Mammoth Publishing Plant

Although the Lutherans maintain their headquarters in New York, according to the constitution of the church, they continue to make Philadelphia the home of their publishing plant. A new building will be started this year which will cost $750,000 with equipment. The denomination is preparing to do a business of a million dollars a year. When this new building is finished it will be one of the finest and most complete possessed by any denomination in America. Other denominations with large publishing plants are Methodists, Presbyterians, Congregationalists, and Baptists.

National Council Refuses to Admit Unitarians

The National Council of Free Churches of England, which has faced some difficult questions from time to time in bringing denominations into cooperation, recently was called upon to consider for admission the application of a Unitarian church and minister into the fellowship. The petition was denied, however, in conformance with former decisions not to admit any who would not assert the deity of Jesus. There are not lacking a considerable number of free churchmen who would admit Unitarians, nevertheless, and let them take their own place

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DISCIPLES AT WINONA

(Continued from previous page)

colleges now have promises from the general board of education in New York aggregating a million dollars, conditioned on the raising of two millions more. Campaigns to secure this money are under way. His board has completed its reorganization by which it becomes subject to the international convention.

The board of temperance and social welfare had good reason to be well pleased with this convention. As in all communions, certain influences have been at work to repudiate the social ideals of the churches as published by the Federal Council. But the convention by an overwhelming vote reaffirmed these principles. The work of Professor Alva W. Taylor, who has been in the field almost constantly during the past year, has secured significant results in a larger intelligence on industrial questions among Disciples of Christ.

Roy S. Haynes, U. S. prohibition commissioner, spoke on the Volstead Act, and the enforcement of the prohibition amendment. Dr. W. O. Thompson, president of Ohio State university and president of the International Sunday School Council of Religious Education, spoke on the various means by which the knowledge of the Bible may be increased. The chief emphasis of the address was on a restoration of the teaching function of the home. Rev. James L. Barton, secretary of the American board of commissioners for foreign missions, supported chiefly by Congregational churches, spoke on the world task. Both years at Winona Lake local interests have made additions to the regular program, last year bringing William Jennings Bryan and this year organizing a meeting on Sunday afternoon for Billy Sunday.

RECEPTION FOR MISSIONARIES

This year some of the most eminent of the missionaries of the Disciples are in the home-land. A public reception was given these missionaries at the Westminster hotel which was attended by practically the entire convention. These men and women are held in great esteem, and there was no more tender moment in the convention than while listening to the obituary sermon in memory of the recently departed missionaries, delivered by Rev. Edgar DeWitt Jones of Detroit. Among those remembered in this way were Dr. A. L. Shelton, killed by bandits in Tibet; Rev. Ellis P. Gish, drowned in a mountain stream in China; Rev. Jasper T. Moses, in charge of the union press of Mexico, and Miss Bertha Merrill of New York, killed by an automobile.

Fraternal greetings were brought the convention by representatives of the Brethren communion, known as Dunkards, who were meeting on the same grounds in a smaller tabernacle. The Christian denomination was also holding its Eel River conference at Winona Lake, and sent fraternal greetings. The Brethren speaker was very happy in insisting that all groups on the grounds were brethren and Christians and disciples.

There is no particular excitement about the election of officers in a Disciples convention, and such a thing as booming candidates is unknown. Rev. T. W. Grafton of Indianapolis was made president of the coming convention, and Rev. Graham Frank of Dallas was continued as secretary. The missionary leaders were all continued, including Rev. F. W. Burnham, president of the United Christian Missionary society; Mrs. Anna Atwater, first vice-president; Rev. Stephen J. Corey, second vice-president, and more than twenty secretaries.

FORWARD MOVEMENTS

The forward movements determined on by various departments are many and varied. The endowment campaign of the colleges has already been mentioned, and it is the largest single enterprise of the year. It is proposed to raise $100,000 as a Shelton memorial with which to found a chair of Tibetan literature at the College of Missions, to estabish a library of Tibetan literature, and to build an orphanage in Tibet which is now sorely needed. The department of evangelism continues in its program of seeking a million new members in five years. One of the most significant new movements inaugurated at this convention came from the women's department of the United Society. They have inaugurated a campaign to celebrate in 1924 the golden jubilee of the founding of the Christian woman's board of missions (one of the organizations recently merged in the United Society) by raising a million dollars. This money is to be used in the erection of fifty memorial buildings at home and abroad. They will also seek an additional fifty thousand members of local missionary societies and fifty thousand new subscribers to World Call, the denominational monthly magazine.

The attendance at the convention was greatly hindered by various factors, including the railway strike, a typhoid epidemic at Winona Lake, the general economic conditions and an impatience on the part of the laity with the acrimonious debates of recent years. Some of the officials of the United Christian Missionary society sought only a week before the convention to have the gathering deferred, but the headquarters group opposed such action. The enrolment was 1800 this year as compared with 3300 last year. On account of the acrimonious discussion the convention has not for several years received invitations from the churches in the great cities and has been compelled to seek a location. The harmonious convention of this year has quite changed the attitude in this regard. Five cities were at Winona Lake asking to secure next year's meeting. The final decision is up to the executive committee with the probability of a choice between Colorado Springs and Hot Springs..

The question of the relocation of the College of Missions was beclouded with theological prejudice. The faculty of this school favor proximity to a great university. A committee was appointed last year to select a new location, and to report to this convention. This committee eliminated other possibilities and reported that choice should be made between New York and Chicago. New York is felt by many to be geographically remote from the Disciples center of population. The matter will lie in committee another year. Meanwhile a determined effort is being made to keep the College of Missions in Indianapolis.

TEN NEW BOOKS ON JESUS

The most significant fact with regard to the new religious books of the year 1922-23 is the great number of volumes treating of the personality, life and work of Jesus. The publishers have felt the pulse of the serious reading public and the publication of these books is a result of that fact. The world was never so perplexed intellectually and spiritually as today. And men are wistfully turning, as never before—and more hopefully than ever before—to the "Lord of Thought" and of the Heart. Nothing could so enrich the fruitage of this new year than for ten thousand ministers to delve deeply into these new revealings of "The Life of Lives."

THE FINALITY OF CHRIST

By W. E. Orchard

The fame of the pastor of King's Weigh House (Congregational) church, London, long ago reached America. This volume of his sermons will be welcomed by students of present-day tendencies in Christian thinking. The Christian World says: "We commend this book to everyone who loves great preaching and fearless independence. ($1.35).

RABBONI: A Study of Jesus Christ, the Teacher

By Canon Anthony C. Deane

"This is a gracious and wise book, showing how to go to school to the Master Teacher. I do not remember to have seen a better study of Jesus the Teacher, alike in atmosphere and suggestion." (Rev. Joseph Fort Newton, D.D.) ($2.00).

THE REALITY OF JESUS

By J. H. Chambers Macaulay

The author finds the reality of life in the reality of Jesus. He writes with a faith that is overmastering and a brilliancy that sweeps the reader along in wondering enjoyment. He says, "The Mind of Christ is the greatest fact with which the mind of man can come in contact. Multitudes today are adrift, uncertain, unhappy, and inefficient in life, for lack of reality of faith. Jesus recreates belief in God and belief in men. He gives to life its joy, its duty and its destiny. Within the shadow of the world's restlessness lurks the reality of Jesus, and the demand for a religion adequate to life is the conscious or unconscious quest of man for the reality of God today." ($1.75).

JESUS AND LIFE

By Joseph McFadyen

The author, who is professor of New Testament in Queen's University, Kingston, Canada, holds that it is a "matter of life or death to the world" that men be christianized in all their various relations. ($2.00).

TOWARD THE UNDERSTANDING OF JESUS

By V. G. Simkhovitch

"The teachings of Christ are an historical event. Let us try to understand them historically. Without an historical understanding we have before us not teachings but texts. There is hardly a text in the four gospels that is not apparently conflicting with other texts. Yet an insight is won when the teachings of Jesus are viewed and understood historically." Thus Dr. Simkhovitch, who is professor of economics at Columbia University, takes up his survey of the background of the teachings of Jesus. Prof. Charles A. Ellwood, of the University of Missouri, writes that this is the best book he has found covering this phase of Jesus' work. ($1.75).

JESUS CHRIST AND THE WORLD TODAY

By Grace Hutchins and Anna Rochester

"A remarkable piece of work," says Norman Thomas, editor of "The Nation," in commenting upon this new book. He adds: "I have never seen a series of studies dealing with modern social applications of the teachings of Jesus which seemed to me so frank, thoroughgoing and suggestive. If Christianity is to have any positive influence in the making of a new age, it will have to be the sort of Christianity which this book expounds so well." ($1.25).

CHRIST AND INTERNATIONAL LIFE

By Edith Picton-Turbervill (With Introduction by the Right Hon. Lord Robert Cecil)

The author's theme is—as phrased and accepted by Lord Robert Cecil—that "our national policy, both internal and external, must be Christianized; that, in other words, Christian morality must in its essence be the guide of our national conduct." It is a thesis that has often been urged by divines and others; the author's eloquent pages vindicate it with much independence and from new angles. Miss Picton-Turbervill is known the world over for her work with the W. C. T. U. and the Y. W. C. A. ($1.50).

THE LORD OF THOUGHT

By Miss Lily Dougall and Rev. C. W. Emmet

This book is a study of the problems which confronted Jesus and the solutions he offered. It deals with the religious beliefs current in Judaism in the time of Jesus and the originality of his teaching in relation to them. It is an apologetic on new lines for the uniqueness of Christianity and the supremacy of our Lord in the realm of thought. ($2.50).

THE UNIVERSALITY OF CHRIST

By William Temple, Bishop of Manchester

"Just what many people, both young students and older persons who are desirous of thinking clearly on religious topics, are looking for."—Manchester Guardian. ($1.25).

THE CREATIVE CHRIST

By Edward S. Drown

How shall society be built on the foundation of righteousness, justice and love? How shall the individual, every individual, find his own freedom in a right and just relation that shall express and maintain the rights and freedom of all? How shall the state, the Nation, be so constituted as to maintain the rights and duties, political and industrial, of all its members? Dr. Drown, who is a well known professor of Cambridge, Mass., holds that the answer to all these questions will be arrived at through the acceptance in deed and truth of the teachings of the "Creative Christ." ($1.50).

Send your order in today—cash or credit. (Note: If remittance is sent with order, eight cents should be added for each book ordered.)

THE CHRISTIAN CENTURY PRESS

508 South Dearborn Street **Chicago, Illinois**

in the fellowship. The late Rev. F. B. Meyer is quoted as having favored the reception of the Unitarians provided it did not disrupt the free church fellowship.

New Team of Congregational Ministers at University of Michigan

The 1,000 Congregational students at the University of Michigan are to be shepherded during the coming year by Rev. Herbert Atchinson Jump, who has been called by the First Congregational Church at Ann Arbor after a year's search from a six-year pastorate at Manchester, N. H., the largest church in that state, and by Rev. E. Knox Mitchell, Jr., son of Prof. E. K. Mitchell of Hartford seminary and a June graduate of that school, who will act as student pastor. Mr. Jump, who will begin work on Sept. 24th, has had pastorates in college towns for 11 years and in industrial cities for 10 years, has been college preacher at a half dozen eastern universities and fitting schools, has lived in California for five years where he had churches in Oakland and Redlands, and has served overseas with the Y. M. C. A. He is a graduate of Amherst and Yale Divinity school. His colleague is a Princeton graduate, who went to the Plattsburg officers' training camp after a year at Hartford seminary, secured a lieutenant's commission, instructed at Camps Dix and Lee, went to the Caucasus in Near East relief work, and finally returned to complete his studies. President Marion Leroy Burton and 75 members of the university faculty attend the First Congregational church, which for several years under the former ministry of Rev. Lloyd Douglas, averaged a Sunday morning congregation of 900, the seating capacity of the church.

Christian Universities of Near East Aided

To aid three great institutions of the Near East, Robert college of Constantinople, the American university at Beirut, and the Constantinople Women's college, which through the fortunes of war, fell into grievous debt and suffered from lack of equipment, an emergency campaign has just been waged in America. One million one hundred thousand dollars has been given, one-third of which was donated by the Laura Spellman Rockefeller foundation. The continuation of these Christian institutions in the orient makes it once more possible to be optimistic about the future of this section of the world.

Reform Bureau of New York Publishes Report

The reforming spirit is still strong in Protestantism, and a typical organization at work in this field is the Reform Bureau of New York. A recent issue of the Civic Forum published by this organization carries a great deal of interesting material on street fairs and carnivals. In the annual report of organizational activities is a long list of bills passed by the New York legislature which have been sponsored by the organization. Rev. O. R. Miller is state superintendent, with headquarters at Albany.

Successor Secured to Dr. Massee

The resignation of Dr. J. C. Massee from the pulpit of Baptist Temple, Brooklyn, left one of the large churches of the Baptist communion without a leader, but Dr. Egbert LeRoy Dakin of Charlestown, W. Va., has been called. Dr. Dakin is a former student of the University of Chicago, and served for a time as pastor of the Memorial Church of Christ of Baptists and Disciples. Dr Massee, the outstanding fundamentalist leader, is now pastor of Tremont Temple, Boston.

Episcopalians Will Debate the Common Cup

The sacramentarian attitude of Episcopalians has resulted in the retention of the common cup in the communion service long after it has been abandoned by most Protestant bodies. One of the proposed changes which will be discussed at the general convention at Portland will be the permission to churches to use individual cups. In some churches, there is the practice of intinction, the bread being dipped in the wine and given to the worshipper by the priest. Dr. Leighton Parks of St. Bartholomew church of New York is petitioning for a change.

Church Withdrawals in Germany not so Numerous

Even before the war certain socialist leaders in Germany led movements to induce people to withdraw publicly from the state church. In 1908 there were 50,000 such withdrawals and in 1913-14, 60,000. The year following the war a quarter of a million withdrew. The total number in this generation is much less than a million out of a church population of forty million. An effort on the part of the socialist authorities to prevent religious instructon in the public schools at Leipsic has failed. The Roman Catholic church has shared pro rata in the losses during this period of uncertainty.

Disciples Debate Creedal Policy

It is difficult for an outsider to follow the maze of business in a Disciples convention because of the anomalous form of organization now prevailing. Holding fast to the idea of a mass convention of individuals, the Disciples have less democracy than any national church gathering in America, for not only is there no representative principle in the body, but no one save a parliamentary expert knows how to steer a motion through all the processes to ultimate success. This gives to the floor leader an advantage not possessed in any other communion. It is customary in these conventions for certain conservative leaders to stand up and announce that they will vote for or against a given motion. Those whose bias is friendly to this floor leader follow suit.

The course of a motion in a Disciples convention is often as follows: The executive committee of the board of managers passes a resolution which is then referred to the board of managers. This board of managers reports it in the sessions of the United Christian Missionary Society. The composition of the society sitting in annual session is the same personnel as the personnel of the International Convention, but at a future session when the convention is supposed to be sitting, the resolution is once more introduced. From this gathering it is referred to the recommendations committee of the convention. This is a representative body of perhaps 175 members elected by the state convention. The recommendations committee at once refers the question to a subcommittee. From subcommittees it goes back to the recommendations committee and from the recommendations committee to the convention. The convention may approve, disapprove or recommit to the recommendations committee, but it cannot amend.

It was through this complicated machinery that the action of the United Christian Missionary Society at Winona had to pass. For more than two years it has been known throughout the denomination that the Disciples missionaries in China were practicing "open membership." This term, which cannot be found in the dictionary, gets whatever meaning it has from the practice of certain American churches, Baptist and Disciples, who for many years have received into some kind of membership people from pedo-baptist communions without rebaptism. Most of these churches had two membership rolls and called their unimmersed members "associate members" or "members of the congregation." In other instances, all distinctions were abolished. In practically every case the unimmersed people voted and exercised all other privileges of membership.

Professing consternation at these practices, led by conservative newspaper agitation, a few churches voted to discontinue their offerings to the United Society, whereupon, the board of managers was called together at St. Louis last January. At the close of a two day session with a diminished attendance, a resolution introduced by Rev. Z. T. Sweeney, a retired minister and business man of Columbus, Ind., and against an earnest protest of a minority, was passed. This resolution was as follows:

"As a purely administrative policy, the board of managers of the United Christian Missionary Society announces the following:

"In harmony with the teachings of the New Testament as understood by this board of managers, the United Christian Missionary Society is conducting its work everywhere on the principle of receiving into the membership of the churches at home or abroad, by any of its missionaries, only those who are immersed, penitent believers in Christ.

"Furthermore, it is believed by this board of managers, that all of the missionaries and ministers appointed and supported by this board, are in sincere accord with this policy, and certainly it will not appoint and indeed it will not continue in its service any one known by it to be not in such accord. It disclaims any right and disowns any desire to do otherwise."

In order to satisfy himself, with regard to missionary practice, Rev. John T. Brown, a conservative minister of Louisville, Ky., and a member of the board of managers, made a visit to the oriental fields during the past year. He employed a non-Disciple interpreter, and visited local churches. The Chinese Christians interrogated by Mr. Brown in many instances said they were members of the local churches of the Disciples and informed him in response to further inquiry, that they were not immersed. The missionaries rendered a report of their practices to the board and sent Rev. Alexander Paul, an eminent Chinese missionary of many years' experience, to speak in the convention and explain the exigencies of work in China. Rev. E. K. Higdon of the Philippines recently wrote a letter to the board declaring his earnest belief in "open membership," and while expressing his willingness to carry on his work according to the rules of his supporting board, inquired if he should prepare to offer his resignation. Thus the documents in the case are the addresses of Rev. John T. Brown and Rev. Alexander Paul, the letters of the Chinese missionaries, the letter of Mr. Higdon and the resolutions passed in executive committee and later in the board of managers. The documents were all printed in the Winona report of the board with the exception of the addresses noted above.

They make interesting reading. In its policy of refusing to believe and of denying that open membership was being practiced in any mission field by Disciples missionaries the executive committee publishes the letters from the China missionaries as confirmation of the declarations it has made from the beginning that there is no such thing as open membership in China! A single quotation from one of the letters, representing the Luchowfu station, will show the disingenuousness of the executive committee's attitude:

"I have been asked by the station to explain the cases in the Luchowfu church of unimmersed Christians who are at present making their church home with us. There are twenty-one such. Of this number only four are in the employ of the mission, as follows: Mr. Goh, assistant principal of the girls' school; Mr. Wei, assistant principal of the boys' school; Mr. Hwang, instructor in boys' school, and Miss Djan, one of my Bible women. The first three of these are Presbyterians from Shantung. The last is a member of the Wesleyan mission.

"The other seventeen are here in business for themselves, are wives of Christians, or have been brought here to their heathen mother-in-law's homes. There are doctors, teachers, and merchants, men and women of ability and standing in the community, capable of taking responsibility in the work of the church, and worthy of bearing before the world the name of Christ. There are among them Methodists, Presbyterians, Episcopalians, and a number from the China Inland Mission.

"At the annual meeting of the church, all of these not only have the privilege of the ballot, but may be elected to office. One is at present serving on the church committee, and another served in that capacity last year."

In the letter written by Rev. E. K. Higdon, he describes his practice of open membership in the Taft Avenue church of Manila, P. I., which practice he consents to abandon if so directed by the board, but he frankly professes his earnest conviction that if he were not in the employ of the United Society and his church officials permitted it he surely would receive into his church all Christian persons regardless of the mode of their baptism, though he would himself perform baptism only by immersion. He asks that the executive committee advise him whether he should resign from its employ.

The executive committee made reply to Mr. Higdon's letter, and presented its reply to the board of managers at Winona for approval. Its statement and reply were as follows:

"It seems that three questions are raised in these letters which should have an answer, and concerning which Mr. Higdon asks for an early reply. They are:

"1. Can a missionary continue as a worker of the United Society who personally holds it advisable to receive unimmersed Christians into church membership on the mission field, but refrains from doing so and endeavors to loyally carry out the policy pursued in the past, and recently stated by the society through its board of managers?

"2. What shall the attitude of a mis-

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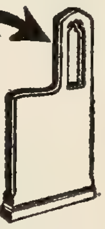

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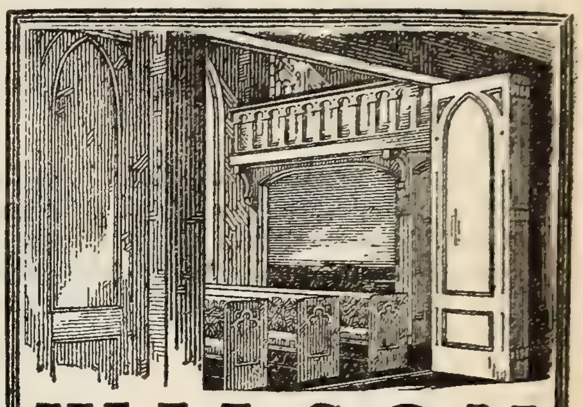

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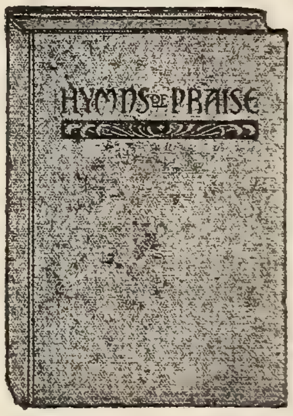

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sion church be toward those Christians of other religious bodies worshipping with it, but who hold their membership in their own home churches?

“3. From whom shall the officiary of such a church be chosen?

“The foreign department recommends to the executive committee that it be authorized to answer Mr. Higdon's letter as follows:

“1. Our interpretation of the action of the board of managers with regard to church membership is that it has to do with the administrative policy to be pursued in carrying on the work, and does not concern personal opinion.

“We interpret the statement with regard to ‘being in sincere accord’ with the policy pronounced to mean that the missionary should be willing to earnestly carry on the work in the manner suggested. We feel that this was not meant in any sense to infringe upon private opinion or individual liberty of conviction ‘so long as none judges his brother, or insists on forcing his own opinions upon others or on making them an occasion of strife.’

“2. It is urged that our mission churches extend every possible help and courtesy to members of other Christian bodies who may be worshipping with them. We do not interpret the action of the board of managers as departing in any sense from the common practice of our people in regard to this. We have always recognized the Christian character of others who profess the name of Christ and serve him. We have always made these people feel at home in our congregations, have never debarred them from participation in the communion service, nor from the support of the cause either financially or through their personal service in the church. We can understand how on the mission field there is even more necessity for such an attitude than at home, because of the temptations and discouragements which come to followers of Christ away from their home congregations and with no church of their own to which they may go. We find nothing in the policy as adopted by the board of managers of the society which would not make it possible to recognize fully the Christian character and purpose of those from other religious bodies, thus enabling our mission churches to give them a church home as guests or visitors while separated from the congregations where they hold membership, and at the same time give them a real part in the congregational life of the church. The action of the board of managers does clearly state that only immersed persons should be added to the membership of our mission churches. This point should be made clear in teaching, and in the designating terms used.”

When at last the issue was faced on the floor of the convention those who opposed the action of the board of managers insisted that it was not the function of the board of managers to interpret the New Testament, and that such interpretation was a creed which under any “interpretation” bound the conscience of the missionaries. The public discussion lasted for more than two hours, the chairman ruling that the speeches should alternate on either side of the motion and that they should be limited to five minutes. The motion which prevailed overwhelmingly was to approve the action of the board of managers as interpreted in the letter to Mr. Higdon.

Mr. R. A. Doan, in an address vibrant with conviction and moral power, reported the Shanghai conference and the appeal of the native Christians for unity in China. Disciples missionaries are most favorable to the growing movement in the Chinese churches for Christian unity.

Churches Miss Seven Out of Ten Children

THE International Sunday School Council of Religious Education has recently issued in pamphlet form the report of the committee on education, which presents many startling facts with regard to the state of religious instruction in America. The following facts are challenging as they indicate the drift of things:

“There are millions of American children and youth unreached by the educational program of the church. There are in the United States over 58,000,000 people, nominally Protestant, who are not identified in any way with any church either Jewish, Protestant or Catholic.

“There are over 27,000,000 American children and youth, nominally Protestant, under twenty-five years of age who are not enrolled in any Sunday school or cradle roll department and who receive no formal or systematic religious instruction. There are 8,000,000 American children, nominally Protestant, under ten years of age who are growing up in nonchurch homes.

“There are in the United States, 8,676,000 Catholic children and youth under twenty-five years of age. Of this number 1,870,000 are in religious schools and 6,806,000, or 78.4 per cent of the whole are not in religious schools. A much larger proportion have had religious training before the age of confirmation but the instruction is not continued through middle and later adolescence.

“There are in the United States 1,630,000 Jewish children and youth under twenty-five years of age. Of this number 87,000 are in religious schools and 1,543,000 or 95.2 per cent of the total are not in religious schools.

“There are in the United States 42,891,850 Protestant and nominally Protestant youth under twenty-five years of age. Of this number 14,361,900 are reported enrolled in Sunday schools or Protestant parochial and week-day religious schools; 1,255,740 are on cradle rolls or font rolls, and 27,275,110 or 66.5 per cent of the total are not enrolled in any religious schools.

“Putting these statistics in another way the following statements may be made: 19 out of every 20 Jewish children under twenty-five years of age receive no formal religious instruction; 3 out of every 4 Catholic children under twenty-five years of age receive no formal religious instruction; 2 out of every 3 Protestant children under twenty-five years of age receive no formal religious instruction.

“Or, taking the country as a whole, 7 out of every 10 children and youth of the United States under twenty-five years of age are not being touched in any way by the educational program of any church. How long may a nation endure, 7 out of 10 of whose children and youth receive no systematic instruction in the religious and moral sanctions upon which its democratic institutions rest? This question becomes more acute when we learn how few hours of instruction are available annually for those children who are enrolled in religious schools.”

Among the measures adopted to correct this condition is a proposed cooperation with the public schools. The schools will be asked to recognize courses of study in religion given by the churches of all faiths provided they measure up to the right standards educationally. The schools are asked to provide certain alternate courses in ethics and sociology for those students who do not elect to study in connection with the churches. This report states clearly that the daily reading of the Bible in the public schools which is so much emphasized by certain religious people is no solution of the problem of religious education.

Not only does the committee seek the extension of the work of religious education through the correlation with the public schools, but it recognizes the primary responsibility of the home as an agency in the work of religious education, and urges the conduct of family worship, the use of table talk for the inculcation of religious attitudes, and the use of pictures, music, books and games, church papers and other agencies to produce a truly religious home atmosphere.

It is shown that the present Sunday school system is quite inefficient. “Twenty-five per cent of the teachers of a typical state have had less than nine years of schooling. The typical Sunday school teacher has had eleven years of schooling. Half of the teachers prepare their lessons either early Sunday morning or late Saturday night. The typical Sunday school teacher has had fewer than ten weeks of professional training for the sacred task of teaching religion.” To meet this situation community schools for teacher training will be established. These are to offer courses in the Bible, departmental specialization, psychology, pedagogy and a course on the organization and administration of moral and religious education. The annual session must be not less than two semesters of ten weeks each.

Thus the new administration of the Sunday school forces is proceeding to put into practice with promptness and despatch the new ideals which were accepted at the recent Kansas City convention.

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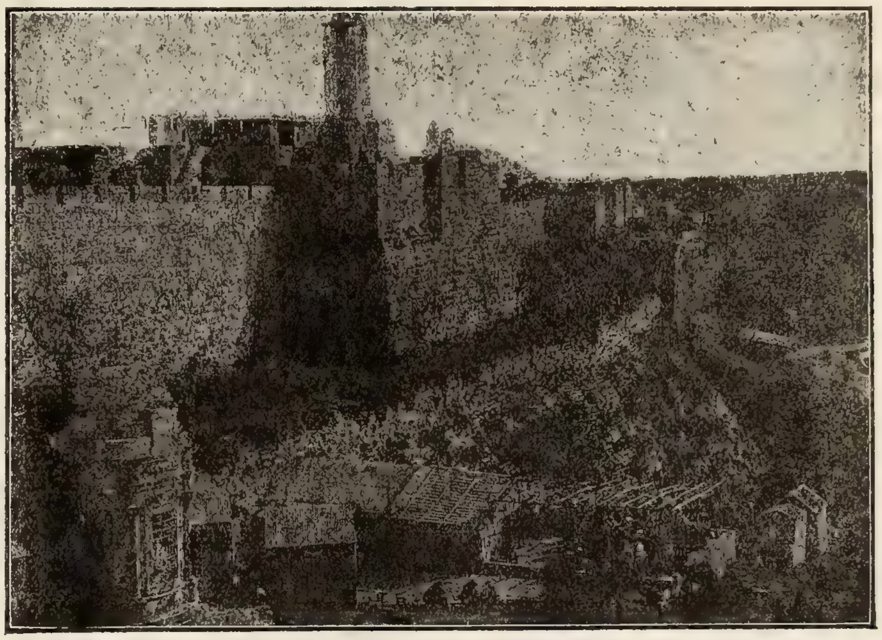

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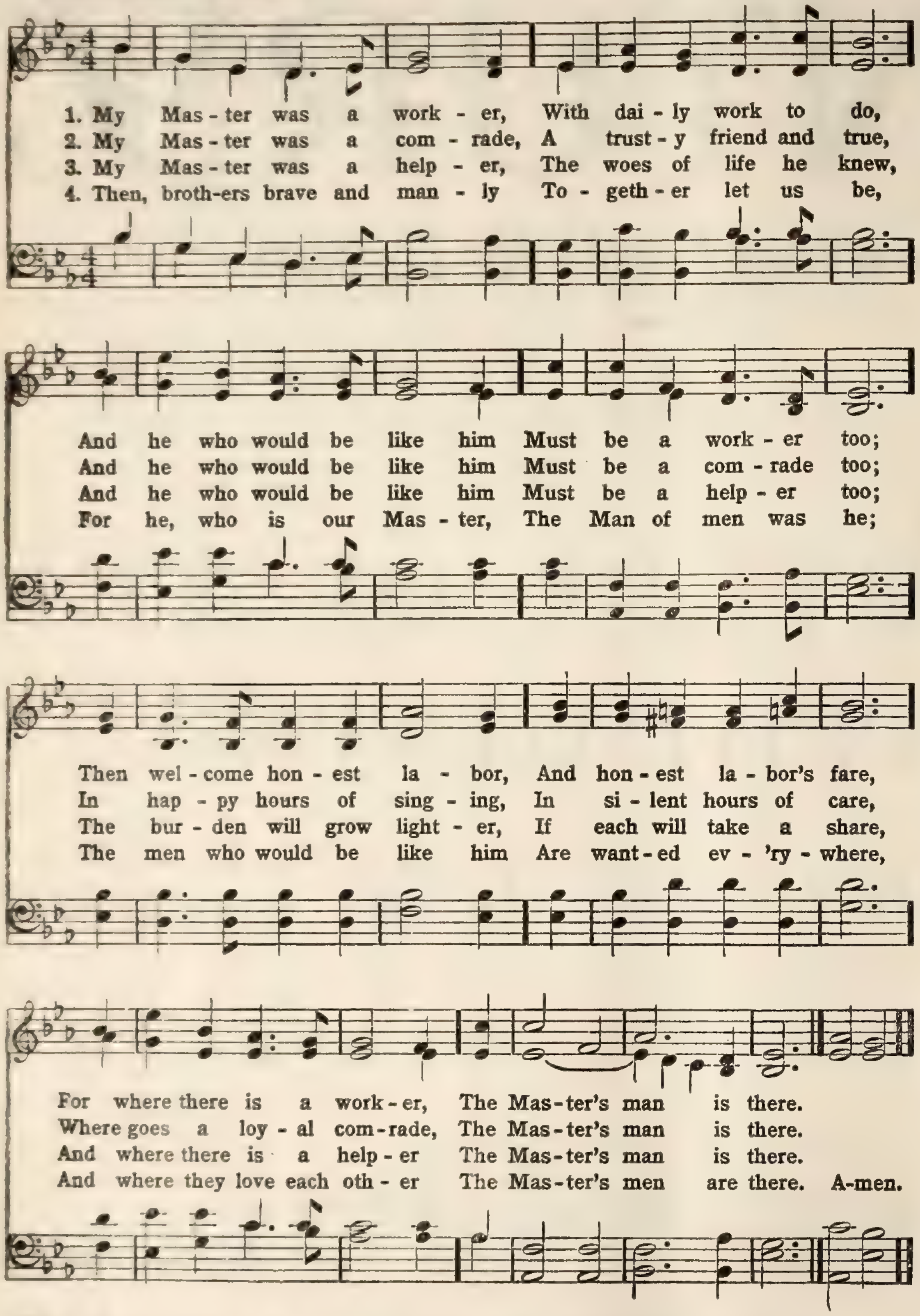
1. My Mas-ter was a work-er, With dai-ly work to do,
2. My Mas-ter was a com-rade, A trust-y friend and true,
3. My Mas-ter was a help-er, The woes of life he knew,
4. Then, broth-ers brave and man-ly To-geth-er let us be,
And he who would be like him Must be a work-er too;
And he who would be like him Must be a com-rade too;
And he who would be like him Must be a help-er too;
For he, who is our Mas-ter, The Man of men was he;
Then wel-come hon-est la-bor, And hon-est la-bor's fare,
In hap-py hours of sing-ing, In si-lent hours of care,
The bur-den will grow light-er, If each will take a share,
The men who would be like him Are want-ed ev-'ry-where,
For where there is a work-er, The Mas-ter's man is there.
Where goes a loy-al com-rade, The Mas-ter's man is there.
And where there is a help-er The Mas-ter's man is there.
And where they love each oth-er The Mas-ter's men are there. A-men.

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* * *

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The
CHRISTIAN CENTURY
An Undenominational Journal of Religion

Volume XXXIX CHICAGO, SEPTEMBER 21, 1922 Number 38

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* *508 S. Dearborn Street, Chicago*

Subscription—$4.00 a year (to ministers $3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Episcopal Convention and American Christianity

THE triennial convention of the Protestant Episcopal church at Portland, Ore., is of primary interest to about a million members of that communion in the United States. To a larger extent than the convention may be aware, it is also of interest to forty million other fellow-Christians throughout the United States. No communion in America holds within its fellowship such discordant elements as does the Episcopal church. The continued success and growth of this organization may be hailed by all those who pray for Christian unity as a splendid example of unity amid diversity. If near-Catholics and old-time evangelicals and modern liberals can live in the same household of faith within the fold of this communion, they can live together in a larger and more inclusive organization. An Episcopal convention has a splendid freedom in discussion. Perhaps no religious convention in America talks out its problems with more abandon and frankness than does this one. The discussions are no mere counsels of prudence, no suggestions of compromise, but manly presentations of religious viewpoints. It will be of more than denominational interest to know what the Episcopalians do in the matter of Christian unity. Do they seek only union with Roman Catholics? Or do a vast majority recognize an even closer kinship with the evangelical churches? The future of Christendom itself waits in some measure upon this issue. From an unfavorable start, the Episcopal church has in recent decades made for itself an honorable place among the great missionary groups. The individual giver in this church is now the most liberal in our whole nation, exceeding the liberality of the Methodists, which is proverbial. The whole Christian group thanks God and takes courage on hearing the statistical reports from this year's convention. The Episcopal church has much to teach its neighbors concerning reverence, orderliness, religious art, and true Christian piety.

Two Contrasted Lives

CHICAGO has recently numbered among its losses two well-known men who have passed away within the month. One was a minister, a bishop in a small but worthy denomination. The other was a lawyer of prominence, and of notable success in his profession. Their names were familiar to readers of the public press. Their funerals were attended by sufficient numbers to make clear the interest of the community in their passing. Yet the value of these two men was in striking contrast. The bishop was loved and respected for a long life of public service in patriotic and religious activities. His name was to be found on most committees charged with the conduct of public ministries of beneficence and welfare. He gave himself without stint to the community, and for the good of all. He was loyal to his church, but he was more than a churchman; he was a citizen and a Christian. Sometimes we thought him a bit too militaristic in his sentiments. But that was due to his long experience with soldier organizations, from the days of the civil war, in which he was a chaplain, through a long and honorable connection with the Grand Army of the Republic, in which he held a leading place. But he was loved and trusted as a man of God and a servant of the city. He was not possessed of wealth, but he was rich in the things which are above all money values. The other man was conspicuous in his profession. He was spoken of as one of the leaders of the bar. He was immensely wealthy. There were few cases of litigation involving large interests with which his name was not connected. He was very valuable to his clients. He was notably successful in securing verdicts. He is quoted as having observed in connection with a celebrated case in which decisions were won were not presumed to be a mat-list of American laws through which a clever lawyer cannot drive a coach and four. To him, apparently, the practice of law was not so much the securing of the ends of justice as the winning of decisions. And the methods by which decisions were won were not presumed to be a matter for public scrutiny. It is the notorious success of men of this type which constitutes the most serious menace to the moral integrity of the legal profession in the United States. It is becoming increasingly common to compare the character and proceedings of American courts with those of Great Britain, to the discredit of the former. British judges are far less complaisant to the indirections and trickeries of shrewd and unscrupulous attorneys than is the case in American courts. These courts are presumed to be the bulwarks of law, order and public rights. They are usually above suspicion of bribery. In the general respect which they merit there is ground for public satisfaction. But there still remains one great reform to be achieved. That is the raising of the moral level of legal practice in this country above the danger line of unscrupulius procedure on the part of adroit and conscienceless lawyers. The leaders of the legal profession have the responsibility of sounding out this warning to the rank and file of their colleagues, if they would save their calling from the danger which threatens it today.

Community Church Movement Primarily Evangelical

A WIDESPREAD impression prevails that in the community church movement of the United States there is a latitudinarianism which is destructive of Christian loyalties. In New York and Boston are community churches, one in each city, which have ceased to call themselves Christian, or at least have insisted that they are Jewish and Buddhist as well as Christian. It is this de-christianized type of church which has been widely advertised through certain tractarian literature. But this devitalized and de-christianized kind of church is not succeeding. To make such a church prosper has been difficult even in the atmosphere of a metropolis. In the smaller cities and towns it would be impossible. Aside from these two organizations, however, the more than eight hundred federated and community churches of the country are evangelical in spirit and purpose. They draw their ministers from the evangelical communions. They carry on the church methods of an evangelical church. The Christian ordinances are observed, though these rest on a voluntary basis. The literature of the Sunday schools comes from evangelical houses, as well as the hymn books in the pews. The missionary offerings go into the treasury of the various denominations which carry on evangelical work. It is hardly gracious for an evangelical church whose funds go into the same treasury with those of the community church to raise any questions of theological orthodoxy. Men prove their orthodoxy better by their deeds than by their lip professions. In some cases short-sighted denominational leaders are finding pleasure in denouncing community churches. Their own denominational brethren in the community churches naturally resent unjust and uninformed criticism, and the community churches will consequently be less generous in the treatment of the causes of these denominations. No criticism or persecution will destroy this new movement, but friendliness and cooperation on the part of great religious leaders in the denominations may aid helpfully in shaping its future.

The Greek Debacle and the Turkish Triumph

NO news has been more disquieting for many months than that regarding the routing of the Greek forces by Turkish troops in Asia Minor, and the practical annihilation of Greek control in Smyrna and the regions of the Seven Cities. Many causes have contributed to this result. But two are outstanding, both of them the outcome of the muddling policy of the allies regarding most matters in the near east. The first is the failure of any thoroughgoing plan for Greece in the counsels of the associated powers. To a large degree the reigning family, strongly German in its alliance and leanings, is unpopular. That was true in the time of George. It is still more true of Constantine. In spite of many factional misinterpretations and much hostile criticism, Venezelos appears to be the one man who has represented the constructive policy in Greek affairs. He is the "grand old man" of the nation. Yet he is in exile, and his friends are without representation in any recent cabinet. It would appear, however, that an increasing number of the Greek people believe that his leadership is the only solution of the national difficulties. With proper recognition of the Greek crisis on the part of the allies, this needed step might be taken. It may even now be too late. But it would seem to be the only way of rehabilitation for the distracted and misled Hellenes. The second cause of the present difficulty is the temporising policy of the allies in regard to Turkey. Among the assured results of the war were supposed to be the expulsion of the Turk from Europe, the internationalizing of Constantinople, the establishment of the Armenians in a secure and independent area, and the end of the massacres and outrages perpetrated upon them by the Turks and their savage associates. As a matter of fact, none of these things has come to pass, and all of them are more than ever threatened by recent events. The chief factor in this tragic failure is the wavering policy of Great Britain regarding Turkey. The Turks are Mohammedans. So are fifty millions of the inhabitants of British India. Turkish leaders, with a shrewdness which would have done credit to Abdul Hamid in his best days, have played off British concern for Indian pacification against any drastic action regarding Turkish interests in the near east. With this timid and hesitant attitude on the part of Great Britain, the natural leader among the allies, civilization has no champion in this confused and distraught arena of Asiatic politics and perils. Once more the tragedy of America's voiceless situation in the counsels of the disturbed and jealous nations is apparent. Where we ought to have a commanding and directing moral mandate for the distracted orient, we are dumb and impotent, self-crippled by a policy of complacent indifference.

Paganism or a Higher Christianity

DR. ELLWOOD in his "The Reconstruction of Religion" has very well stated the alternative for the church in the days that are upon us. It is either a better Christianity or a reversion to paganism. Of the latter there are many evidences. The prophet of the new paganism was Nietzsche, but thousands who never heard of him are nevertheless governed by an individualistic will to power that over-rides all sanctions of morality and considerations of social welfare. Dr. Ellwood states the task of the church in these terms: "The religious revolution which we are now undergoing, if it does not fail and lead to a reversion, concerns the transition from theological to ethical monotheism, from a metaphysical to a social scientific conception of religion." The decline of family morality is one of the evidences of the break-up of older sanctions. The United States now leads Japan in the number of its divorces, and indeed leads the whole civilized world. And it is not only divorce. Sex relations outside matrimony indicate that the family, once regarded as the bulwark of our civilization, will pass unless reinforcements come. In the business life, many of the old-time sanctions have gone. Competition was bad enough, but there is now a meaner thing than competition, the combination of big interests in order to drain the public. Whether it is a group of coal companies that foment strike trouble to raise the price of their coal, or a labor union unmoved by any sense of public service which will have its last penny of wage even though it ties up indefinitely the transportation of a great city, the same evil spirit of group selfishness prevails. The Christianity needed for this emergency is the kind that was preached to the woman at the well, and to the rich young ruler. It is the Christianity of Jesus, and not the Christianity of the Greeks of later centuries. The problem of the trinity—of Jesus' metaphysical relation to God—may well wait until the followers of Jesus have somewhat solved the problem of his lordship over the lives and affairs of men.

The Sociological Heretics

THE heresy most hated and feared these days is the sociological heresy. The pioneers of the modern social movement in the various denominations can all bear testimony. Rauschenbusch still serves as a target for the reactionary Baptists though he has passed beyond the veil. Many Presbyterians who were once prominent in the council of the denomination are now silent so far as the General Assembly and synods of the churches are concerned. The Roman Catholic church in America has developed some bold antagonists of social injustice, and these have spoken in terms quite as bold and unequivocal as any Protestant. Particularly has Father Ryan shown himself to be an able exponent of the new social idealism. But Rome is no more tolerant of economic heresy than are the princes of Protestantism and some months ago an order came from Rome abolishing the National Catholic Welfare Council. The American Catholics who favor an advanced social position for the church asked the pope to suspend judgment until they have opportunity to present the case in Rome and this permission was granted. What the fate of the Catholic Welfare Council will be one cannot yet safely prophesy. The church is strongly opposed to organized socialism, and if it should come out as opposed to the moderate demands of the National Catholic Welfare Council, it will seriously affect the loyalty of thousands of Catholic workingmen who at the present time believe the church helps them to fight their battles. What is behind the opposition in all communions is quite the same thing. Social Christianity is the Christianity of Jesus, but it is not the Christianity of the creeds. There is no point of tangency between one of Father Ryan's books and the Nicene creed. Dr. Rauschenbusch in his "Theology of the Social Gospel" does not come within gun-shot of the New Hampshire confession. It must be admitted that the views of these men are revolutionary when tested by medieval orthodoxy, and the devotees of orthodoxy are opposed to their work. But the most serious foe is the rich man who would buy the favor of the church with a tithe of all his gains.

Revival of the Religious Drama

PAGAN theatres perished when the early church finally won its victory. The theatre of that day was so debauched and immoral that there was nothing left to save. For hundreds of years the dramatic arts languished until they were revived by the church herself. It is an interesting chapter in dramatic history to realize that the teacher came into existence once more in order to present to the people the great morality plays of the middle ages. Such plays as Everyman were used by the church in order to present her ethical message to the people. The Passion play and others have come to familiarize the people with the great stories of the Bible. The pageant, which is one form of dramatic art, has been most used by the Methodists, the very group whose protest against the modern theatre has been vigorous. Recently in Boston the Greater Boston Federation of Churches presented a play, "Jeremiah," in the National Theatre before audiences which totaled more than 2,500 people. This play was written by Mrs. Eleanor Wood Whitman, formerly of the Wellesley faculty in the biblical department. In local churches all over the land there is a splendid interest in the subject of dramatics. It answers in many communities the question of what to do with the young people. Get them to work on amateur dramatics, and the question is answered. Of course all of this becomes an embarrassment in the churches, for there is such a dearth of equipment. Perhaps some churches would not object to a dramatization of Jeremiah in a church, but many other dramatic enterprises can scarcely be presented in the place of worship without shock and scandal. In the plan of many modern churches there is now place for amateur dramatics. The great buildings are being erected with reference to the varied mid-week program of a modern church. When vast numbers of people engage in dramatics, and help in presenting uplifting plays, perhaps the standards of the dramatic profession in the great cities will be modified accordingly.

Negro and Jew

PERHAPS it is fellowship in suffering of racial prejudices and antipathies which draws Negro and Jew together. Some influence is at work to this end, at any rate. It certainly is not formal religion, and there is little likelihood that the one will "convert" the other. But their alliances already develop interesting social situations, and show signs of certain momentous political consequences. The Jews no longer constitute a solid religious unit, any way. And the Negro never has discovered a religious solidarity. Racial persecutions have welded each into as solid a social mass as modern civilization furnishes examples of. Alone each has been helpless, or so nearly so that struggle against restrictions upon their social liberties has only welded them into more compact social groups. What will come of the alliance of the two?

The readiness of the Jew to champion the cause of the Negro is not an accident, confined to isolated and adventitious instances. All over the south scattered Jewish merchants and men of influence in their several communties have not scrupled to stand between the Negro and the more bitter and uncompromising prejudices of other white elements. What one of Chicago's leading merchants has done, conspicuously and in the large, on behalf of the neglected educational interests of the Negro, has been practiced in the small, and with less publicity, in countless communities of the south, by less opulent and less powerful members of the Hebrew race. It has passed into a proverb and social formula that the Jew is the Negro's best friend.

An analysis of this tendency and the social sentiments back of it will guide predictions for the future, and will make more clear what are the probable political consequences. No such analysis seems to have been made. It is a promising field for one or another of our publicists directing the discussion of present-day social issues in the magazines. The study would prove exceedingly interesting and fruitful. The laboratory is everywhere that the Jew and the Negro have come together in the United States. This is almost everywhere that the Negro is, for the Jew is there and everywhere else. Few cities or even towns in any state lack at least a few Jewish merchants or tradesmen. Where only two or three of each race are gathered together, often nothing happens. Each goes his own way, holding to the social status into which the prevailing conventions force him; their ways sometimes do not cross. But where they mingle in considerable numbers in the same community their relations are always worthy of study.

The greatest and most instructive laboratory of all is, of course, New York, which is at once the largest Negro and the largest Hebrew city in the world, as it is the largest, or nearly the largest, assemblage of several other races. The incursion of large numbers of Negroes into Chicago precipitated the riots which were the consternation of the whole country and the despair of many citizens of this next-to-the-largest city of the land. There the rapid taking over by the new-comers of a considerable area of what was once a highly desirable residence section of the city, was bitterly resented. It was not merely homeless hoodlums who were responsible for these disorders; they were joined by many who had already been dispossessed, or who were threatened with dispossession, of their homes, by the overwhelming tide of Negro immigration.

More Negroes have crowded into New York; they pour in now in a perpetual stream. A much larger area has been taken over by them. The residences they have appropriated are, on the whole, of as high a grade as those which were seized by the Negroes in Chicago. The colony centered at first in Harlem, and has spread northward until it has dispossessed the white population in acre upon acre of some of the best of New York's apartment houses. They swarm, appropriating whole cars and even trains on important traction lines of the city. All this has aroused much comment from the whites, crowded out of former homes and accustomed routes of travel, and there have been sporadic racial clashes. But nothing has occurred in any way comparable to the race war which rocked Chicago's social scheme. The difference runs deep into the differences between the civilizations of New York and Chicago, but the Jew figures largely in the computation of those differences. To be sure, there are Jews in Chicago, but they are not nearly the determining factor in the city's life which the Jew has long ago become in New York.

There can scarcely be a more interesting and pregnant social situation than that now developing in New York. Irish are still enormously to be reckoned with, and they The Jew increasingly commands the finances of this greatest commercial center of the country and of the world. The Negro is rapidly coming forward with the votes. The have had their racial sensiblities stirred anew by the civil war which it has been found so impossible to suppress on the British Isles. The Irish govern New York city, whether they altogether control it or not. Irish Tammany Hall achieved the greatest victory of its history at the latest municipal election. Tammany does not antagonize either the Negro or the Jew. Its political "principles" render that impossible, and will continue to do so, so long as there are Negro and Jewish votes to be cast and counted. For the present at least, there are profound social bonds which unite the Irish with both of these powerful races of New York. The alliance is likely to hold and grow stronger for some little time. The ethnological affinities of the

Irish with older populations of the city are not likely to assert themselves against this sentimental alliance with other "oppressed" races, until after both the Negro and the Jew have been helped by them to far more power than they now possess.

New York is in the way of being "lost" to Anglo-Saxon and even to Nordic civilization. Whatever it is henceforth to be, will be by the grace and through the genius of racial groups which know little of and care less for the pride of Nordic civilization, except to keep it constantly under the eye of suspicion and to check its assumptions wherever they become too obnoxious.

There is no more graphic demonstration than this of the passing of the old religious distinctions. Here is a civilization already dominated by a growing political and social alliance between the Jew, who is rapidly sloughing off his age-long religious forms, and dropping also his religious intolerance, so far as the prejudices of his opposers will permit him to do so, and the Negro, who has no original religious traditions which he has cared or been able to preserve, and whose borrowed religious forms are undergoing even more profound changes than are their prototypes in the white civilization around him. At present a powerful third partner is the Irishman, who carries his religion hot and fiery, but which in form and motive and influence is profoundly disharmonious with the religious ideals of either of the other races. Manifestly this partnership has no basis in ecclesiastical religion. Whatever religious sanction it gets, or will get, as it develops into greater solidarity and power, will be absolutely divorced from the ecclesiastical considerations which our civilization has so far given determining influence.

With Anglo-Saxon power thus menaced, only those who can think of civilization in terms of humanity will view these conditions and tendencies with equanimity. To such, however, New York is the most significant social laboratory in the world, in addition to being all those other superlatives with which we are more familiar. Here is a young, raw, traditionally unfettered race, representative of one of the three principal branches of the human family, under the unrestricted, or less and less restricted, tutelage of the oldest race which has held its own in western civilization, the two jointly being already in command of at least the balance of power in the richest and otherwise most influential center of population in the world.

One need only be a casual visitor to our great cities to note how the Negro is improving in care of his person, in personal and racial self-respect, in consciousness of his political power, and in material estate, under this regimen. He is already in a position to reward those who are giving him his present chance in New York, and the day is not distant when, if he chooses, and discovers the genius to practice the historic arts of racial solidarity, he can seize, if they cannot be acquired otherwise, social prerogatives which American society has persistently refused him. His progress in the nicer arts of civilization is not so reassuring. The residence region which he has appropriated is degenerating, in portions tragically and fatally degenerating. The habits which have made his shiftlessness a byword throughout the south, have not been sloughed off at once, and he is having things so completely his own way throughout his colony that only the most powerful resistance on the part of his own more self-respecting and enlightened leaders can save him from creating new slums in a city whose history is already sufficiently replete with the greed of the landlord and the sottishness of the tenant. But there is nowhere a higher type of Negro than that developing in New York and Chicago. If he were not immune against many of the diseases and malignant social influences which inhere in the slum, the race would never have survived and thrived as it has. Removed, even measurably, from these hamperings, it is to be expected that his progress will be phenomenal, as, indeed, it is already proving not only in these two outstanding cities, but in most northern centers large enough for racial groups to assume mass consciousness.

In New York, it is not likely that either the Jew or the Irish will be parties to racial outbreaks against the Negro. Time has so far tested this, that New York is recognized as the Negroes' Mecca, the New Jerusalem which the Jew is found to be well disposed to share on something like equal terms, and the demesne of a Tammany to whom subservient votes are the guarantee of the fullest favor. Even though the time may come ere long when the Irish will discover and follow racial affinities which will align them with other groups, it will then be quite too late to check seriously the dominance of this partnership which is already so potent. To cry out pettishly against this development, or to appeal to force in attempted resistance, would be entirely unworthy of any one who thinks in universal human terms. This category includes both the Christian and the broad-minded social scientist of whatever faith. Nobody can do anything about what is happening, except as he helps to bring to bear the graces of the spirit. The unecclesiasticized Christian and the human-minded social scientist see the farthest-reaching significance in such inexorable tendencies of our civilization.

Dr. Jefferson in Great Britain

THE memorable visit of Dr. Charles E. Jefferson to the British Isles has come to an end. Many of its aspects have a concern which reach beyond his own church and denomination. Indeed it is a matter of congratulation both for Britain and America that in these difficult days this unofficial ambassador has met his responsibilities and his opportunities in such a notable and successful fashion. Dr. Jefferson was for a number of weeks the occupant of the pulpit of the City Temple in London whose own eloquent minister was preaching in the Broadway Tabernacle in New York. His first sermon was preached in this church of worldwide renown on May seventh and his last sermon on June twenty-fifth. Dr. Jefferson preached in the cathedral in Glasgow, in St. Giles Cathedral, and in St. George's United Free church in

Edinburgh. He spoke in Carr's Lane in Birmingham and in Union chapel and Albert Hall in Manchester. He delivered the colonial missionary sermon and the sermon for the London Baptist association. He gave important educational addresses and was the guest of honor at distinguished luncheons and dinners. We need not speak here of his sermon in the cathedral at Copenhagen in connection with the meeting of the World Alliance for International Friendship through the Churches, which was given to our readers in last week's issue of The Christian Century. Everywhere he was received with notable evidences of esteem and everywhere he left behind him the sense of the presence of a highly equipped mind and a warm and sympathetic heart. He spoke frankly of great problems always with a disarming friendliness, and in a curiously happy fashion he appeared to be at home everywhere as if he had really returned to a fireside whose ways and words he knew and loved. There is an unusual simplicity about the utterances of Dr. Jefferson but the simplicity of phrase and paragraph does not disguise the close application and the long continued thought which lie back of these clear and human utterances. Years of reading and years of meditation have worked themselves into this habit of speech strong with the simple clarity of a powerful mind.

Dr. Jefferson always spoke with a deep sense of responsibility, and if a great company of his own countrymen had been listening they would have felt that he was loyal to their own life and traditions as well as singularly gracious in his approach to the British mind. Perhaps one of the most unusual aspects of his work in Britain was just the personal affection which he aroused. "We all love him," declared a brilliant English journalist in speaking of the impact of his personality upon English life. In all quarters he is spoken of with a little accent of personal regard which tells its own story. His bright and half-whimsical mirth delighted his English hearers. They felt that he treated them with that intimate comradeship which is a speaker's most friendly tribute to those who listen to him.

In both Anglican and Free church circles the influence of this able American was felt. And everywhere his touch was irenic and full of that quality of grace and manly heartiness which does so much to draw two nations together when they are worthily represented. Dr. Jefferson himself was deeply impressed by the type of mind he found in England and he will no doubt do large service in the interpretation of England to America even as he has so effectively interpreted America in England.

The road between English and American hearts was not easily open this summer. All the more it was a happy thing that so wise and sincere a citizen of the whole English-speaking world should have represented us in the great pulpits of England and Scotland. Such a voice as his will always be given affectionate welcome in the British Isles. He speaks from the deep places where the purposes of the English-speaking peoples are one. He returns to us not one whit less an American because he has been so much at home in the mother-land of the peoples who speak the good old English tongue.

The Greater Work

CHRISTIANITY contemplates an enlarging, unfolding life. No statement is more germane to the Christian idea of life than Jesus' words, "Greater works than these shall ye do." The principle grows out of the system itself, and the utterance of the first exemplar is eternally reiterated. No principle is more fundamental. It lies embedded in the conception of the Christian life. A life run out to eighty is greater than a life cut short at thirty. It shows greater capacity for redemption.

There are tremendous experiences in the life of fifty or sixty years which the life of thirty-three cannot by any physical or spiritual possibility know. There are tests to which the short life is necessarily a stranger. It is often mentioned as the glory of modern Christian civilization that it is lengthening the average span of life. In the last two generations this extension has perhaps amounted to a full decade. Think what a man or a woman of forty-three can experience, must experience if he or she really lives a life which the individual, no matter of what sanctity of character or majesty of purpose, is incapable of realizing a decade earlier. Or rather, you cannot think or conceive of it, unless you have actually lived through those ten years. And each additional decade, or fraction of a decade, which the exceptional life may compass, unfolds its unique experiences, and imposes its own greatening obligations.

We are just now suffering from one of the aberrations under which every generation falls which participates in a war. War is exceedingly artificial from the spiritual, as from every other vital point of view. It often packs a whole existence into a few years, a few days, or even a few hours. Life seems vivid because of this concentration of values. But in the full definition, such a life is relatively barren. It is impossible to pack life in such small compass, and express its greatest values. Alexander died in his early thirties, having, as we carelessly say, conquered the world. Conquered the world! How ridiculous the phrase is in the reckonings of an older and better age! No man has made even the conquest of his own life at thirty, not to speak of the rest of the world. The Christian idea does not expect it. It looks for greater works, as life unfolds. It is an eminently Christian thing to extend the span of human existence, as modern science has done. It enlarges the capacity of men and women to be Christian.

One of the popular novels of less than a generation ago opens at five o'clock one afternoon, and closes at about two o'clock the following morning. And it is a bulky volume, quite the size and length of the standard novel. What an amazingly artificial piece of work! It records only the yeasty, feverish love adventures of a girl and a boy at a king's court. How little they knew then or could know, however closely those hours may have been packed with adventure, of life's realities! Just because love is the greatest thing in the world, the attempt to exhaust its expression within the hours of five p. m. to two a. m. must leave it barren and cheap.

One of the greatest words in literature is that about youth's showing but half, the latter half being that for which the first was made, and which bids us trust God, see all, nor be afraid. Nor, be afraid! That is the greatest word of them all. How much easier it is, what scant reserves of courage are needed, to dash in upon a scene of hot strife, strike the blow, take the blow, go down in one quick moment and be wafted forthwith to glory! Therein lies the pernicious spiritual aberration of war. The delusion that such is glory. An immeasurably greater work is to endure to the end, to fulfill all of life's functions, to see all, not merely the flash of a moment, however lurid, but to see all, NOR BE AFRAID!

The writer was once sitting next a physician of near three score and ten, at the speaker's table, looking out over a great assemblage of men in a banquet. The majority were in the neighborhood of forty. In a callow enthusiasm possible only to his youth he remarked upon the impressive spectacle of so goodly a company of the vital forces of their city, each of whom had faced the tests of character and had achieved the security of virtue which forty guarantees. The seasoned student of human bodies and human spirits looked about in a sort of helpless amazement, and gently declared that youth knew nothing of the severer tests of the rugged forties, and of the years following, each of which applies its tests with an insistence commensurate with its greatening glory.

The greatest work of all is a life, a full life, which in its fullest fullness is always a long life.

The Birds and the Windows

A Parable of Safed the Sage

NOW I know not whence they came from, but this I know, that at night I closed my Study and fastened the Windows and locked the Door, and I went my way. And if there were Birds within, I knew it not, nor how they could have gotten in without my knowledge. And in the morning, when I came and opened the Door, a pair of little Birds was within my Study, one at a Window on the Side and one at a Window at the End.

And I said, Did some Magician produce you out of an Hat? Or hath Noah sailed by in his Ark and sent you out instead of Doves. And came ye in through the Roof or up through the Floor?

And they answered me not, for they were frightened. And they flew at the Windows, and the Windows smote them that the Birds fell to the Floor.

And I said, These Birds are Up Against a New Discovery. Hitherto, where there hath been Light, there hath been also Free and Clear Space; and now they see Light, and fly toward it, and behold, they hit something hard as a Flint.

And it seemed to them that all the Laws of Nature had gone back on them.

And I thought of those men who trust to their Experience, and those who trust to established Methods, and who suddenly reach a Point where the Experience of the Past doth prove Inadequate, and who know not what hath hit them nor which way to turn.

Yes, I thought of those who put their trust in God, and who suddenly Collide with a New Adventure that leaveth them Breathless on the Floor, with their flight hindered by something they know not what.

And I said, Little Birds, I could deliver unto you a Learned Lecture on the Science of Opticks, and on the degree to which certain Minerals including Glass may be made Translucent, but I infer that just now you may be more interested in getting out of here.

So I opened one Window at the Top and the other at the Bottom, and I moved about the Room at the other end. And it was not very long before they found the way out. And they sat them upon a tree, and looked back, and they wasted no time trying to explain Mysteries that were too Wonderful for them. And I counted this for good sense.

BY THOMAS CURTIS CLARK

Blind Guides

AND who are these poor souls who in your name
Malign your spirit with their raucous cries?
They laud their loyalty unto the skies
And hide their hate within your sacred fame.
If these are yours, O Spirit without guile—
These selfish souls who by their narrow creed
Would bind a world, who with a hallowed greed
Would bar from heaven their foes—how reconcile
Their petty notions with those words of grace
Divinely uttered, by the shining sea?
You glimpsed the earth from little Galilee;
You loved all men, although a Jew by race.
Yet these blind guides—your followers, forsooth!—
Would judge the nations by their garbled truth.

The Death of Summer

NOW fair Summer's streaming silver
Yields to Autumn's haze of gold;
Summer hours like sheep are driven
Back again to Nature's fold.
Dimmer grows the Old Year's vision,
Shortened is his vital breath;
All the earth, with hues funereal,
Tells of queenly Summer's death.
Lo! the shadows longer fall,
And a hush is over all.

From her brimming horn of plenty
Autumn soon shall pour her hoard;
Then in cellars, ready waiting,
All with gladness shall be stored,
There to wait the hungry winter,
When the chilling wind shall blow,
And the kettle's cheery singing
Shall drive back the ice and snow.
Then to summer shall we bring
Grateful hearts' glad offering.

The Future of the Methodists

By Ernest F. Tittle

IN attempting to discover what part, if any, Methodism is destined to play in the future of organized Christianity, I have put to myself two questions, simple enough to state, difficult enough to answer: What in Methodism today points to its usefulness tomorrow? What in Methodism today threatens its usefulness tomorrow? In the endeavor to find an answer to these questions I shall, inevitably, betray my own bias; and what other Methodists may think of my conclusions is (for me) the subject of interesting speculation.

I

What in Methodism today points to its usefulness tomorrow?

1. Methodism has revealed a rather extraordinary capacity to adapt its institutional life to practical needs. Wesley himself once explained the ecclesiastical development of Methodism by saying that "everything arose just as the occasion required." The class-meeting, the use of laymen as class-leaders and preachers, the celebration of the sacrament in unconsecrated buildings, the ordination of clerical helpers, the gathering together of preachers in annual conferences, the formation of the "Legal Hundred"—all "arose as occasion required."

This adaptation of ecclesiastical machinery to practical need was made possible by the fact that, in the thought of Wesley and his followers, a church was not an institution which must be built in accordance with a divine pattern once delivered to the saints, but an institution which might and should be fashioned in accordance with the insistent demands of a developing human experience.

Methodism still seems able to form and reform its institutional life in accordance with unfolding needs. It has admitted laymen, on equal terms, into its governing body, the general conference, and will, no doubt, in response to a growing demand, admit them into its annual conferences. It has, likewise, given women a voice in its governing body; and at the last session of the general conference of the Methodist Episcopal church women were licensed to preach. The "time limit" restricting the term of pastoral service has been repeatedly varied and finally removed in recognition of the need, under modern conditions, of a greater degree of continuity. Even bishops are not as itinerant as they used to be. They are now assigned to given areas for at least a four-year period; and although in some cases it has been found difficult to curb a roving disposition, a leadership at once more responsible and more efficient is resulting from this new arrangement.

THE EPISCOPACY

To the outsider it may appear that at least one point in Methodism has remained as immovable as the Rock of Gibraltar, even in the face of a veritable tidal wave of popular sentiment. The institution of the episcopacy, with its great and strange "appointing power," may seem to reduce to an absurdity the claim that Methodism is able to adjust its machinery to changing conditions. For, although political autocracy has had a bad fall, and all the king's horses and all the king's men do not appear able to put it together again, ecclesiastical autocracy still sits securely upon the Methodist wall!

But does it? In appearance, yes; in reality, no. Some years ago, at an annual conference, just before the "appointments" were to be read, a certain bishop requested the members of his cabinent to leave him alone for a few minutes with the Lord. And when, a little later, the "appointments" were read, the cabinent decided that it was a mistake to leave a bishop alone with the Lord. Today, there is little danger of any such mistake being made.

Theoretically a bishop has power to appoint any preacher to any church with or without the consent of his cabinet, the preacher in question, or the church in question. But it would be a very bold bishop indeed who would dare to exercise this power in an arbitrary fashion; for in recent years, once and again such exercise of power has resulted in the forcible retirement of the offending bishop. As a matter of fact, the larger churches of Methodism now select their own pastors, using the bishop merely as an intermediary agent. Even the smaller churches are usually able to "get the man they want," provided only that the man himself is willing to be gotten, and the interests of the church which he is now serving can be protected.*

POTENTIAL AUTOCRACY

The potential autocracy of the Methodist system is, today, more likely to become actual in the case of the district superintendents, on whose judgment in respect to the smaller churches in his area the bishop is bound, more or less, to rely. These district superintendents are now appointed by the bishop. But in both the northern and southern branches of Methodism there is a very considerable demand that district superintendents shall be elected by the conferences which they are to serve. If not in this way, almost certainly in some way, a check will be placed upon the possible misuse of their authority.

The collapse of the Interchurch World Movement has robbed autocracy of its sting in another quarter—those secretarial boards who showed a tendency to forget that "taxation without representation" is distasteful to the American people.

Methodism is an autocracy only in appearance. In practice its "autocrats" become, for the most part, merely the servants of the church. And up to this present hour the system, on the whole, seems to have justified its existence. Churches are not left without pastors. Pastors are not left without churches. A strong, closely knit "connectionalism" makes possible the mobilization of vast resources, both material and spiritual, for work at home and abroad. But if, in coming days, it shall appear that a certain amount of decentralization is desirable, one who is acquainted with Methodism's readjustments in the past can only believe that still further readjustments will be made "as the occasion requires."

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*In the Methodist Episcopal church, south, the bishops have far more power. They can even veto the action of the general conference! In practice, also, they are often more arbitrary in the exercise of power. And this situation, no less perhaps than the situation in respect to the Negro, militates against the reunion of the northern and southern branches of Methodism.

2. Methodism was born, not of institutionalism, nor of ritualism, nor of intellectualism, but of a vital personal experience of spiritual reality. There is, therefore, in essential Methodism, a certain confident and joyous freedom in respect to ecclesiastical organization and rite and dogma. In essential Methodism, I say, for essential Methodism and historic Methodism have not always been one and the same. Methodists even now do not everywhere nor always appreciate the significance of the essential Methodist position. But if they did, they could say: Whether there be forms of church organization, they shall be done away; whether there be rites and ceremonies, they shall cease; whether there be dogmatic creedal statements, they (perhaps) shall be done away; with men did they come and with men they may go. But religion is not a church; it is not a rite; it is not a creed. Religion, in the words of John Wesley, is "the life of God in the souls of men"; and that abides, irrespective of the fate of any ecclesiastical, ritualistic, or intellectual body in which for a time it may have found lodgment.

AUTHORITY IN RELIGION

The strength of the essential Methodist position becomes evident when one considers the present situation in respect of authority in religion. The long quest for some objective, infallible religious authority has ended in failure. Men first ventured to believe that the judgments of the first six Christian centuries were true and righteous altogether. But now, even the Roman church recognizes the extreme difficulty of harmonizing an unchanging and infallible tradition with a growing mind and a growing world, and is taking the position that while the testimony of the first six centuries is, beyond doubt, an infallible testimony, it does, of course, need to be interpreted, and may be interpreted in accordance with the intellectual, not to mention the political, exigencies of these times. Thus Rome has made it possible for her to keep sufficiently up-to-date to retain some sort of hold upon the confidence and affections of mankind. But she has, in so doing, substituted the judgments of living men for the voice of an ancient tradition—and nullified her own most stubborn contention that an objective, infallible authority exists.

For an infallible tradition Protestantism substituted an infallible Bible. But, leaving the question of inspiration entirely aside, surely it is apparent to every fair-minded observer that the most thoroughgoing bibliolaters find in the Bible what they want to find in it, just as the Roman College find in the tradition of the first six centuries what they want to find in it. In both cases the claim to possess an objective, infallible religious authority is nullified by the introduction of a subjective method of interpretation.

More recently, men have claimed an objective, infallible authority in the historic Jesus. But, alas, their lives have belied their words. The very people who are ready, on the one hand, to ascribe infallibility to Jesus, are, on the other hand, just as ready to insist that when it comes to certain specific sayings, such as, "Resist not the evil man," and "Lay not up for yourselves treasures upon earth," Jesus need not, and ought not, to be taken too seriously!

AUTHORITY OF JESUS

Very great indeed, today, is the authority of Jesus. Slowly but surely the world is opening its eyes to the fact that what is ethically un-christian is economically unsound and politically unsafe. But—to paraphrase a statement recently made by Kirsopp Lake—if men believe, as many of them are beginning to do, what Jesus said, it is because what Jesus said is being verified by the accumulating experience of the race, and not merely because Jesus said it. Or, to state the converse of this proposition, if what Jesus said was not being verified by the accumulating experience of the race, men would not believe it merely because Jesus said it.

And what is true of the authority of Jesus is true, likewise, of the authority of the Bible and of the authority of the church. If certain teachings of the Bible, certain pronouncements of the church, are being accepted today, it is not merely because they are found in the Bible, or because they have been uttered by the church, but only because human experience is showing more and more clearly that they are true. That is to say, the court of last resort, the final authority to which appeal is made, is not any institution, however venerable, nor any book, however wonderful, nor any individual, however unique, but, rather, the accumulating experience of the race.

Now, Methodism seems to have been born for such an hour as this; provided that its present-day adherents have the faith and courage to accept its essential position, its primitive confidence in the reality and significance of spiritual phenomena. In the early days, Methodism depended for its evangelizing power, not upon any kind of external authority, but only upon the "witness of the spirit" proving itself in transformed lives. And if Methodism, true to its spiritual heritage, is willing to trust the "inner light," and to rely upon the testimony of the Christian consciousness, the living experience of transformed lives, it can face the future unafraid. It can place itself confidently and joyously in the way of progress, expecting prophetic messengers to come from the tents of the eternal, and ready to listen to them when they arrive. It can, perhaps, make a real contribution to the universal Christian church by pointing out the true seat of religious authority—the accumulating spiritual experience of the race.

LEARNING

3. In its emphasis upon the "witness of the spirit," and its "vindication of the spiritual rights of the uneducated against the pretensions of mere learning," Methodism has always been in danger of developing a contempt for learning. In fact, it has not always escaped this danger. Garrett Biblical institute was so named because, in the day when it was founded, it would have been tempting Providence—or the devil?—to call it a theological school! But Methodism has never been quite able to forget that its

founder was a graduate of Oxford and a Fellow of Lincoln. And Wesley's own heroic attempt to provide the uneducated among his followers not only with religious literature, but with tracts and pamphlets on all sorts of subjects, has helped to counteract a tendency to depreciate learning which otherwise would almost certainly have developed.

The problem of securing a trained ministry for the pioneer work to which Methodism has given itself has always been, and is still, a very serious one. But a really determined attempt is now being made to solve it. In the Methodist Episcopal church, a special educational commission has been created. This commission has provided a four years' course of study for all candidates who have not had seminary training, and is now establishing summer schools at which attendance on the part of such candidates will be compulsory.

Even more significant, perhaps, is the new emphasis upon religious education. In common with other evangelical churches, Methodism has, until recently, proceeded on the assumption that if only men could be persuaded, in some intellectual or emotional sense, to "accept Christ," all would be well. But all has not been well. In a world where millions of people, in this intellectual or emotional sense, had "accepted Christ," the slaughter of Verdun was possible, and the peace of Versailles! Bitter experience has shown that exhortation is not enough. Exhortation without instruction has proved to be as futile a thing as faith without works. It is not enough to exhort men to "come to Jesus." They must be told, or at least helped to discover, what it means to be a Christian under modern conditions. Evangelism must be supplemented by education. Methodism is beginning to recognize this all-important fact, and through its developing programs of religious education gives promise of making a really significant contribution to the thought and life of tomorrow.

CHURCH OF THE PEOPLE

4. Methodism, historically speaking, has been "the church of the people." Wesley might have said to his converts as St. Paul said to his, "Behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble are called." No, Methodism found its first adherents among the poor of London, and the colliers of Kingswood whose tears left "white gutters in their black cheeks." And, with a few conspicuous exceptions, Methodism has remained the church of the people.

One effect of its early interest in all sorts and conditions of men is somewhat curiously indicated in a letter written by the Duchess of Buckingham to the Countess of Huntingdon: "I thank your ladyship for the information concerning the Methodist preaching; their doctrines are most repulsive, and strongly tinctured with impertinence and disrespect toward their superiors, in perpetually endeavoring to level all ranks and to do away with all distinctions, as it is monstrous to be told that you have a heart as sinful as the common wretches that crawl on the earth. This is highly offensive and insulting."

It was, indeed, to persons of the type of the Duchess of Buckingham—as "offensive and insulting" as to many persons now appears the statement of the bishops of the Methodist Episcopal church, issued in 1918, which appeals for "the application of democracy to industry"; and for "an equitable wage for laborers which shall have the right of way over rent, interest, and profit"; and for "collective bargaining as an instrument for the attainment of industrial justice and for training in democratic procedure"; and for the "advance of the workers themselves through profit sharing and through positions on boards of directorship."

But Methodism's conception of the divine solicitude for every son of man made it impossible for Methodists to stop at the initial attempt to "save the souls" of grimy colliers, or even at Wesley's own brave attempt to minister to men's total welfare through loan agencies, free medical dispensaries, and free employment bureaus. Animated by the same conviction, modern Methodists have felt constrained to examine the foundations of the social structure; to ask themselves: Does society, as it is now organized, represent the will of the heavenly Father for all his human children; and to appeal for such a reconstruction of the entire social system as will make it possible for the will of God to be done on earth as it is done in heaven. If Methodism continues to make this appeal, and learns how to make it more effectively by basing it upon a larger and more intimate knowledge of the facts of modern social organization, it cannot but make a valuable contribution to the kingdom of God on earth.

II

But there are, in Methodism, certain other tendencies that are far from promising.

1. A tendency toward legalism is evident in the curious legislation concerning amusements. If only Methodism had been content to abide by Wesley's sane admonition against "the taking of such diversions as cannot be used in the name of the Lord Jesus!" That was a statement of principle which the Christian conscience could be urged to apply under changing conditions. But no! A later generation felt the need of being specific; and now the Discipline of the church contains this startling paragraph:

"In cases of neglect of duties of any kind; imprudent conduct; indulging sinful tempers or words; dancing; playing at games of chance; attending theatres, horse-races, circuses, dancing parties, or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency; or disobedience to the order and Discipline of the church, on the first offense, let private reproof be given by the pastor or class-leader, and if there be an acknowledgment of the fault and proper humilation, the person may be borne with. On the second offense, the pastor or class-leader may take with him one or two discreet members of the church. On the third offense let him be brought to trial, and if found guilty and there be no sign of real humiliation, he shall be expelled."

At several successive general conferences attempts have been made to substitute exhortation for legislation in respect to this whole matter. But in spite of the fact that the law laid down in the above paragraph is as unenforceable as the law of Kansas which provides that three days each year every male adult shall fight grasshoppers, the church has lacked the courage to repeal it. It remains today as a stumbling block to the conscientious, and a moral peril to the legalist and the casuist. For the Discipline does not specify bull-fights, cock-fights, or Theda Bara movies.

INTELLECTUALISM

2. A tendency, also, toward a hard and barren intellectualism is evident in the creedal list of church membership. To persons desiring to enter the church "in full connection" is put the question, "Do you believe in the doctrines of the holy scriptures as set forth in the articles of religion of the Methodist Episcopal church?"

This question was inserted in the ritual of the church by the general conference of 1864. It appears, on the face of it, to be contrary to the position taken by Wesley and set forth in the general rules of the church: "There is only one condition previously required of those who desire admission into these societies—'a desire to flee from the wrath to come, and to be saved from their sins.'" And, at the last general conference, the judiciary committee reported that, in the judgment of a majority of the committee, the doctrinal test was in violation of the constitution of the church. By the conference, this majority report of the judiciary committee was first adopted, then reconsidered, and finally rejected.

There is, undeniably, on the part of many present-day Methodists, a timid unwillingness to recognize the validity of any merely moral or spiritual test of church membership. Their fear of heterodoxy is, apparently, greater than their concern for spiritual vision and moral purpose. And the real tragedy of the doctrinal test lies not in the fact that it may turn out to be "unconstitutional," but, rather, in the fact that it misses the really significant Christian demand—and the supreme demand of the world in this hour. A man may meet successfully this doctrinal test without any change in his spirit, in his attitude toward his fellows, in the program of his life!

SPIRITUAL COURAGE

3. What has just been said indicates a tendency, also, to distrust the guidance of the "inner light," to refuse to rely upon "the witness of the spirit," even when it is reinforced by the total Christian consciousness, and to fall back upon some kind of external authority. Physical courage seems to be the common possession of the race. But spiritual courage—how rare and faltering it is! One of the restrictions placed upon the power of the general conference is that it "shall not revoke, alter, nor change our articles of religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine." Walter Rauschenbusch remarked that these Methodist articles of religion "seem to have the better of the starry universe." They certainly seem to have the better of most human institutions in a changing world.

This restriction placed upon the power of the general conference is but a symptom of a tendency that has, no doubt, been in Methodism from the beginning. Born though it was of an immediate personal experience of spiritual reality, Methodism has never been quite able to shake itself free from the bondage of external authority. And today, in some quarters, this bondage is painfully evident. Not long ago, a Methodist minister said in my hearing, "There are those who claim that they are seeking after truth. I am not. I have the truth." Truth, for him, is identical with the articles of religion of the Methodist Episcopal church. This minister also declared, "It ought to be so that the same doctrines, with the same interpretation, were being preached in every pulpit in Methodism." Does it need to be said that if this were so, it would be difficult to say the least, to discover any difference between the Methodist and Roman conception of religious authority?

WORSHIP OF TRADITION

This minister is by no means alone in his position. Methodism, also, has its "fundamentalists" who worship tradition rather than truth. Their presence makes it difficult to say whether Methodism has the future. For the time has passed when ecclesiasticism might identify truth with tradition and say to men, "As the fathers believed so must the sons believe throughout all generations." To the modern mind there is thrilling significance in those words of Jesus, "Ye shall know the truth, and the truth shall make you free." That is the growing conviction of men of faith the wide world over. Truth was revealed to the fathers, but not all truth. There are, it may be, whole continents of truth that lie yet beyond our human ken. But the spirit of the living God is leading us on. Cry shame to him who fears to follow!

In the day that is now breaking, men will find it difficult not to despise the accredited representatives of religion if they persist in asking not, What is true? but only, What is safe? Not, perhaps, without regret, they will turn away from the official leaders of religion, and, in their doubts and perplexities, look for guidance to more daring souls who do not fear change, but only the deadliness of standing still in a world that is moving on.

4. In Methodism, as in all other religious bodies today, there is a tendency to avoid the social implications of Christianity. Neither in the case of a multitude of individuals, nor in the case of institutions, nor in the case of nations, has Christianity ever fully triumphed. Why? Gilbert Chesterton has said, "Christianity has not been tried and found wanting; it has been found difficult and not tried." This is a part of the truth, but not all of it. It must, in fairness, be said that not until recently have many of the implications of Christianity been discovered. How many of them remain still to be discovered!

Are the professing Christians of this present time willing that the full demand of Christianity should be discovered, and brought to the attention of "waiting congregations?" In Methodism, as in other churches, there are, it appears, many persons whose interest in orthodoxy is far keener than their interest in a better social order. Herein, I suspect, is the real difference between modern churchmen. Differences in respect of creed and rite and ceremony and church organizations still exist. But the deepest of all differences—what is it? Is it not a difference of attitude toward the better world of prophetic dreams? Some believe that a better world is possible; others do not. Some are ready to pay any price in order to secure a diviner civilization; others are determined, at whatever cost, to maintain the existing order. If ecclesiastical organization could start de novo, would it not come to pass that there would soon be two great churches, each calling itself Christian, but thoroughly antipathetic: one, including the champions of the old order in all its aspects; the other, all who look with hope for the coming of a brighter day?

III.

What, then, is the future of Methodism? Has it a future? That depends. If Methodism is given over into the hands of the legalists, the intellectualists, the traditionalists, and defenders of things as they are, its historic justification will have perished.

But if, on the other hand, Methodism dares to break away from the bondage of legalism and of externalism; if it dares to follow the inner light, and to reply upon the testimony of the Christian consciousness, considering earnestly the testimony of the past but refusing to be bound by it; if it dares to believe in the possibility of a better world, and to pay any necessary price to get it; then, Methodism will live on, if not as a separate institution, at least as a quickening, regenerating power in the life of mankind.

Next week Dr. William E. Barton will give an outside view of the Methodists. Dr. Barton is Moderator of the Congregational National Council.

Finding God Where He Finds Us

By Arthur B. Patten

THE immemorial cry of the human soul is voiced by Job, as he exclaims, "O that I knew where I might find Him!" There can be but one answer,—Find God where he finds you. Find him in your sense of need; find him in your sense of duty; and above all, find him in your sentiment of love. In other words, find God in your prayer; find him in your conscience; and find him supremely in your family spirit, filial towards God himself, and fraternal towards all men. This is the experience of mysticism, the immediate intuition of God.

We find God in nature and history as a providence, by our interpretation, but that interpretation is not the mystical experience. As we have seen, mysticism finds God in our own hearts as a presence, by intuition. But while this experience is thus immediate, instinctive, intuitive, it is also intellectual and volitional, since it involves the total reaction of the human spirit to the divine Spirit, working within the human soul itself.

To be sure God is "an inevitable inference" from his providence in nature and history. But we find God in nature and history, because they find God in us. Nature's meaning is revealed through human nature. To repeat, God is vastly more and better than an inevitable inference from without, since he is an immediate intuition by his presence within the soul. Here again Job speaks the great word, "There is a spirit in man, and the breath of the Almighty giveth him knowledge." This is mysticism, but not pantheism, for it honors personality in man as in God. In this divine-human experience, the personal God meets the personal man in the temple of the human life, inspiring prayer, irradiating conscience, and enkindling love. However, let it be remembered that prayer, conscience, and love, under the mystic touch of God, will "abound yet more and more in wisdom and in all discernment." So the true mystic experience is neither fragmentary nor compartmented,—it is rather an experience which renders the whole mind and life incandescent and inspirational. It finds soul-perception as valid as sense-perception, and of infinitely more value. Indeed the soul has its own senses.

I.

FINDING GOD IN OUR SENSE OF NEED

Our deepest need is voiced in our prayer, individual and intercessory. Here surely we find God where he finds us. As Sabatier says, "Religion is prayer; the religious life is a desire, a need." An infidel paper sometime ago remarked editorially, "Never pray, if you can help it." But so long as the finite needs the infinite, man can not help it. He must pray, even if his prayer be only the inarticulate longing of his soul. The evolution of human longing, in its upper ranges, is the life history of religion, reaching its climax in the aspiration and the intercession of the divine man, Christ Jesus. We turn to Prof. William H. Carruth for the latest classical phrasing of this immemorial mysticism:

Like tides on a crescent sea-beach,
  When the moon is new and thin,
Into our hearts high yearnings
  Come welling and surging in.
Come from the mystic ocean,
  Whose rim no foot has trod:
Some of us call it Longing,
  And others call it—God.

It is this very longing that has lifted mankind from savage to saint. And this longing, as we have seen, is not only the deathless quest for God; it is also the sure revelation of God. In his prayer, Pascal hears the inner voice whispering, "Thou wouldst not seek me, hadst thou not already found me." As we see the processional of the divine purpose advancing from chaos to character, in nature and in history, so we see the processional of the divine presence, from brute to brother, in the panorama of human prayer. When Professor George Albert Coe, as a little boy, told his mother that he could not see how God heard and answered his prayers, she replied with the wisdom of a discerning mystic, "May not your very impulse to pray be God's manifestation of himself to you?" This teaching, that the cry of our deeper need is the voice of God, is manifestly a part of the gospel of the Christ who said, "Your Father knoweth what things ye have need of before ye ask him"; "His spirit of truth shall lead you into all truth."

This thought, that our very longing is God's revelation, is most aptly illustrated in a story that comes out of the Near East, and makes pleasant reading in view of the unspeakable tragedies being enacted there today. A sick man, racked with pain, and worn with many weary nights, cries to Allah, till with prayer his heart grows tender, and his soul is composed to trust and to rest. But with a new morning the fair spell is broken, for the old pain and doubt return, and a subtle tempter seems to whisper, "Cry louder! See if Allah ever hear, or answer, 'Here am I' again." His heart is chilled, and his brain is darkened. Then there visits him the devout Elias, asking, "Dost thou loathe thy former fervor; is thy soul of prayer afraid?" But the poor sufferer can only rejoin, "Though I have called so often, I have never heard the 'Here am I' ". It is now that the good Elias is given the sure and saving word, so finely rendered in Thorluck's lyric lines:

"Tell him that his very longing is itself an answering cry;
That his prayer, Come gracious Allah, is my answer, Here am I!
Every inmost aspiration is God's angel undefiled;
And in every O, my Father, slumbers deep a Here, My Child!"

But the sense of need must become altruistic and intercessory, for God would find us supremely in our brotherly interest and in our social yearnings. So the mystic longing must readily rise above self-surrendering prayer, and the mystic aspiration must surpass all self-seeking petition. You can not pray greatly for yourself alone. Great prayer is always a social confession and compassion. In the very same experience in which we cast our own burden upon the Lord, we must bear one another's burdens in deep sympathy, and so fulfil the law of Christ. God cannot find us, and we cannot largely find God in our prayers, if we worship only as personal beggars, and not also as public benefactors.

PRAYER OF PENITENCE

Even the prayer of penitence must be vicarious as well as individual. It must be ready to cry, with Isaiah of old, "I am a man of unclean lips!" but it must cry again, "I dwell in the midst of a people of unclean lips! for mine eyes have seen the Lord of hosts,—the God of men and nations sinful and needy like myself." Even the prayer of penitence must rise to vision and passion like that of Whitman, as he exclaims: "I see the enslaved of the whole earth; I feel the measureless shame and humiliation of my race; it becomes all mine; mine too the wrongs of ages."

The prayer of need must match in some measure that of the vicarious Christ, and must breathe his yearning consecration, "For their sakes I sanctify myself; that they may be one; that the world may believe; that the world may know." But the one prayer that should be the master prayer of all mystics is the Lord's prayer itself. Here is at once the personal and the public altar at which we find God where He finds us,—in our individual aspiration, and in our social longing. Here is the one standard prayer that fits alike the kindergarten of trustful childhood, the penitential sanctuary of unclean manhood, and the creative kingdom of divine sonship and of human brotherhood.

II.

FINDING GOD IN OUR SENSE OF DUTY

Again we find God where He finds us,—in our sense of duty. The Greek poet Menander has well said, "God is with man by conscience." With apologies to Professor Carruth, let the ensuing lines breathe this thought:

A sense of truth and honor,
And a mandate for the right;
A still small voice of warning,
And a vision of holy light,
Revealing the glory of goodness,
And the shame of hate and fraud:
Some of us call it Conscience,
And others call it—God.

However, if we do not care to pronounce conscience the voice of God himself, we must still recognize that conscience is the oracle of the human spirit in which the voice of God speaks. The mystic who has tuned his prayer to the larger need, will also tune his conscience to the larger duty. When God speaks conviction in his soul, it will be the mandate of social honor as well as of private holiness, it will be the imperative of public morality, as well as of personal morals. It is possible to be conventionally correct in our individual proprieties, and yet not to be creative in the challenging contacts of society, business, and citizenship. The enlightenment of the true mysticism will not only search the soul to find every hidden fault, but it will also scrutinize the account of one's outward stewardship to discern every practical dereliction, and to discover every presumptuous sin. The holy of holies of the modern mystic may at times be found in deep seclusion, but it must also be found in the market-place, in the counting-room, and in the arena of affairs,—"where cross the crowded ways of life." Jesus told Nicodemus that if he were uplifted by the birth from above, it would be only that he might get a bigger vision, and so better see the kingdom of God on earth. The one final test of a reborn conscience is just this social vision. Nicodemus was evidently a conventionally correct and a charmingly companionable fellow,—but he had not greatly seen the kingdom of God. The mystic conscience must yet give us a new code for business and a new covenant for politics, national and international. When the new mysticism demands such a new repentance, and such a new obedience, then the path of the just will be a shining light; "then," in the majestical phrase of Christ, "shall the righteous shine forth as the sun in the kingdom of their father." There can be no majesty to our mysticism until it illuminates the world where men live; there can be no kingliness to conscience until it dictates terms to all human affairs; there can be no social sainthood until men put daylight above dividends. A real, vital mysticism will give us the passion of a crusading sincerity. We can never find God supremely until we find our way with him into the supreme paths of justice, and honor, and duty on the map of the world's work. We have seen too much of mysticism in retreat; we have seen not a little of mysticism marking time; now let us see mysticism on the march, with the chivalry of conscience.

III.

FINDING GOD IN OUR SENTIMENT OF LOVE

Let me repeat: we find God supremely in our family spirit, filial towards God himself, and fraternal towards all men. The real mystic can be graciously at home with God only as he shares that home with his brothers. All love is of a piece. Worshiping love and ministering love should never be partitioned, but should blend in one experience. Pious love of God and practical love of men can never function completely or strongly alone. The new mysticism must not only love God, but it must love with God, and like God. Medieval mysticism sought to experience God mainly in mutual admiration and snug reciprocity. The new mysticism seeks to love God no less endearingly and adoringly, but it essays to find him supremely by joining him in his crusading good will towards men. "God so loved the world that he gave." And God still so loves the world that he gives. We meet and know God superlatively when we meet and know him in self-giving love. They are not the loveliest children who are always cuddling about their parents. The loveliest children are those who share with their parents all the ministering love of the home. So the loveliest children to the great heart of God are not those who seek mainly to be his precious pets, but those who seek to please him perfectly in all the attention and thoughtfulness that render his earthly family gracious and strong. Do we not hear God the father speaking through Christ the son, "If ye love me, feed my lambs, tend my sheep"? If we heed Christ, we shall socialize our mysticism.

However, we have the right to know that if we love anybody, it is only because God first loved us. So writes John, the beloved disciple: "We know the love which God hath in us; God is love; and he that abideth in love abideth in God, and God abideth in him." To be sure John might as truly have said, "He that abideth in God abideth in love." But he turned the truth about, and told us that all human love is a revelation of the eternal love of God and a rich experience of his grace. He who loves at all, to that extent, knows God,—and he ought to know that he knows God. A nurse was building a fire in the rear of the rifle-pits of a fighting regiment, and preparing to serve hot drinks and food to the wounded, when an officer passing by asked, "Who told you to build those fires?" She answered true, "God Almighty, sir." Hers was the only right interpretation. She was a devout mystic. She found God where he found her—in her ministering sentiment of love. She knew God; and, fortunately, she also knew that she knew Him. The fire on her mystic altar was doubly pleasing to God, because she worshipped where she worked. And her deed must have warmed the heart of the Christ who said, "If ye love me, keep my commandments."

REAL JOY

The real joy of the mystic experience can never come to those who seek to find God while escaping human responsibility, but rather to those who truly find him by espousing their duty in love. The psalmist has put this thought in classic phrase, "Because thou hast loved righteousness, and hated iniquity, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." So the real mystic will live a tonic life among men, and the peace that God leaves with him will be the exhilaration of good will.

Then the love in which God is revealed is not only a kindly love, but a kindling love. We love others best not so much by cherishing them as by challenging them. If we would have creative mysticism, we must have creative love. We must love people unto life. "The love that leads life upward is the noblest and the best." There is scant profit in giving others lavishing love, unless it is also lifting love. Coddling love can make only mollycoddles in return. Love must discover and requisition personality in others, and help kindle into a flame the gift of God that is in them. We must be noble in love, and then "the nobleness that lives in other men, sleeping, but never dead, will rise in majesty to meet our own."

The master thought is this: God is a loving presence in men and among men, and all the resources of love in the world have their final source in him. With him is the fountain of life, and in his love-light we see light. All the urgency of love in our souls is the unction of his spirit, and yet, when it passes through the alembic of our experience, it becomes our own. So we discover what God reveals when we feel his divinity shaping our ends in and through the dynamic of our love. And again this is personalism, and not pantheism. We may give it lyric utterance by adding another stanza to the poem already cited:

> A heart of deep compassion,
> Attuned to others' needs,
> A spirit of cheer and challenge,
> And a witness of golden deeds,
> With a charm of kindling manhood,
> Like the grace of Christ the Lord:
> Some call it Lovingkindness,
> And others call it—God.

The Guide

By Arthur B. Rhinow

I—The road is winding, and the oaks are full of mystery.

MYSELF—Am I losing the way?

I—How can you? The guide-posts are bright and distinct.

MYSELF—I am a pilgrim in a strange country.

I—Others have traveled the same road. Look at the footprints.

MYSELF—The same road; but my path is different from all others.

I—Different?

MYSELF—Yes; some time I shall see no footprints.

I—When it grows dark?

MYSELF—When I am alone.

I—And the guide-posts?

MYSELF—They are for all; but not for me.

I—No footprints, and no guide-posts? What do you want?

MYSELF—I want the Guide.

Anti-Labor Propaganda

WHEN the Interchurch committee which investigated the steel strike came to make up its report on the attitude of the Pittsburgh pulpit toward the strike and the strikers, it concluded that, with a few exceptions, the pulpit had said little or nothing and that it could say but little because it had no adequate information. Of course it could preach then and at all other times the Christian fundamentals, and vigorous preaching of them would render impossible in the course of time, such use of the twelve-hour day and seven-day week as the steel companies were making, but that preachment did not need to wait upon the strike. So far as the strike itself was concerned, however, the preachers of Allegheny county had to depend upon the daily press for their information, which meant a bias in direct ratio to their dependence. With a single exception the daily press was the chief medium of war propaganda for the employers. Readers will recall that with some 350,000 men on strike one paper reported the total who returned to work as 2,800,000. Daily reports of the return of large numbers was a part of the propaganda for breaking strike morale.

* * *

Headline Bias

Another illustration of how a certain type of daily journal "edits" news and especially headlines with bias may be illustrated by the Cincinnati Enquirer, when it printed Chapter xxxiii of Joseph Tumulty's book on Woodrow Wilson and his administration. The headlines ran as follows: "Appeals of Wilson Ignored As Rail Strike Loomed—Mediation Scorned by Captains of Labor." The writer then described how day after day with utmost patience the president conferred with and sought to persuade first one side, then the other. In bold print the editor put the following words of the President about the labor leaders: "I was shocked to find a peculiar stiffness and hardness about these men. When I pictured to them the distress of our people in case this strike became a reality, they sat unmoved and apparently indifferent to the seriousness of the whole bad business. I am at the end of my tether, and I do not know what further to do."

His words preceding this quotation however were put into small print. They make no little difference in the impression given. They were as follows: "I was not able to make the slightest impression upon these men. They feel so strongly the justice of their cause that they are blind to all the consequences of their action in declaring and prosecuting a strike."

The following account of the employers was also put into small print: "His conferences with the managers were equally unproductive of result. Gathered about him in a semicircle in his office, they were grim and determined men, some of them even resentful of the President's attempt to suggest a settlement of any kind to prevent the strike."

Note also that this paragraph found no reflection in the headlines, which were not arranged to cover the contents of the article but were warped to produce a certain mental stimulus, an effect further emphasized by the selected paragraphs in large print.

During the steel strike such captions as the following were printed in the Pittsburgh dailies: "Pittsburgh Mills Running Full." They were not running full nor did a single paragraph in the article present a statement to that effect. On a certain day three dailies reported in big headlines that 8,000 men had gone back to work in the Cambria mill at Johnstown. A fourth, a little more enterprising, made it 10,000. By actual count the next day 900 men went through the gates to work. Almost daily the reading public was served to headlines of this type, which were not supported by facts in the columns or perhaps even a suggestive phrase. Propaganda rests more on reiteration than on truth. Keep up a line of lurid suggestion and truth can be defeated.

* * *

The "Desert Outrage"

For several days recently certain dailies published lurid reports of "the desertion of trains" by their crews at Needles and Las Vegas. We were told of hundreds sweltering in the torrid desert, of the hardships they endured, and especially of one old lady's plight. There was inconvenience of course, and it was not right to submit innocent travelers to the delay, but this serves as an excellent illustration of the way in which news can be turned into lurid propaganda. In the first place, both Needles and Las Vegas are pretty little cities where not only the railroad men but several hundred cultured families live the year around. At both places excellent accommodations are furnished travelers. There are good hotels and the detained travelers tell of how homes were opened to them.

The fact is that the trains were not "deserted" by their crews at all. These are division points and the train crews change. The crews coming on refused to take up the trains because of machine guns mounted in the shops with armed guards upon the trains and stationed about the tracks. The operating crews declared their presence was a danger to life and limb and refused to run the trains out. The claim may have been largely fictitious and the refusal a part of war tactics, but many passengers expressed sympathy for them and their revulsion at seeing peaceful railroad stations picketed by gun-men. With these facts in mind the reader may conclude that the railroad executives as well as the train crews had some responsibility in the matter. When certain executives asked the governor of Missouri for militia he told them guards would be sent where there was real trouble but that he was not out to help them win by use of the state troops. We understand that the "desert outrages" ceased and trains moved out, upon the withdrawal of the guns.

The story of the "aged" woman was so touching that a reporter hunted her up and obtained an interview. She seems to have been somewhat less perturbed than the headline writers. She said, "I cannot see why anyone should be interested in our little experience at Needles. We were held up a few days and some of us had to change our plans in consequence, but none of us underwent any suffering or perils." "Then you were not left to die out in the desert?" said the reporter. In answer she told of the excellent meals provided for them at the Harvey house, ices and cool drinks and all the rest; of the big hotel lobby, the lawns and open homes of the people, including those of striking railroad men. When asked how the passengers felt about the hold-up she replied, "O, they understood how it was. We all saw the armed guards with rows of cartridges strapped around them and guns at their side. We did not feel angry at the engineer. We all knew why he refused to go on."

* * *

Wrecks and Massacres

No more heinous thing could happen than the deliberate wrecking of trains and, as we have before written here, no more dastardly thing could happen, not even to labor's just cause, than such a crime as that at Herrin, Illinois. All good citizens desire to have the perpetrators of such crimes severely punished. But our interest here is to note the difference in news treatment given these crimes and those such as the Ludlow massacre and the more recent Bisbee deportation. Both of these were perpetrated upon strikers, and there have been no lurid and oft-repeated headlines nor have there ever been criminal sentences pronounced against the offenders. Judge and jury may appeal for a rehearing for Tom Mooney but he still languishes in prison. Only one side of the Centralia massacre has been given the public. When a prominent churchman who witnessed the Cleveland riot and shooting in 1919 asked a city editor why he did not tell the truth about it instead of giving a biased account, the editor replied frankly that truth was not needed—he was out to hang the radicals. There may be radicals who need hanging, but the public which hangs them without full and fair trial, in the face of the facts fully and fairly stated, overthrows its own institutions.

Recently a railroad executive announced that a certain shop was 96 per cent full, with competent men, and that the strike was over so far as he was concerned. In the very same issue of the daily quoting him was an explanation by another official that service could not be maintained because the aforesaid shop was able to turn out only one-third as many engines as before the strike. One railroad president told the press there was no shortage of cars or locomotives and that the trainmen's claim of danger because of poor equipment was strike propaganda. Within two days the Interstate Commerce commission verified the claims of rapidly deteriorating equipment. Almost daily some journals give statistics of more cars loaded and items of larger hauls made. Daily, too, travelers know of more and more late trains, of hundreds of cancelled schedules and of an increasing number of accidents. Recently a certain governor tried to mine coal with bayonets. He mined some fifty cars in two weeks, with a regiment of soldiers. Leaders on both sides may think that trains can be run with propaganda but the public will find it requires effective equipment and skilled men. There is no basis of equity, justice or peace except in the truth. We have a right to expect the daily press will give it to us.

Alva W. Taylor.

British Table Talk

London, August 28, 1922.

SOME weeks ago I wrote for Outward Bound, a short meditation on the portrait of Michael Collins, one of a series of articles upon pictures. Sir John Lavery had painted this young Irish patriot, and his work impressed me as an example of the artist as historian. He was indeed recording for all time the face of Collins at one critical hour in his life. It never occurred to me that the hour which was seized in this way was near the end. It seemed rather as though such a man might have many days, and other adventures before him, so that the artist's report of him was but an interim report, but as it proved the picture shows the man as he left this scene, young, daring, powerful in his charm, gallant in his courage. Ireland has yet another tragedy ,and the man has fallen, not by the hand of any "foreign oppressor" but by the cruel fanaticism of his own race. The more we think upon the history of these later years in Europe and in Ireland most of all, the more convincing even on the ground of political wisdom seem the precepts of our Lord. But mankind seems agreed only to put them to the test as a last resort.

* * *

The Missionary Summer School

Nearly three hundred of us gathered last week at Swanwick for the summer school of the London Missionary society. We had a great time, in nothing more valuable than in the handling of great and, in the real sense of the word, fundamental things. The main theme was "Evangelism Through Education," and searching addresses were given on "The Redemption of Man," "Evangelism Through Fellowship," and other kindred subjects. Dr. Maxwell Garnett, who has written an epoch-making book on "Education for World-Citizenship" gave a memorable address on Tuesday morning. It was a thrilling experience to hear him work his way as a scientific thinker to the gospel of Christ, as the hypothesis which satisfies the demand of the human spirit for a single wide interest, focussed in a purpose, which has in it a power to stir and claim the deepest emotions. First he set out to show that such was the quest of all students of education, and then he showed that the quest was in reality one for "faith, hope, love." Dr. Garnett is a scholar of fine attainment. Formerly the principal of a scientific college in Manchester, he is now the secretary of the League of Nations' Union. His strong insistence on the fact that the kingdom of God as revealed in Christ is the only comprehensive interest which satisfies the quest of education, has had and will have a mighty influence upon the policy of our schools. But it must not be supposed that the summer school was transformed from its original purpose to a school for the study of education. It was throughout concerned with the great missionary purpose, and a careful and thorough review of the field was made by missionaries present. Dr. Cochrane, who has been traveling in the east, gave a masterly survey of the eastern scene as it concerns missions. It was wonderful to follow under his guidance the progress of the campaign against leprosy—a campaign which may end in the breaking of this dread power.

The Times

What is to become of the best known of our papers? This problem is not without its serious importance for the life of the nation. It is conjectured that various bidders will be in the market. It is beyond question that the paper has been run at a loss for years, and it looks strange that rich men should bid for the privilege of losing their money. But to possess The Times is to wield an influence for which some men might be amply rewarded for their loss of pounds, shillings, and pence. It is still the paper which is regarded abroad as representative of the educated mind of this county. Among the possible bidders the name of Sir. W. E. Berry is mentioned. He is a great and growing power in journalism, and already he and his brother control the Sunday Times, the Graphic, the House of Cassells, and other big concerns. No one believes that he has reached the limit of his plans. He is the son of a leading citizen and Free Churchman of Merthyr Tydvil, in Wales. But it is still uncertain how far the will of Lord Northcliffe will determine the future of the great journal, for which he paid 900,000 pounds.

* * *

Rotarians

Today I had my first experience of a Rotary club, and very delightful and refreshing it was. These clubs are rising in all our great cities, and our American friends will not grudge us this loan from their ample resources in societies. I found a very eager welcome for the preaching of internationalism. I spoke of "The One Front of the World," and no one was warmer in his welcome than a Jewish member of the society. I had gone to the lunch expecting to see Sir J. Martin Harvey, the great actor. He could not come, but with us was another visitor to the town, Gipsy Smith, who spoke a few words, earnest and kind, at the close. The Rotarians may well prove a useful link in the new fellowship of man with man, and nation with nation. Just as every scout is the brother of every other scout throughout the world, so the Rotarian is the brother of every other. The more of such links, the better!

* * *

Losses

This morning I read with a shock of surprise that the Rev. E. B. H. Macpherson had died suddenly of heart failure. He was a true minister of Christ, gifted in exposition of the word and in the statesmanship of the church. At Northfield he had been a visitor and acceptable speaker more than once. A warm-hearted, cheerful, generous man, he will make a gap in his own church, the Presbyterian church of England, and in the ranks of his friends. . . . Mrs. Sophie Bryant, whose death is reported from Chamonix, was a great educationalist, who in recent years had worked hard upon the teaching of holy scriptures. Among the teachers of her generation she held a high place, and when she revisited her school, the "North London," she was received with great honor. Her school, one of the finest of institutions, speaks of her devotion and splendid gifts of mind and heart. . . . . That brilliant writer, Mr. W. H. Hudson, has left the scene, which he knew so well how to picture. No one who turns over his books from "A Naturalist in La Plata" to the last of them will regret it. He was a naturalist who seemed to listen to the voices of nature with an ear which never failed him.

* * *

From the Poems of West Ham

I do not think I have ever fulfilled my promise to give The Christian Century the West Ham poem, which was crowned by Sir Arthur A. Quiller-Couch. Here are some of the verses, there will scarcely be room for all:

From a high place I saw the city
Open and bare below me spread,
And therein walked (O God of pity!)
Few living, many dead.

Dead men entombed in daily labor,
Grappling for gold in ghostly strife;
Dead neighbors chattering to dead neighbors;
And dead youth—seeing life.

Dead women decking lifeless bodies
(See, what a gay and lovely shroud!)
And in rich temples, where no God is,
Dead corpses, praying loud.

But O, my eyes were ever turning,
With joy and tender deep delight
To where, like stars in dark skies burning,
The living souls shone bright.

Where are her priestly hands preparing
Holy mother and happy wife?
Daily her humble home is sharing
The bread and wine of life.

The neighbors seek her fireside, telling
Of sacred sorrow, joyous plan;
And often quietly in her dwelling
Meet with the Son of Man.

See where the craftsman's last touch lingers
To draw the wonder from the wood,
As life and love, poured through his fingers,
Create and call it good.

* * *

Yonder a youth, afire with pity,
Cries in the press most passionately,
"Comrades, arise! and build a city
Fit dwelling for the free!"

He cries. The dead men pass. The pavement
Echoes his voice. Yet, if one stay,
Hope whispers that one opening grave meant
A resurrection day!

There a stern gray-haired prophet preaches
To proud pews full of dull and dead;
And there a gentle schoolma'am teaches
With glory round her head.

Many the dead, and few the living?
Yet see life springing everywhere.
Leaping from soul to soul, and giving
A pause to our despair.

And comes the wind of God's voice sweeping—
"Blind seer, behold again! for they,
Whom you called dead men, are but sleeping
And shall awake one day!"

* * *

A Prayer Answered

I found among some letters of last year one from the late Rev. A. J. Viner, whose sudden death took place some months ago. He said, referring to one who had passed away: "What a happy ending. . . . To spend the day in the church she loved and then pass away without weary waiting and pain. May my end be such." Two months afterwards after a Sunday spent in the church of Christ, this man fell dead without any pain or waiting. His wish was granted.

EDWARD SHILLITO.

THE SUNDAY SCHOOL

The Mission of the Radical*

WE were emerging from a vast hall, where a radical (a much respected and unusually brilliant person) had just closed his impassioned appeal. My conservative companion (I, now and then, associate with such for the same reason that we plunge red-hot horse shoes into cold water!) remarked: "I can see the place of a radical—we need them to break up the ground in advance of progress." In the words of Mark Sabre, "I see what he means." We like that note in Mark, that ability to see plainly the other side. Cheerfully and freely we acknowledge the function of the intelligent conservative, the temperamental conservative (not the blind, ignorant, dull obscurantist). The conservative is the governor on the engine, the brake on the motor, the "hold-back" strap on the harness. We need conservatives as we need ice houses or deposit boxes. Conservatives keep what others have produced; they pickle ideas; they preserve ideas. We need, on the one hand, to produce wealth, and we need, on the other hand, strong boxes to keep our bonds in safety. Now, John the Baptist was a radical; he was one who broke the ground in advance of progress, making every valley full and every hill low—a highway for the king. John was a forerunner, a herald, a flaming prophet, a passionate radical. Jesus needed John. Jesus appreciated his fiery advocate. He paid a strong tribute to this rough and ready herald: "Of those born of women, none is greater than John." We may well study the man whom Jesus thus highly honored. Before we say more about this radical let us ask one question: What of the "middle-of-the-road" person? In a recent meeting when both liberals and reactionaries had been talking loudly, several men arose and branded themselves as "middle-of-the-road men." They were neither hot nor cold—just tepid; they possessed little mental vigor—just good followers; they evinced no great zeal—seemingly being happily content with things as they were. "Nice people"—these colorless middlers! (Why not say "muddlers!") They had friends in both camps. They played the game according to the rules. They quietly accepted the situation as it was. They carried traditions lightly; they were haunted by no visions; they were just "the common garden variety," plain, ordinary, unimaginative toilers. If the liberal is the engine, if the conservative is the brakes, then the middler is the wheels—he is just pulled or pushed along. Probably a multitude of such people are needed—but they are a sordid lot! "Main Street" was a blast at contented mediocrity. I refuse to sing the praises of the middle-class. I will not praise the timid, contented, unillumined, unthinking man or woman. John was a plain man, even a poor man, but his eyes saw, his brain burned, his voice was resonant wth passion. Lincoln was one of God's plain people—yes, but he was a seer and a prophet. There is no premium on dullness, no glory in stupidity. John was a fiery leader; he renounced property; he lived and died for an idea. He saw that society needed God. His soul glowed with pure religion. Pure religion, for him, was not exhausted upon individual satisfactions, but expressed itself in social justices. His preaching caused people to cry out: "What shall we do?" And his answers were in every case social. He baptized people, thus

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*Lesson for October 1, "Jesus the World's Saviour." Scripture, Luke 1:8-22.

Contributors to This Issue

ERNEST FREMONT TITTLE, minister First Methodist Episcopal church, Evanston, Ill.; author "What Must the Church Do to Be Saved?" Dr. Tittle contributes a weekly sermon to the Chicago Evening Post.

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expressing repentance, but repentance was proved only by social righteousness. This was a wholesome gospel and a balanced religious life. Jesus needed the radical to blaze the trail. Jesus approved and appreciated the work of John. In the cathedral of St. John the Divine nineteen heroic figures, one for each century, have been placed. These nineteen figures have created much comment. Who are these leading men? What did they do? Burning souls—every one! Justin Martyr, glorious St. Francis, Cranmer, with the smell of fire; our own Washington and Lincoln—sacrificial men. A block of unchiseled marble stands in the twentieth niche—whose rugged form, whose spiritual face will emerge? No selfish brute—no smug bourgeois—no traditionalist—very likely it will be the John the Baptist of this day—some unselfish, passionate dreamer, some fiery radical who breaks the road for a fairer tomorrow. We may kill him today—we will place him in the cathedral day after tomorrow. "Who follows in his train?"

JOHN R. EWERS.

CORRESPONDENCE

Our Lost Youth

EDITOR THE CHRISTIAN CENTURY:

SIR: "The Atrophy of Spirituality in Youth," an editorial article in The Christian Century of August 24, needs the attention of all earnest Christians. The fact stated is, I believe, more widespread than either Dr. Jones or the editor seems to believe. There is a real cause for it. I may not have discovered the cause, but I think I have. For six years I lived in a Christian college town; for four years I was doing evangelistic work over a territory of about thirty counties in Illinois; for two years I was away from Illinois in New York state and Virginia. In all of this field I found these conditions: The children of Christian parents going to college (Christian colleges) only to come back at vacation times out of touch with church work or spiritual conditions, oftentimes openly boasting of having gotten beyond such crudities as prayer, and belief in the Bible, and saying "No one who knows anything believes in such things any more." And frequently quoting their professors as proof of the mistakes of the Bible and the misconceptions of Jesus himself. The influence of these "college folks" soon spreads to the brothers and sisters in the home. I could give hundreds of individual cases of this kind. It is a general condition today of college atmosphere. And it all comes of so-called German rationalism: a thing that works in the dark, not daring to come out and take the platform in fair debate. It is the creed which cost Germany her soul, and which will cost America her soul, if the wish of German-Jewish professors prevails. How or why Christian professors have fallen for this barbarous teaching, unscientific and anti-Christian as it is, and have themselves helped to make education practically impossible unless you will accept the hypothesis of evolution as the basis of all scientific research, can only be answered when you remember that "we wrestle not against flesh and blood." Christianity made our standards of education possible; but Satan has used the system we have built up to wreck civilization and Christianity. If evolution is true, if the Bible is only of human origin, if Jesus was mistaken, then the youth of today cannot be blamed for "having cut him (God) off their list of acquaintances." But who is to answer for this threatened wreck of Christian civilization? God have mercy on us all, and especially on the hands that have sowed this seed of the evil one.

Knoxville, Ill. WILLIS W. VOSE.

Unity and Union

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by Joseph Fort Newton in your issue of July 27, on attempts at unity among the Christian denominations, is wholesome and wise. It has reminded me of the two brief passages in notes I received, now more than fifty years ago, from the Rev. Henry Ward Beecher, concerning the name of a paper that the firm of which I was a member were about to publish, with Mr. Beecher's editorial assistance.

"Peekskill, Aug. 31, '69 . . . . As to name, I prefer 'Christian union', much; it is worldwide, 'church' is not. There are many Christians not in churches, and it is a truly catholic Christianity that we mean to advocate . . . ."

"Sept. 6, '69 . . . . 'Christian union' is far better than 'church union', as it is the only union ever to be expected or desired. The union of churches is as absurd as the union of families in philanstery. Church harmony may be held while the hundred sects keep their distinctive organizations. This is to be the marrow of our doctrine—Christian union and ecclesiastical diversity."

In Mr. Beecher's own church, indeed, he carried out this view of intellectual diversity and spiritual unity with eminent success. To quote a paragraph I wrote shortly after his death: "The broad foundation on which he stood made him broadly liberal toward all beliefs which accepted Christ and successfully labored to make men Christ-like. Indomitable in the assertion of his own beliefs (mostly 'Orthodox') he was no less vigorous in maintaining the rights of others to theirs. One of his most characteristic sermons was entitled, 'Other Men's Consciences.' His church received into its communion members from all the Christian sects, who found there a common ground on which to stand and to work. This commingling of elements gave him a body of men and women knit together by the profoundest sympathy in a simple faith, and by an ardent love for the man who had released them from the bonds of petty sectarianism and opened to them the larger liberty of Christian manhood."

Why cannot the present tendency toward considering Christian unity be guided to such a "unity of the spirit" of Christ? And that, not necessarily in individual churches, (although there it would often solve difficulties of maintenance, and perhaps is already growing) but among the denominations at large; such a common loyalty to the Master as inspired the exceedingly diverse original Disciples in their apostolic labors —that "turned the world upside down."

Morristown, N. J. JOHN RAYMOND HOWARD.

Political Prisoners

EDITOR THE CHRISTIAN CENTURY:

SIR: During my recent stay in England I was repeatedly asked whether statements in the English press to the effect that political prisoners—war-time prisoners—are still confined in the United States, could be true. It seemed incredible to English people that these men could still be in prison for expression of opinion only and under war-time legislation now no longer in force.

Again and again I was humiliated to be obliged to admit that my own country is indeed the only one of all that were engaged in the world war that is now in this indefensible position. I use the word "indefensible" advisedly. The government has given no valid or defensible reason for its actions. In writing these words I have in mind the letter sent by Attorney General Daugherty not long ago in reply to inquiries made on this subject by the Federal Council of Churches. The council published Mr. Daugherty's letter together with its own findings of fact regarding the various statements the letter made. (March 11, 1922, issue Information Service, Federal Council of Churches, 105 East 22nd St., New York.)

I have in mind also the practically invariable remark made by government officials when writing or speaking of the release of these men—that "No one advocating the overthrow of the government by violence will be pardoned." It seems to me about as relevant to continue to repeat this ancient formula in connection with these particular men as it would be to reiterate that "No one addicted to walking on his head will be allowed at large." Many of these men I know personally. I know also that the industrial organization to which practically all of them belong is concerned exclusively with industry and is not interested in the overthrow of any government whatsoever.

It would be amusing, were it not for the tragedy that it connotes, to hear men who hold positions of high responsibility talk in this way as if they were entirely ignorant of the fact, well known to people at large (apparently well known to intelligent people even on the other side of the world)—that every one of these political prisoners has been legally and completely cleared of all the preposterous charges made against them during war-time hysteria; that they are now in prison solely for opinions; and that none of these opinions has anything to do with violence in any degree or direction, or with the overthrow of any government. Someone should inform government officials of these facts, so that they will not continue to make so serious a blunder in public any longer. I would not of course like to believe that they already know the facts and yet continue to harp on this ludicrous formula disingenuously. I would much rather give them all the benefit of the doubt. No honest government has any need to be tolerant. There is no "agitator" like injustice.

Has not the time come for all of us, regardless of church or political affiliations, regardless of the demands of our own personal affairs, regardless of every consideration except that of the plain justice of the matter—the inalienable human rights involved, the sheer humanity at stake—to take our stand definitely, emphatically, unequivocally, in behalf of these men in Leavenworth who are standing so courageously by their principles and their consciences, in the face of such odds? These men are bearing the brunt of the impetus toward intolerance and repression begotten by the war and are upholding the best traditions of American manhood, laying the foundation of a more truly American conception of freedom, a freedom that is worthy the name.

Surely too few of us, in the churches especially, are bearing our share of this burden, this work of foundation-building. These men are living true to their ideals at the cost, literally, of their lives. How many of us are doing anything like this for the ideals we profess to hold supreme? How many of us can measure up in courage, in sheer honesty of purpose, in faith, with these men who are giving their lives in the full knowledge that for them individually there is everything to lose and nothing to gain, that no advantage can possibly accrue to them, personally. They are true to their ideals in the hope that "the children of the future" may have a better world to live in.

I feel indeed that the political-prisoner situation as a whole is one of the very gravest issues that confronts us today, and that we should all, especially we in the churches, make it our definite and serious concern to inform ourselves fully regarding it in all its bearings.

New York City RICHARD W. HOGUE,
Secretary, Church League for Industrial Democracy.

Ku Klux Klan

EDITOR THE CHRISTIAN CENTURY:

SIR: A few weeks ago I read the articles printed in The Christian Century upon the activities of the Ku Klux Klan, by Sherwood Eddy. In your last issue of September 7, an apparent member of the Klan wrote a letter in which the Klan was quite vigorously upheld. The grounds upon which the article was based, however, seem to be too trifling, in my judgment, to make a valuable defense to that organization.

In the first place, Mr. Gould, who wrote the article, seems to have been replying to an editorial in the Century of July 13; he makes no reference to the later articles of Sherwood Eddy; this probably was not purposeful, but in view of the later articles, much of what Mr. Gould has said seems almost absurd. His letter would make a good appeal more to a person with a single track mind than to a more careful thinker.

This is due to the placing of the Masonic organization on a parallel line with the Ku Klux Klan, merely because each one of them is a secret organization. That similarity exists; granted. But such a similarity cannot by any means justify some of the glaring differences which exist between the organizations. These differences are not apparent at first, let me say; which may help somewhat to explain why so many of the Klan members are also members of the Masons, as explained by Mr. Gould. However, if my understanding is correct, the Masonic orders exist for fraternal fellowship and for the building of character. It is a Protestant body as a whole, it is true; yet it is not anti-Catholic in purpose. On the whole it is a very tolerant organization—partly because many of its members belong specifically to no church. The Knights of Columbus on the other hand seem to be a distinctly anti-Protestant body, if we take their oath for an indication of their purposes. Yet their activity is not as hostile on the surface to Protestantism as the Klan's activity has been toward Catholicism in many places.

Mr. Gould specifically charges the Knights of Columbus with being the "people responsible for the absurd, false propaganda now being circulated against the knights of the Ku Klux Klan." Behind these charges there seems to be only the proof of affirmation. Such wholesale charges must be condemned by most thinking men—especially since the most successful bit of propaganda I have yet seen against the Klan has been written by Sherwood Eddy, and that on his own investigation. And Mr. Eddy, in my opinion, represents the best type of liberal Protestantism in America today. According to Mr. Gould's last sentence, in which he seems to compress a good deal of his feeling about the matter, Mr. Eddy would be classed as an enemy of "our school, our church and our state." Rather an anachronism!

The Klan is an instrument, apparently devised to improve our social order as such. Under this they seem to stand for "the tenets of the Christian religion" and yet in the next breath they stand for "white supremacy." Can the two be consistently combined? A sentence arises in my mind as I write, quoted from Gilbert Loveland in a missionary address: "There are no inferior races; there are undeveloped races." Contrast this with the statement made by Colonel Simmons, "the Imperial Wizard," quoted by Eddy in the August 17 number of the Century: "Keep the Negro and the other fellow (immigrant) where he belongs. They have no part in our political and social life. . . . To assure the supremacy of the white race, we believe in the exclusion of the yellow race and the disfranchisement of the Negro." And yet one of the beliefs (yea, major beliefs) of any member who joins the Klan is "the upholding of the constitution of these United States"—which constitution says in Article XV, Section 1, "The right of citizens of the United States to vote shall not be denied or abridged by the United States of by any state on account of race, color, or previous condition of servitiure." Perhaps some of the Klan members may apologize for their leadership and still maintain that the objects for which the Klan was formed are above reproach. Many of them are; but the means chosen are rather ill-advised in the United States, where the "best citizens" want the betterment of the nation to come through the means that the majority of the people have chosen and upheld since the founding of our country.

There are two sides to the question, of course. But on the whole, we must remember as a nation that in the past, progress was slow. If we have learned any of the laws of evolution, they have pointed this out clearly. So in our struggle for a better society, let us not choose impatient methods, though we find ourselves discouraged at times. The better way was pointed out by Him in whom there was no shadow. "For there is nothing covered that shall not be revealed; and hid, that shall not be known; what I tell you in the darkness, speak ye in the light." And again, "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till it was all leavened." Not dynamite but leaven is the remedy.

Evanston, Ill. RICHARD A. SCHERMERHORN.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Establish Loan Library on Evangelism

The Illinois Christian Missionary society, of which Rev. Harry H. Peters is secretary, is establishing a loan library on evangelism with a hundred volumes in the collection. These will be mailed to ministers on application. The collection contains not only the standard volumes by such conservative writers as Torrey, but one is also interested to find in it Davenport's "Primitive Traits in Religious Revivals" and Stevens' "The Christian Doctrine of Salvation." Disciples leaders are realizing that one of the preaching problems these days is the proper supply of good books, and the department of the ministry of the United Christian Missionary society proposes to found a loan library of a more general character.

England Changing in Attitude Toward Sunday

Since the war many thousands of men who were in France have carried back to their native land the Continental conception of the Lord's day. Nowhere is this more manifest than in England. The London County council recently voted 74 to 47 to allow games in the public parks on Sunday, something unheard of in England. The Dean of Exeter recently gave permission to the choir boys to play cricket after the Sunday services, an action which has aroused much discussion, it being argued by the Christian forces generally that the complete secularization of Sunday would result in large transportation demands, and the enforced labor of many working people.

Mohammedan Mosque in Detroit Will be Sold

Two years ago Muhahhad Karoub, of Detroit, a devoted Mohammedan of large means, conceived the idea of building a mosque where the teachings of the Prophet might be given to the western world, and spent a total of $55,000 on the venture. It did not turn out well, however, for internal dissension in the group soon emptied the mosque. The Detroit officials put the property on the tax list as being vacant, and not used for religious worship, hence it is now announced that Mr. Karoub will sell the property. It is stated by the Home Missions council that this is the only Mohammedan mosque in the western world, although there are groups of Mohammedan immigrants in a number of the cities of North America.

Hold Worship in a Railroad Car

Both the Baptists and the Roman Catholics have railway cars which are used as a place of worship. These cars are usually conveyed by the railroad free to various hamlets where the people are assembled for worship. The Catholic church has recently refitted a car in the Pullman shops of Chicago called the "St. Paul." This car seats seventy-five people and contains an altar, an organ, stations of the cross, library, dining-room for the priests, sleeping quarters for the staff, and last but not least, a collection box.

Dr. Cadman Invited to Succeed Dr. Jowett?

The pulpit of Westminster Chapel, London, recently resigned by Dr. J. H. Jowett because of ill health, may be occupied by Dr. S. P. Cadman, pastor of Central Congregational Church, Brooklyn Such is the report now being circulated, as Dr. Cadman sails to England to fill a series of preaching engagements, of which Westminster church is one. Whether Dr. Cadman will accept the invitation is problematical, for he has in the past refused calls from various churches both in this country and England. Dr. Cadman is of English birth, but has been in this country for more than thirty years and has been with the Brooklyn church for nearly twenty-two years.

Disciples Church Proposes to Sell Out

The Disciples church at Junction City, Ky., has publicly offered to sell out its property and join with any other congregation of Christians in the city on any basis which includes only those things which all Protestants accept as true, and which are also scriptural. There are seven churches in a town of 600 people, three colored and four white. The minister has tendered a provisional resignation to be accepted in case the proposal of this church is accepted by any other in the town.

Brave Leader of Down-town Church Goes Forward

One of the sturdiest souls at work in down-town Chicago is Rev. Johnston Myers, pastor of Immanuel Baptist church, whose Christian purpose is appreciated by all, though his plan of feeding indiscriminately so many people is sometimes criticized by those with sociological training. His church spire was blown down last spring on the eve of a building enterprise on the adjacent lot. Undaunted by this, however, he will go forward in the erection of a $225,000 building, part of which will be rented as office space, and the lower floors used for religious work. One hundred thousand dollars is still needed for the enterprise, and Dr. Myers has given up his vacation this year to raise the money.

First Community Church Handbook Appears

With the growth of federated and community churches throughout the United States, there has come a demand for accurate information with regard to these enterprises. Rev. David R. Piper, editor of the Community Churchman, of Excelsior Springs, Mo., has issued a "Handbook of the Community Church Movement in the United States." In this booklet the various forms of organization are described, a sample church constitution is given, and the service activities of these churches are tabulated. According to the handbook, Iowa and Illinois lead in the number of organizations. The Iowa organizations are largely rural, while a great many of the Illinois organizations are suburban about Chicago.

Daily Vacation Bible Schools Great Success

From every part of the nation come reports of successful daily vacation Bible schools. Perhaps one of the most unique was that held in a camping ground of automobilists near the giant redwoods in California. The Santa Rosa Baptist church had primary responsibility for this enterprise. In New York this year there were 250 such schools organized under the Metropolitan Federation of Daily Vacation Bible schools. Seventeen hundred instructors had under their care 70,000 children. In two years the Baptists of Indianapolis have increased their schools from 2 to 18.

Baptists Call Experienced Church Architect

The American Baptist Home Mission society has a department of architecture of which Mr. George E. Merrill is secretary. The board has recently called as assistant secretary, Mr. Emery B. Jackson, who has twelve years' experience as a practical architect. Mr. Jackson has studied at the Ecole des Beaux Arts of Paris and is regarded as a competent adviser upon the subject of church architecture. The Southern Baptist convention has also developed such a department.

How Modern Church Program Spreads

Although some of the smaller denominations are still regarded by the Christian world as being non-progressive in spirit, this is often a most fallacious assumption, as is well illustrated by a study of the church program of the Church of the Brethren (Dunkard) at Miami, N. Mex. This church defends a community recreation program by an appeal to the leading authorities on the subject. For the fourth year this church is at work upon this task. It has also developed its program of religious education to such an extent as to secure credit in the public schools for Bible study. Rev. Ira J. Lapp, pastor of the church, teaches the courses on Hebrew history and ethics for which credit is given.

Pray for Revival of Religion

The Great Commission Prayer League, a new organization among the older type of evangelicals of Chicago, seeks to promote a general revival through the exercises of prayer. In its recent literature, it proposes that Watch Night this year shall be specially devoted to prayer for a general revival. An unhappy feature of the movement is a certain atmosphere of suspicion of ministers, which may be noted in the following paragraph of a recent letter: "Infidelity of both doctrine and practice has invaded and is invading our pulpits and churches to an alarming extent. A widely-traveled editor of Great Britain declares that 'at least 75 per cent of the pastors of England are unsound in doctrine.' What proportion of American pastors, think you, have departed from the faith?"

Southern Baptists Plan to Finish Campaign

The Southern Baptist leaders who met in Nashville early in the summer to consider plans for the completion of their $75,000,000 campaign, have secured Dr. L. R. Scarborough as director of the campaign. The work of the laymen's missionary movement was approved. These leaders are concerned with the aftermath of their campaign, and they will ask the 1923 convention to create a large committee which will formulate a program for the period following the collection of the big fund.

Drastic Cut in Number of Chaplains

By the recent action of the congress of the United States cutting down the personnel of the officers of the army by 2,000, a considerable number of chaplains will be retired. There will be only 125 chaplains in service after the first of the year. Fifty Protestant chaplains now find it necessary to seek other positions. The committee on chaplains maintained by the Protestants at Washington is making every effort to see that these men are at once offered suitable work in their various denominations.

Presbyterians to Secure New Pictures of Near East

Rev. B. Carter Millikin, educational secretary of the board of foreign missions of the Presbyterian church, will sail the latter part of September for Syria and Persia, where the Presbyterians carry on significant work. One of the objects of the trip is to enlarge the lantern slide service of the board, for the denomination has been able to secure large results from the use of lantern slides during recent years. Twenty-two lecture sets on foreign missions are now announced in the folder of this department.

Friends Report Crop Failure in Russia

The American Friends Service committee reports that a vast area of the famine country of Russia has suffered another crop failure through drought this year. A thousand miles east of Moscow is a section where there has been no rain for over a month at the critical season this year. Jessica Smith, the Quaker supervisor for this district, has made a detailed report to the American committee showing a half crop in some sections, and a total loss in others. In one volost the human population has dropped from 11,500 to 6,000 and out of 2,755 horses, only 223 remain. The horses are ill-fed, and not fit for work. Horse speculators are in the country with animals, but at prices which are prohibitive. The American Friends committee has promised to continue its work during the coming winter when it will be more needed than ever and will make an appeal to its American constituency for funds.

Volleyball Breaks Down Mohammedan Prejudice

The Y. M. C. A. has successfully introduced volleyball at Smyrna. Recently two groups of Mohammedan girls played a match game before foreign spectators. By all the rules of their religion they should have kept their faces veiled, but that is out of date in Smyrna now. The local Y. M. C. A. is quite an example of Christian cooperation. On this board is an Anglican, a Scotch Presbyterian, a Roman Catholic, a Gregorian, and a member of the Greek Orthodox church. The head of the Greek church has given his blessing to the study of the Bible as carried on by the Y. M. C. A. The summer camp for boys conducted on the banks of the Aegean sea is one of the most popular features of the association in this section.

Methodists Lead Catholics in Money Raised

It has long been believed that the Roman Catholics were the most efficient money getters in America. According to recent reports the Methodists have excelled them. In the year-book of the Federal Council of Churches the money raised by Methodists is given as $85,934,000 while the Catholic offerings are $75,368,294. The other denominations follow in this order: Northern Presbyterians, $47,035,442; Southern Baptists,

Episcopal Convention Gets Under Way

THE forty-seventh triennial convention of the Protestant Episcopal church is now in session at Portland, Ore., for a period of about three weeks. The first bishop ever consecrated for service in America received his consecration in 1784. Before that the Episcopal church in America was a church without an episcopacy, and consequently without the rite of confirmation. At the close of the revolutionary war the diocese of Massachusetts sent Rev. Samuel Seabury to Scotland to receive his episcopal authority, the English bishops continuing in their opposition to a native episcopate.

The convention at Portland is made up of two houses. The house of bishops is composed of 102 men who sit by virtue of their office. The house of deputies is organized on the representative principle. Each self-supporting diocese has four lay and four clerical delegates in this house. The missionary districts have only one each. The house of deputies this year is composed of over six hundred men. Women have no representation in the general convention of the church, but the sessions of their missionary society provide for them a certain kind of fellowship. At the close of this present convention a commission will sit to consider whether women should be allowed to represent a diocese in a lay capacity. It is said that there is no considerable demand in this communion that women should be allowed to enter the ministry.

Prayer book revision will provoke a great deal of discussion. The prayer-book is important not only as the manual of devotion of the Episcopal church, but also in a certain sense as the basic document in all study of worship in the Protestant world. There is much conservative resistance to change, yet in many cases the phraseology has become archaic. The attacks will center on the marriage service, with its word "obey" and its reference to Isaac and Rebekah. It is held by many that the two persons mentioned do not afford the world the picture of an ideal home life. There will be a tendency to remove some of the psalms that are more of the spirit of the old testament than of the new. The form of prayer for the president of the United States may be changed.

The matter of the proposed concordat with Congregationalists, by which the ministers of the latter denomination might secure holy orders while continuing as Congregational ministers, has resulted in a division of the committee, so that there will be a minority and a majority report. Since the proposed concordat has been received coldly by many Congregational ministers, there is less interest in this device than at the previous convention at Detroit in 1919. Nevertheless the debate goes to the very bottom of church dogma.

The high church party will push the matter of stiffening up the position of the church with regard to divorce. They demand that no remarriage of divorcees shall be allowed for any cause. At the present time the rector of an Episcopal church may marry the innocent party to a divorce where the cause of divorce is the one sanctioned in Matthew's gospel.

The question of the future organization of the church is also up for consideration. In the past the presiding bishop was the bishop oldest in service. It is proposed that with the death of Bishop Tuttle, the present presiding bishop, this rule shall be amended, and the church shall elect its presiding bishop. With the creation of church machinery to function in the interim between the conventions, this point is important. Bishop Tuttle is now eighty-five years old.

The Episcopal church has in recent years been making a quiet gain in membership. Its influence in the country is much larger than its membership would entitle it to on account of the age and dignity of the organization. With the abandonment of its former attitude of aloofness to other Christian bodies, it now promises to assume a new and promising role as one of the leaders in the good cause of the reunion of Christ's followers.

$34,881,052; Protestant Episcopal, $34,873,221; Southern Methodists, $33,859,832; Northern Baptists, $21,926,143; Congregationalists, $21,233,412. Of the larger denominations, the Episcopalians are the most generous with offerings of $31.59 per capita. The whole Christian group averages over $10 per capita.

Conference of Denominations in Jamaica

In making ready for the approaching Conference on Faith and Order which will be held in Washington in 1924, the Episcopalian leaders in many sections of the world will hold local conferences to organize sentiment in behalf of union. Such a conference of Episcopalians and the various free church denominations was recently held on the island of Jamaica. There was no expressed difficulty over agreement in matters of faith, but the point of difference was in the mutual recognition of the ministerial orders. The Roman Catholics in Jamaica did not participate in the conference, though many individual Catholics were friendly.

Religious Instruction at University of Illinois

Various religious organizations at the University of Illinois have issued a booklet jointly setting forth the courses of study in religion which will be given there during the coming year. Methodists, Catholics, and Disciples will give courses of University rank, and in addition a number of the churches are announcing Sunday morning studies in religion which will be of more than usual merit. Dr. W. A. Goodell is teaching on the Wesley Foundation. Rev. John A. O'Brien is supported by the Columbus Foundation. The Disciples have secured as their teacher, Dr. Frank Dickinson Coop, who is the scion of a well-known family of English Disciples. The University of Illinois allows credit on its bachelor degree of not more than ten semester hours of religious study. The students must be of sophomore standing or better. The instructor must hold a Ph.D. degree from a school of recognized standing. The religious classes must be conducted on university standards as to numbers, and the instructor must not give more than twelve hours a week of instruction.

New Study of Russian Immigrant Is Out

Prof. Jerome Davis of Dartmouth, who is known to Christian Century readers through his articles, is the author of a new book published by Macmillan this month on "The Russian Immigrant." The book is highly commended by some of the leading sociologists of the country. Books ordered from the author in the early autumn by readers of this paper will be supplied at cost.

Y. M. C. A. Secretaries Strong for World Peace

The Y. M. C. A. conducted a summer school for its employed officers in New York this summer. President William J. Hutchins, of Berea college, taught a class in "America's Relation to the Promotion of Peace," which was attended by 250 leaders of the Y. M. C. A. movement. At the close of the instruction, a resolution was passed congratulating the present administration on its achievements in the limitation of armaments and in behalf of international friendship. The secretaries pledged themselves to work for peace through public addresses, study groups, forums, printed matter and every other available means.

Church Demands An Impartial Trial At Herrin

The Tabernacle Congregational church of Chicago recently passed resolutions on the mine tragedy at Herrin, Ill., charging that the publicity on this matter had tended to obscure the responsibility of certain mine officials. The resolution asks Governor Len Small to make sure that in the approaching trial every guilty person shall be brought to justice. Among other things the resolution states: "We, the official board of the Tabernacle Congregational church, petition the governor and attorney-general of Illinois to use extraordinary precautions in conducting the Herrin investigation that it may be absolutely impartial and sufficiently thorough to reach high and low, employer and employe, who took part in, or whose acts contributed directly in bringing about the Herrin murders. Thus may the efforts to remove the blot of Herrin from the good name of our beloved state not re-

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sult in besmirching it with another stain —that of observing one law for the rich and another for the poor."

Dr. McElveen Comes Out for Liberal Divorce Laws

The Protestant Episcopal convention in Portland, Ore., has brought to that city an interest in theological discussion. Among the questions before this convention, the proposal to allow no remarriage of divorcees is prominent. Dr. W. T. McElveen, pastor of a leading Congregational church in that city, on Sept. 10 preached a sermon advocating liberal divorce laws. He charged that Episcopal rectors who would not marry divorcees often sent these couples to him for marriage. Dr. McElveen claims that the church people who get divorces are not numerous, anyway, for religious beliefs lessen the family problem.

Rio de Janeiro Welcomes Protestantism

Rio de Janeiro, the city of the beautiful harbor, has welcomed Christian missions more cordially than any other city in South America. The first Protestant church in South America, built in 1819, found its home in Rio de Janeiro. In this city is the only hospital in South America supported by South American churches One church in Rio de Janeiro raises $15.000 a year, supports a missionary in Portugal, and conducts fourteen Sunday schools in its own suburbs. In the whole of Brazil, however, there is not much Protestant work. Only twenty-nine missionaries work north and west of the San Francisco river. One state with a million people has but one native pastor.

Baptist Gain is Speeding Up

American Baptists gained a million members in the period from 1918 to 1921, inclusive, according to a survey that has just been completed by Dr. E. P. Alldredge, secretary of survey, statistics and information of the Sunday school board of the Southern Baptist convention. It took 220 years for the Baptists of North America, including in this designation only the regular missionary Baptists of the United States and Canada, to gain their first million, this period being from 1639 to 1859. The second million, however, was obtained in only 20 years, from 1859 to 1879, this period embracing the Civil war and the reconstruction era. The third million was obtained in only 10 years; the fourth million in 8 years; the fifth million in 9 years; the sixth million in 7 years and the eighth million in 3 years, the total figures for the regular misionary Baptists in the United States and Canada in 1921 being 8,115,445. The ministers of the Southern Baptist convention baptized 260,000 converts in 1921.

Fort Worth Mayor Preaches During Vacation

Mayor E. R. Cockrell of Forth Worth, Tex., was formerly a teacher in Texas Christian university of his home city. He has also been a lay preacher, and during the summer months he has supplied the pulpit for a number of ministers who have been away on vacation. He has visited the neighboring city of Dallas on three recent Sundays, preaching in Oak Cliff Christian church, Central Christian church and East Dallas Christian church.

Wesleyan Methodists Favor Reunion

At the recent annual conference of the Wesleyan Methodist church the most important question was the proposed reunion of the three leading bodies in British Methodism, the Wesleyan Methodist church, the Primitive Methodist church, and the United Methodist church. Though strong petitions against union were presented, the conference voted 464 to 60 that neither on doctrinal nor financial grounds, nor on the ground of differences of government were there any impediments to the union of these denominations. The Lambeth proposals were also considered at this meeting.

Methodist Secretary Wants Consolidation of Boards

The action of Disciples and Presbyterians in consolidating many of their boards has brought about in some other denominations a demand for similar changes. Dr. Joseph B. Hingeley, secretary of the board of conference claimants of the Methodist Episcopal church, is out with a published statement in favor of definite action at the coming general conference of his church. Dr. Hingeley prefers the Presbyterian plan of four general boards rather than the Disciples plan by which five boards were consolidated into one, leaving out of the scheme education, social reform and Christian unity. At the last general conference, the council of boards of benevolence was created, but this action is not regarded by Dr. Hingeley as the solution of the problem.

Italian Protestants to Have Same Hymn Book

Until a few years ago the main body of Italian Protestants in Italy were Waldensians, with many centuries of loyalty behind them. The conversion of Italian immigrants in America to the faith of the various American denominations has made it possible for these denominations to start work in Italy with the reinforcement of native workers. The division in the Protestant forces there has given a visible demonstration to the Catholics of that country of Protestantism's greatest weakness. Lately there has been a disposition on the part of the Protestants to draw together, which is evidenced by the publication of a hymn book which will be used in every Protestant church in Italy. The book is called "Innario Christiano."

Presbyterian Colleges Secure Large Gifts

It is doubtful whether any denomination in America will show a larger gain in educational endowment for the past year than the Presbyterian. They report a total of $7,584,000. This does not include gifts to Presbyterian institutions, like Princeton, which do not cooperate with the Presbyterian Board of Education. The largest advance was made by Wooster college which secured $1,100,000. James Millikin university of Decatur, Ill., made a gain almost as large, securing a round million. Lafayette college of Easton, Pa., added $1,051,000 to its resources. The Presbyterian Board of Education contributed out of its "challenge fund" $139,000 to encourage these enterprises. Among the achievements of the past year was one to secure $26,000 with which to inaugurate work at the Michigan Agricultural school at Lansing. Dr. Edgar P. Hill, formerly teacher in the McCormick Theological seminary, is now secretary of the Presbyterian Board of Education.

Benevolent Work of the Churches Large

The benevolent work of fraternal orders is much better advertised than is that of the Protestant churches. The Loyal Order of Moose has a great institution at Mooseheart, near Chicago, which cares for a thousand children. Masons, Odd Fellows, Knights of Pythias, and others, care for orphans. The Protestant churches are supporting more children, however, than all the fraternal orders, twenty thousand being maintained in this way. It is now a recognized fact that the goal for any child is to secure its reception into a normal home life, and large numbers of these Protestant children are being put out for adoption every year. The social service commission of the Federal Council of Churches has recently gathered much interesting information with regard to the benevolent work of the churches.

Union of Andover and Harvard Divinity Resisted

The union of Andover Theological Seminary and Harvard Divinity school is not to be accomplished without litigation. Visitors of the former school recently sought an injunction to prevent this union, on the ground that such union would be contrary to the wishes of the donors of the endowment funds. The injunction was denied. The law will permit them a hearing, however, on the merits of their claim. Should the contention be sustained, the merger would be a failure. The opposition is based on theological grounds, the Harvard school having formerly been Unitarian, and Andover orthodox.

Propose to Unite Churches Into Single Organization

At a meeting held in Benton Boulevard Presbyterian church in Kansas City recently, ambitious plans were laid to organize every church in the city into a single organization which would fight law violations and would further Christian teachings. The following purposes are announced for the organization: "To improve the moral standing of our citizenship, To be watchful through special committees and support only those officials who are enforcing the law with-

TEN NEW BOOKS ON JESUS

The most significant fact with regard to the new religious books of the year 1922-23 is the great number of volumes treating of the personality, life and work of Jesus. The publishers have felt the pulse of the serious reading public and the publication of these books is a result of that fact. The world was never so perplexed intellectually and spiritually as today. And men are wistfully turning, as never before—and more hopefully than ever before—to the "Lord of Thought" and of the Heart. Nothing could so enrich the fruitage of this new year than for ten thousand ministers to delve deeply into these new revealings of "The Life of Lives."

THE FINALITY OF CHRIST

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The fame of the pastor of King's Weigh House (Congregational) church, London, long ago reached America. This volume of his sermons will be welcomed by students of present-day tendencies in Christian thinking. The Christian World says: "We commend this book to everyone who loves great preaching and fearless independence. ($1.35).

RABBONI: A Study of Jesus Christ, the Teacher

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"This is a gracious and wise book, showing how to go to school to the Master Teacher. I do not remember to have seen a better study of Jesus the Teacher, alike in atmosphere and suggestion." (Rev. Joseph Fort Newton, D.D.) ($2.00).

THE REALITY OF JESUS

By J. H. Chambers Macaulay

The author finds the reality of life in the reality of Jesus. He writes with a faith that is overmastering and a brilliancy that sweeps the reader along in wondering enjoyment. He says, "The Mind of Christ is the greatest fact with which the mind of man can come in contact. Multitudes today are adrift, uncertain, unhappy, and inefficient in life, for lack of reality of faith. Jesus recreates belief in God and belief in men. He gives to life its joy, its duty and its destiny. Within the shadow of the world's restlessness lurks the reality of Jesus, and the demand for a religion adequate to life is the conscious or unconscious quest of man for the reality of God today." ($1.75).

JESUS AND LIFE

By Joseph McFadyen

The author, who is professor of New Testament in Queen's University, Kingston, Canada, holds that it is a "matter of life or death to the world" that men be christianized in all their various relations. ($2.00).

TOWARD THE UNDERSTANDING OF JESUS

By V. G. Simkhovitch

"The teachings of Christ are an historical event. Let us try to understand them historically. Without an historical understanding we have before us not teachings but texts. There is hardly a text in the four gospels that is not apparently conflicting with other texts. Yet an insight is won when the teachings of Jesus are viewed and understood historically." Thus Dr. Simkhovitch, who is professor of economics at Columbia University, takes up his survey of the background of the teachings of Jesus. Prof. Charles A. Ellwood, of the University of Missouri, writes that this is the best book he has found covering this phase of Jesus' work. ($1.75).

JESUS CHRIST AND THE WORLD TODAY

By Grace Hutchins and Anna Rochester

"A remarkable piece of work," says Norman Thomas, editor of "The Nation," in commenting upon this new book. He adds: "I have never seen a series of studies dealing with modern social applications of the teachings of Jesus which seemed to me so frank, thoroughgoing and suggestive. If Christianity is to have any positive influence in the making of a new age, it will have to be the sort of Christianity which this book expounds so well." ($1.25).

CHRIST AND INTERNATIONAL LIFE

By Edith Picton-Turbervill (With Introduction by the Right Hon. Lord Robert Cecil)

The author's theme is—as phrased and accepted by Lord Robert Cecil—that "our national policy, both internal and external, must be Christianized; that, in other words, Christian morality must in its essence be the guide of our national conduct." It is a thesis that has often been urged by divines and others; the author's eloquent pages vindicate it with much independence and from new angles. Miss Picton-Turbervill is known the world over for her work with the W. C. T. U. and the Y. W. C. A. ($1.50).

THE LORD OF THOUGHT

By Miss Lily Dougall and Rev. C. W. Emmet

This book is a study of the problems which confronted Jesus and the solutions he offered. It deals with the religious beliefs current in Judaism in the time of Jesus and the originality of his teaching in relation to them. It is an apologetic on new lines for the uniqueness of Christianity and the supremacy of our Lord in the realm of thought. ($2.50).

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Movement for Change of Methodist Creed

Methodists will face at their next general conference a demand for a change in the articles of religion. The founders of Methodism sought to make their labors perpetual by inserting a clause in the constitution providing that the general conference should not have power to alter the articles of religion nor to adopt any new standard of doctrine out of harmony with the old. Rev. J. W. Houghton of Wellington, O., says: "Some of the articles are an inheritance from the early church fathers, and we presume to say are not held by scholars of the present day. Some of the statements do not convey a thinkable idea, and certainly their authors did not claim to have been inspired."

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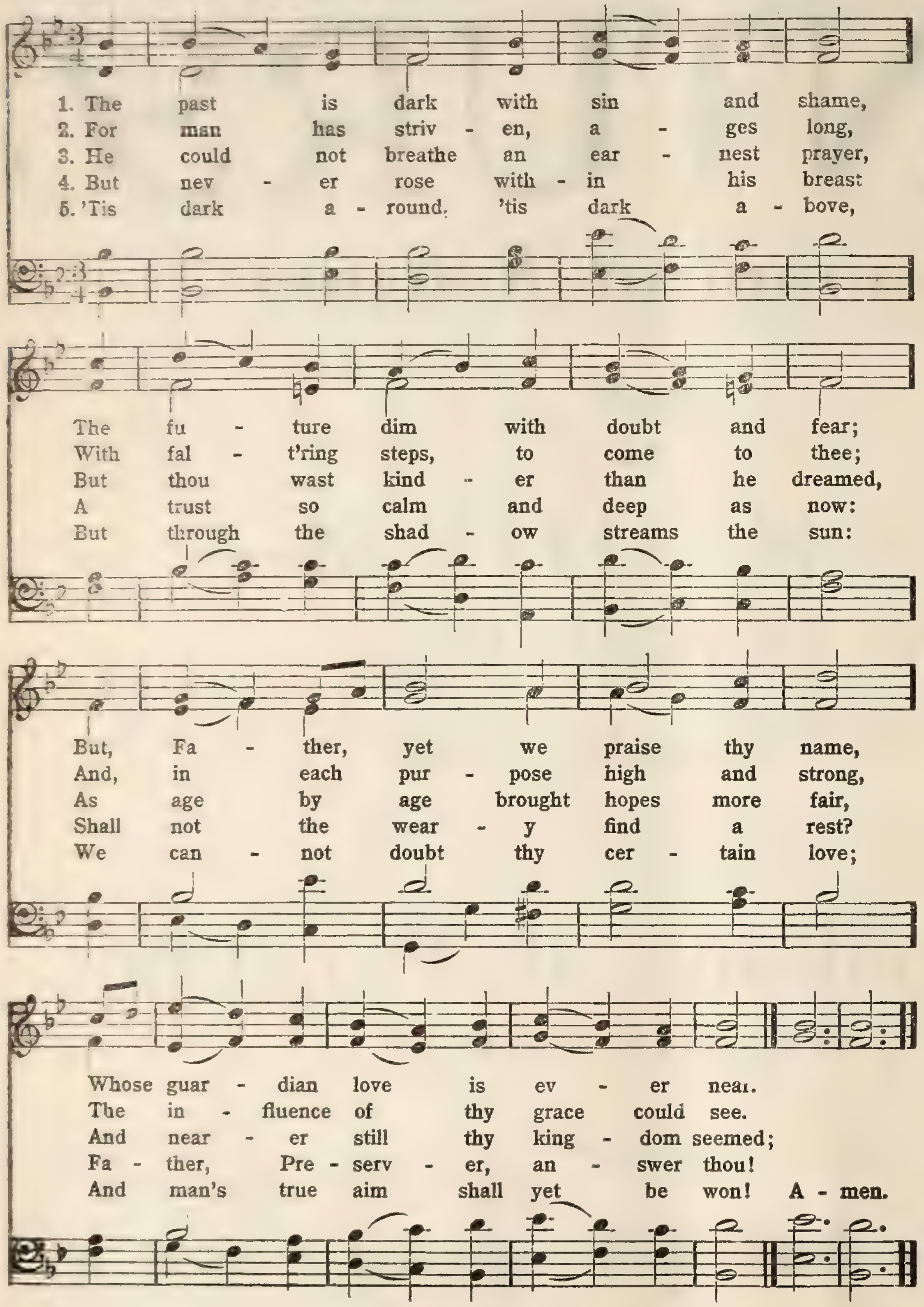
1. The past is dark with sin and shame, The future dim with doubt and fear; But, Father, yet we praise thy name, Whose guardian love is ever near.
2. For man has striven, ages long, With falt'ring steps, to come to thee; And, in each purpose high and strong, The influence of thy grace could see.
3. He could not breathe an earnest prayer, But thou wast kinder than he dreamed, As age by age brought hopes more fair, And nearer still thy kingdom seemed;
4. But never rose within his breast A trust so calm and deep as now: Shall not the weary find a rest? Father, Preserver, answer thou!
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Volume XXXIX CHICAGO, SEPTEMBER 28, 1922 Number 39

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Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 1103, *Act of October* 3, 1917, *authorized on July* 3, 1918.
Published Weekly *By the Disciples Publication Society* 508 *S. Dearborn Street, Chicago*

Subscription—$4.00 a year (to ministers $3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

The Christian Century is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Churchmen Insist on Release of Political Prisoners

SEVENTY-SIX war prisoners are still in prison at Ft. Leavenworth, not for overt acts against the government, but because they held opinions which were regarded as derogatory to the conduct of the war by our government. The act under which these prisoners were convicted was a war-time act which suspended some of the ordinary rights of an American citizen under the constitution. Most of these prisoners are members of the I. W. W., an organization which has been exceedingly unpopular in many sections of America. The release of the prisoners is complicated by the fact that they will not abjure their opinions, nor leave the organization in which they have suffered so much, yet every one of them has been legally cleared of all the preposterous charges made against them by war-time hysteria. Few churchmen of America sympathize with the views of the leaders of the I. W. W. It is on quite other grounds that such a man as Dr. Doremus Scudder, secretary of the Greater Boston Federation of Churches, seeks from the President the pardon of all prisoners convicted for "conversational" offenses alone. In Chicago there will be a mass meeting of church people at an early date at which the facts on this question will be publicly stated. The commission on the church and social service of the Federal Council of Churches has for some time been committed to the release of political prisoners. Every other great nation has released its war prisoners. The United States has set free the German spies who in many cases committed overt acts against the government, but continues to hold these talkative Americans. The deduction seems to be that it is a smaller offense to blow up a bridge in war time than to make a speech expressing unpopular opinions. The labor world finds in the continued incarceration of the war prisoners a source of irritation. Were one motivated entirely by political and economic considerations, he might well ask whether the continued incarceration of the war prisoners at Ft. Leavenworth is good policy. Their case is made the occasion of tens of thousands of tracts and newspaper editorials, and furnishes an emotional back-ground to radical opinion. The President is minded to turn the men loose and end the agitation. He doubtless will do so if supported adequately by intelligent public opinion.

The Illinois Battle Ground

AN organization of irreconcilable wets in Chicago has presented a petition to the secretary of state of Illinois seeking a place on the ballot this fall for a referendum on the legalizing of the sale of beer and wine. Mr. Anton J. Cermak, the brains of the organized wets in Chicago, is running for an important office on an open platform of nullification of the eighteenth amendment. The first stage in the battle is to ascertain whether the secretary of state will put such a question on the ballot. It is argued by the drys that a referendum on the restoration of Negro slavery would not be put on the ballot no matter how many signatures were secured, since this would be a vote on the possibility of violating the federal constitution. The secretary of state in Ohio has already refused to put such a referendum on the ballot in that state. The friends of law enforcement face the fact, however, that in Illinois the nullification crowd is larger and better organized than in any other state in the Union. The last dying gasp of an outlawed trade is likely to be in the city of Chicago. It is fortunate that the church people have continued their support to the Anti-Saloon League, for that organization is needed for this emergency, as it has never been needed before. In case the friends of temperance must face a fight this autumn, but little time remains for making ready. The issue is of much larger importance than the carrying of a referendum election in Illinois. Were the referendum carried for nullification here, there could be no immediate effect in the change of the law, for a state cannot over-ride the federal constitution, but a victory of the wets would be the signal for other battles in most of the states of the Union. The Christian public opinion of Illinois is strong enough, when aroused, to defeat the most active wet organization the country now has.

John G. Woolley: Orator

TUCKED away in the far corner of a newspaper on a stifling summer day was a brief notice of the death of John G. Woolley. It must have awakened a troop of memories in many a heart, bringing back the tall, graceful image of the orator, and the flashing visions of his incredibly vivid eloquence. It brought to mind the words of Frank W. Gunsaulus in review of "Civic Sermons," in which, happily, some of the noblest addresses of the great orator are preserved: "John G. Woolley made an impression upon me when I saw and heard him illuminating and inspiring a great audience at his graduation. The desire to say what I had to say in life, and the hope that I might have something to say as he said it on that day, which was spring in its full symbolism, was consecrated by the power and charm of his utterance. I am not surprised at the happy fulfilment of all our dreams concerning him. The echoes of his voice in Plymouth church and the stern but just indictments of evil in every form, which I have heard and now have the opportunity of reading, remind me of Parker's lightning at City Temple, London, and the sharp, cliff-like heights one sometimes sees in the speeches of Lloyd George. I thank God for such a man, and such a book, and for the times out of which these truths will bring nothing but the triumphs of goodness!

Denominationalism and the Church in China

DENOMINATIONALISM on the foreign field has been given a most serious setback by the great conference of Chinese Christians at Shanghai. It was the first time that Chinese Christians were ever in control of their own organization. Kindly but unmistakably the influential Chinese preachers told their missionary tutors that western denominationalism meant nothing to the Chinese. More than 130 denominations are now at work in China. These divisions are in the eyes of the Chinese more absurd because many of them could not by the wildest stretch of imagination be of any interest to Chinamen. What would they care about the differences between the northern and southern branches of the Baptist, Methodist and Presbyterian churches in the United States? Whether the church should be governed by presbyters or bishops is not to the point. Perhaps the Chinese churches will want a type of government that has no precedent in western ecclesiastical conditions. All of this does not mean that Chinese Christians agree doctrinally any more than American Christians do. But in face of the overwhelming odds of the great non-Christian religions, oriental Christians insist that any other policy than that of Christian union is fatal to the cause of Christ in China. Of course there is the problem of the supporting constituency in America, Great Britain and other parts of the world. Will the western church continue to aid in the evangelization of China if their party shibboleths are not sounded? Perhaps some money now given would be alienated but it were better to delay some operations in China than to undertake to fasten upon the young Christian movement of that awakening nation a burden that it cannot bear. Paul insisted that his Gentile churches should be free from Judaism. He invoked the authority of the Spirit in behalf of this freedom. China needs a new Paul to preach freedom from occidentalism, and to advocate the leadership of the Holy Spirit in developing a Christianity congenial in its outer form and procedure with the mental habits and social customs of the Chinese people.

A Memorable Summer Ministry

THE policy of the Brick church of New York of keeping its beautiful edifice open during the blistering summer days, and of securing an outstanding preacher to fill its pulpit, has again been justified by the memorable summer ministry of Dr. Hugh Black, of Union Seminary. New York in summertime is thronged with people from all over the land, tourists, pleasure-seekers, buyers, and all sorts, offering a rare opportunity for a preacher who knows the knack of bringing gospel truth home to the bosoms of men and women. Of that divine knack Dr. Black is a master, and no matter how sweltering the day, when the famous avenue seemed to sizzle in the heat, the Brick church was always filled to capacity. Dr. Black is in nowise sensational; he does not fly off at tangents. As Father Taylor said, "he takes something hot out of his own heart and shoves it into ours." He dealt with great themes in a great manner, facing the issues of modern life, and bringing to their solution truths which are truly modern because they are eternal. His sermon entitled "Another King, One Jesus," will not soon be forgotten for its defiance of the reigning materialism, its challenge to the comfortable compromises of our day, and its vision of the city of God on Fifth Avenue. Indeed, Dr. Black belongs on Fifth Avenue, and things will never be exactly right until he is enthroned in one of its great pulpits, speaking to New York City about God without whom its gay and glittering life is a gilded confusion.

The Magical Predominance of H

IT is significant of the passing of superstitions, that so few have even noted the remarkable dominance just now of the initial H in public life. If the average citizen were asked what three men stand out foremost in the affairs of the nation at the capitol, he would without hesitation name Harding, Hughes and Hoover. They form a class quite by themselves, by virtue of the exaltation of their office or of their personal ability as statesmen. After similar fashion, the tale for New York City, the commercial and financial metropolis of the nation, would put Hylan and Hearst in a class by themselves. The conjunction of either group is sufficient to excite passing comment, but their coincidence in these two most important centers of the national life is material out of which a more superstitious age would have fabricated enduring legends, and would have discovered omens of momentous import. Perhaps the ingenious, even in this matter-of-fact day, can conjure up additional evidence of the peculiar significance of this letter in public affairs. The comparative inconspicuousness of the initial in city directories and telephone books or in any ordinary roster of names, adds to the curiosity. If the letter were M or S, the coincidence would not be so surprising. But what occult influences have conspired thus to exalt the ordinarily retiring and diffident H? A few generations ago we would not have stopped with passing comment upon the curiosity, but the mysterious powers of the spirit world would have been drafted into an explanation which multitudes would have hallowed into a magic charm. Doubtless the public business is done better, and political and social influence is more potent, in the case of these individuals because they are untrammeled by the artificial sanctions of ages which believed in magic and signs and portents.

The Sorry State of Religious Education

SURVEYS are hardly needed to convince intelligent people that religious education is at a sorry pass in this country. But now comes Prof. Walter S. Athearn, of Boston University, with statistical reinforcement of the general impression. His studies of conditions in the state of Indiana reveal a state of facts probably typical of conditions throughout the middle west. His reports show that the buildings for the most part were erected to give the preacher a throne rather than to give the child a school room. The Sunday school superintendents are for the most part well-meaning business men who "whoop it up" rather than persons possessed of either educational ideas or educational skill. The teachers are a procession of transients who are for the most part impressed into their important duties without regard to previous training or to general educational achievement. The number of graded schools in the state is far below what one might have a right to expect after twenty years of agitation for this elementary reform. There are some who entirely despair of the Sunday school as a useful agent in the field of religious education. They look to the week-day religious school as the great agency of religious education in the days to come. But the week-day school has many handicaps to overcome before it becomes an establishment in a majority of American towns and cities. It must everywhere break down sectarian opposition. A considerable budget must be provided. More important still the movement can as yet command scarcely a half hundred expert teachers. It takes time to turn these out, and young people will not train for this service until they see the various communities ready to support a teacher in the field of religious education. Dr. H. S. Magill has come to the leadership of American Sunday schools at this crucial time. Our era of Sunday school braggadocio has passed. The church is very humble about its achievements in religious education. A real leader has an opportunity at this hour unparalleled in the history of American Christianity.

What Kind of Pictures Do People Want

IN the past the great motion picture producers have assumed for the most part that the public does not want religious pictures. A number of producers were interviewed on this subject recently, and declared that they were not interested in religious pictures. Yet there is a potential audience in America of forty million religious people. About a third of a million of these are Jews, and the remainder are Christian. This forty million people would appreciate the dramatization of the great themes of the gospel. To produce the Good Samaritan in dramatic form would almost certainly prove of interest to large numbers of people provided it was dramatized with such sincerity as would commend it to sound religious judgment. After the smut and filth of the war period with the debasement of public taste, there has set in a strong counter movement. Mr. Will Hays has come to the kingdom for such a time as this, and if the ideals that were held up before him in the Presbyterian church of which he has been for many years an elder, control his actions in his important position, we should be able to secure a type of picture play that is educational and inspirational. The era of sex abnormality, cynicism, and gun-play should make way for a time when the great themes of English literature would be dramatized to the educational uplift of the whole population. Forty million religious people need only agree on what they want and they will get it. The indecent theater could not exist a month were it not for the patronage of people who ought never to leave such a place without a word with the manager. In smaller communities where the moving picture is about to enter, why should not the church men of the community form a corporation not for profit which would give the community the pictures that are best for it? Such a corporation would not be a charity, but would be distinctly a public service.

The Necessity and Perils of Popular Diplomacy

THE first issue of "Foreign Affairs," a new American quarterly, edited by Archibald C. Coolidge, of Harvard University, contains a significant article by Elihu Root, entitled, "A Requisite for the Success of Popular Diplomacy." In democratic countries, he says, the people refuse any longer to wait until negotiations are over, or policies are even determined; they demand to know what is going on and to have a voice in what is done. Surely this is as it should be, since it is the people who pay and in the end, suffer for what is done in the closed closet of dickering statesmen. They have been tricked so often and so sadly that they refused to go blindly into the shambles in the future. The danger in the situation, says Mr. Root, is that people may be swept into war through mistaken beliefs playing upon old enmities or new fears; and the remedy is in popular education in international affairs. If diplomacy is to be open, it must be intelligent—the people must know not only what is being done, but what ought to be done. The change to the open method of doing the business of the world is all for the good, "for, while there is no human way to prevent a king from having a bad heart, there is a human way to prevent the people from having an erroneous opinion." Safety lies here, as everywhere else, in letting in the light, and letting all the light all the way in.

"What God Hath Joined Together"

IT IS a wholesome sign of the times that increasing attention is being given by churchmen, jurists, educators and students of public welfare to the subject of marriage and divorce. The conditions are alarming. Before the war they were increasingly disquieting. Since its close the riot of divorce has become almost an orgy. No very accurate statistics are available, but the proportion of divorces to the number of marriages mounts steadily, and the divorce courts are clogged with the accumulation of unheard cases. In England, where the law has been more rigid than in the United States, and public sentiment is traditionally more exacting, conditions are said to be even worse than with us. In spite of the restraints the church and the courts are able to place upon the evil, publicists and leaders of national opinion take a very grave view of the situation.

One of the great communions in the American church is now holding its triennial convention during the sessions of which one of the most outstanding themes is marriage and divorce. To be sure, a measurable amount of this time is spent over matters of comparatively trivial moment, dealing with the phrasing of the marriage service. The world is not waiting with bated breath to determine whether or not the word "obey" shall be retained in the bride's response, or whether the groom shall continue to promise the endowment of his prospective wife with all his worldly goods. Human nature has a rather pragmatic manner of settling these matters, quite apart from the verbiage of ancient rituals. But the basic problem of divorce, to which much time is being given, is of a different order.

Yet even the rule of the Episcopal church that clergymen may not perform the marriage service for those who have been divorced is not a solution of the difficulty. It is a wholesome and constructive principle, one that lends dignity to the ordinance of marriage, and lends impressiveness to the sanctity of the home. But it is by no means certain that its rigid enforcement is salutary or remedial of the present disorder. It is too easy and summary solution of the problem. It follows too literally one interpretation of the scripture teachings on the theme, an imitates, as in many other procedures, the laws of th Roman Catholic church. That church has rightly mad marriage a sacred thing. But its rigid rules regardin divorce have raised enormously the proportion of illegitimacy prevailing in Roman Catholic lands, and have led t a growing disregard of church teaching in other parts o Christendom. A certain proportion of the community will be held to marital allegiance merely by ecclesiastica authority. But the losses through renunciation of church obligations tend to increase, and the inner sanctions of morality are enfeebled.

In reality divorce is not in all instances an unmixed evil. There are cases in which the continuance of marriage relations is a deeper affront to intelligence, morality and public order than divorce could possibly be. There are conditions of degeneracy, infidelity, malicious perversion of all the obligations imposed by the holy covenant of marriage which have already dissolved the relations by automatic and inevitable process. There are malignities of disposition, outrages against the sacredness of personality, mordant and cruel hostilities of behavior which outrank in their disintegrating destructiveness any brutality of physical violence or any defections from the fidelities of wedlock. In the presence of such tragedies as these public opinion, even churchly conviction, can no longer insist that marriage is always a divine and indissoluble bond.

Moreover, the evidence of holy scripture is not of the nature and explicitness it has sometimes been supposed to be. The teachings of Jesus should be normative on this and all other matters. In our earliest source (Mark 6:1-10) our Lord affirms the broad principle that the free and easy customs of divorce prevailing at the time were wrong, and that the ideal is faithful and unbroken conjugal relations. Was this intended as the utterance of a formal law for the Christian society, or as a standard of wholesome and ordered conduct? If the former be the case, then no exceptions of any sort are to be tolerated, not even the statutory breach of marriage vows. And to the same purport is the witness of the third gospel (Luke 16:18). In the first gospel, however, which shows in many passages the modifying and explanatory results of reflection and interpretation upon the original clear, sharp and often disturbing words of Jesus, there is added the qualifying clause which has set the type of all interpretation of the Christian law of divorce (Matt. 5:26). Did Jesus intend any such modifying detail, or was he, as in so many other instances, setting forth the ideals of his new social order, which he left to his friends to interpret and administer according to their discernment of his spirit? In other words, do we possess a law of divorce in the New Testament, or have we rather the standard of a monogamous union of one man and one woman for life, marked by affection, constancy, and that mutual respect for personality, without which there can be no ideal marriage?

The remedies for the present lax attitude on the part of so large a portion of the public regarding marriage and divorce do not lie in any single area either of legal or ecclesiastical procedure. They are to be found rather in an effort to lift the total conception of marriage to a new level of sanctity and permanence. There must be a more pervasive conviction that this essential relation of human families ought not to be entered into hastily or unadvisedly, but soberly, discreetly, reverently, and in the fear of God.

It is the solemn duty of parents, in keeping with their other urgent but often neglected obligations in the area of ethical and religious education, to inspire their children with a more worthful and impressive ideal of marriage. Most young people, in spite of the caustic comments frequently made upon the character of the younger generation, are genuinely sensitive to the good opinion of their parents. The family honor and hopes are not lightly esteemed. The kindly and solicitous counsel of those whom they love will not wholly fail of its due effect. And the factors that go to make up the right of choices of life companions, and the manner in which the relationships of the wedded life may be made rich and rewarding, may often come to discovery and possession through the most approved process—the loving admonition of those whose parental relation gives them the surest right of admonition.

Most of all do the young people themselves need to understand the mystic glory of the new relation which they are contemplating. It has all the possibilities of timeless and inspiring companionship. It ought not to be defeated by mere impulses of fancy or of passion, but hallowed by a gradual and growing friendship which shall ripen into the most enduring love. Above all it must be founded on mutual respect if it is to abide. It is the consecration of all that body, intellect, emotion, and will can contribute to a complete nature. That combination of elements, shaded and hallowed by a deep and loyal affection, may well prove the foundation of domestic happiness which will be impregnable against all mutations of the years.

There is need also of a higher standard of intelligent supervision on the part of public officials to whom is entrusted the granting of licenses for marriage. The range of responsibility for most of these guardians of the future families is small at the present time. But even within these limits much greater discretion might well be exercised. In some communities account is taken of physical conditions that are likely to prove disastrous to the welfare of those who seek the right to marry, to the children, and to the public in general. These elements of scrutiny should be exercised much more widely than at present. Too great disparity of age, manifest tokens of mental inefficiency, and other matters such as previous marital experience, and conditions which public policy has made sinister signs on the road of conjugal life, all these may well be included in a closer attention to the meaning and value of marriage.

It is needless to say that a very true responsibility lies upon the minister or magistrate who solemnizes the rite of marriage. It is probable that most ministers who are worthy of the name feel this obligation. Different men exercise it in different ways. Some are directed by their denominational obligations to refuse the service to such as have been divorced. Others are permitted to apply the statutory limitation of this rule. Others are left to their own discretion. This can never be a wholly official or perfunctory thing. The minister stands to those who seek his offices in the relation of a spiritual father. Does he follow them with his prayers and solicitude? Does he ever remind them, particularly on the anniversary of the event, that they have not passed out of the circle of his regard, but that he is still concerned for their welfare and happiness? Such ministries often go far toward keeping intact the structure of domestic happiness.

There are many elements that help to make marriage permanent and sacred. The greatest of these is probably the gift of children. There can hardly be a home without them. A domicile, hotel, boarding-house or stopping place there may be, but hardly a home. To be sure there are potential homes to which the child is invited but cannot come, and there are others to which he comes to tarry but a night. These often have all the value of the mystic child presence. But in some manner he is essential. He is the center of the new and expanding life of those who entered the holy covenant of marriage. He is their greatest teacher. And he binds them together in an indissoluble bond.

Whom God hath joined together are not lightly to be put asunder. Their joys and sorrows, their regrets and hopes, their sicknesses and successes are a common portion. A happy married life is not an accident, it is an achievement. It can neither be made nor saved by mere institutions, even such majestic ones as the church. It is based on the historic need of men and women for companionship, friendship and love. It is sanctified by the love of children and the joy and sorrow of their rearing. It is the holiest of human relationships. But its meaning must be measured by higher standards than mere commonplaces of physical or economic relations. Only when our generation takes seriously the high moralities and obligations of the home, of childhood and of the Christian conception of marriage, shall we be released from the menace of the present riot of divorce, and the current cheapening of the holy relations of matrimony.

Pessimists of Yesterday

IT WAS just one hundred and twenty years ago that the good poet Wordsworth wrote in one of his London Sonnets

Rapine, avarice, expense,
This is idolatry: and these we adore:
Plain living and high thinking are no more:
The homely beauty of the good old cause
Is gone; our peace, our fearful innocence,
And pure religion breathing household laws.

In another London Sonnet he calls aloud to the dead Milton to return, for England "is a fen of stagnant waters." To be sure, in still another Sonnet of the same year, he repents, in a measure, of his pessimism, and cries out

Verily, in the bottom of my heart,
Of those unfilial fears I am ashamed,

For dearly must we prize thee; we who find
In thee a bulwark for the cause of men.

When so sweet-spirited a patriot as Wordsworth can develop a grouch, and see things going to the bow-wows, it behooves lesser men to beware lest their narrow vision reveal to them evils which are not there, harbingers of calamity which signify no such thing.

With all of our zeal in celebrating the centennials of Byron, Shelley and Keats, there seems nowhere a discriminating appreciation of the fagged-out weariness of them and their age as contrasted with the irrepressible buoyancy of our own day. To be sure, we are wearied also, and there are some, not to speak particularly of our vocal fundamentalists, whose vision carries them not beyond the gloom still left by war clouds. The England of a century ago had cause for anxieties which even the England of today does not quite know, though the war just past was staged on an immeasurably grander scale than the Napoleonic scourge of that age. But life is more buoyant today, the world over, than it was in more than one crisis of the past. No poets living and inspiring the common thoughts of today, and destined to serve as the theme of glowing celebrations of art a century hence, show the confirmed weariness of life and hopelessness of social progress which prevailed among all three of the illustrious songsters of a century ago in England. Byron dies at thirty-six shedding gloom through all the later years of his life, bitter-sweet as is the music of his dolor. Already at twenty-five he is lamenting,

There's not a joy the world can give like that it takes away.

Where is there anyone, to whom the world now listens, who at twenty-five discovers that "the tender bloom of heart is gone," and repines disconsolate "midst the wither'd waste of life," finding dolorous comfort in his tears, "all brackish though they be?"

Shelley was weeping for the dead Adonais at twenty-nine, and was himself dead at thirty. Again at twenty-nine he was wailing in his "Lament,"

O world! O life! O time!

* * *

When will return the glory of your prime?
No more—oh, never more!

His "Time" was also written when he was but twenty-nine:

Unfathomable Sea! whose waves are years,
Ocean of Time, whose waters of deep woe
Are brackish with the salt of human tears!

* * *

. . . sick of prey, yet howling on for more,
Vomitest thy wrecks on its inhospitable shore;
Treacherous in calm, and terrible in storm,
Who shall put forth on thee,
Unfathomable Sea?

Keats died at twenty-six. His was the sweetest music of them all, but the wearied, despairing note runs through his song, also. How happy the nightingale, for he

. . . among the leaves hast never known,
The weariness, the fever, and the fret
Here, where men sit and hear each other groan!

Our poets of today often tell ghastly tales, but those likely to survive in the coming generations are robust. They are at least stoical where they are not bubbling with hope. The clearer assurances of a confident science are buttressing a faith which, dispelling the despair of the fundamentalists, girds our loins for entrance into a new earth which shall be, in very deed, the kingdom of heaven.

The Band Concert

A Parable of Safed the Sage

THERE liveth nigh unto the Summer Home of my son a family of their friends, who also have a Summer Home in that place. And there is in that family a Little Maiden, who recently had a Birthday, and on her Cake were Eight Candles.

And she came unto me complaining. And she said, The son of thy son said unto me yesterday, I do not like thee.

And I said, That was a Sad Message. Art thou Likable?

And she said, How can I know except he tell me? And he hath told me that he liketh me not.

And I said, Thou must not believe all that the boys say unto thee. Some day he will tell thee that he liketh thee; and it will keep thee guessing to decide which time to believe.

And she said, But today he desireth me to take him to the Band Concert tonight. For my father is coming from the City, and he and my mother are to take us to the Band Concert, and his mother is not going. But how can I invite him to the Band Concert when he doth not like me?

And I said, Some maidens have taken a chance, assuming that a Band Concert was a Favourable Place to induce a change of decision in such matters.

But she said, He hath not yet said that he liketh me.

And I said, The day still is young, and he will say it before night if thou hold out; but thy problem is, Is it better to take him and let him change his mind if he will, or to insist that he profess to like thee? And besides these there is one other alternative.

And she said, What is that? And I said, It is not to let him go with thee to the Band Concert.

And she said, I hardly think that I shall do that. But I think that he ought to take me.

And she decided to invite him to the Band Concert, and to postpone the question of his Affection for her.

Now I rather approved the wisdom of her decision; but I decided to give no advice. And indeed I do not think she needed any.

For before the sun had reached the time of noon, she had invited him and he had accepted, and there was no Apparent Coldness between them.

But here I saw what seemed to me an Instance of Inexorable Fate. For just when it was all decided that she would take him with her, and let the question of his liking her wait developments, Grim destiny set in. For my little grandson's mother decided that her children must go to bed at the usual time, and that he could not be Among Those Present at the Band Concert.

Now this little tragedy I have seen enacted on a Larger Stage not once or twice. And I have said that if we love each other it were better to say so, for there are Strange Freaks of Fate that settle many problems for us.

Methodism—An Outside View

By William E. Barton

MANY years ago I learned a hymn. It was taught me by a Methodist preacher, as we were riding to an appointment on Wolf Creek in the Tennessee mountains. I was a young man, and he was advanced in years, "located" and cultivating a farm; but he had his regular appointments, commonly pronounced "'pintments," which included not only Sundays but Saturday afternoons and evenings. In that country the Baptists as well as the Methodists rode upon circuits, and the Baptists (pronounced Babtists) "ruled by Saturdays" and the Methodists by Sundays; so when the month came in on Sunday, there was liable to be a clash of appointments, and a division of the time. On this occasion the Methodists and I were preaching by mutual arrangement. As we rode, we sometimes sang:

I'm noways weary, I'm noways tired;
  O, glory, hallelujah!
Jest let me in the kingdom when this world is afire—
  O, glory hallelujah!

He knew some songs which I did not know. One of them he had been accustomed to sing in his earlier years on the last round of appointments before the annual conference. He had learned it from the minister who composed it; and he told me about that minister. He rode over the hills the year through, amid sun and storm, stinging cold and high water, singing, praying, exhorting, shouting, preaching. He thrashed bullies who tried to break up his meetings; he conducted revivals and camp-meetings; he debated with Baptists and tore the doctrine of predestination to shreds, and in general did the legitimate and God-given work of an itinerant Methodist circuit rider. On the next to the last round before conference, the people of his several appointments were accustomed to present him a little purse, the sum total of these microscopic collections being supposed to be enough to buy the preacher a suit of new clothes, and a pair of new boots and a new hat in which to attend conference. On the following round, he usually had large congregations, assembled to see him in his new clothes and hat and boots, and to hear his final sermon.

THE CIRCUIT RIDER

My friend described to me the method, the stage business, if I may so term it, of this last sermon. Indeed, he had learned the method, and had himself followed it. On the last round of appointments he held his class meetings, and his love feasts, and he made up his roll of members, and he preached his most powerful sermons. He "opened the doors of the church" for new members on probation; and he preached hell-fire to impenitent sinners. At the last service, which was usually late on Sunday afternoon, he finished his sermon, and his exhortation, and his altar-service and administered the communion. Then he placed his Bible and his hymn-book in his saddle-bags, strapped them, took them across his left arm, and reached up to the peg in the wall for his new hat which he held in his right hand. Then he walked to the door, which commonly was the only aperture in the building except the open unchinked space between the logs, and standing in the door, he sang this closing hymn:

Dear brethren, farewell;
To you I now tell,
I'm sorry to leave you, I love you so well:
I shortly must go,
And where I don't know,
But wherever I'm stationed, the trumpet I'll blow.

Then followed stanzas in which he took leave of his stewards and class-leaders, of his members and probationers, of parents and children and others. The hymn was a long one, having many stanzas. The last, I remember, was addressed to the impenitent:

Dear sinners, farewell,
  We've warned you of hell,
Where forever and ever the wicked shall dwell;
  We've pleaded, invited,
But cannot compel;
  To the dread day of judgment, poor sinners, farewell!

There he stood in the door, tears streaming down his cheeks as he sang. I never saw him, but I can see him silhouetted against the light of the western sun, as he stood in his new suit and his new boots, and sang his farewell song. Then he pronounced the benediction as he stood on the threshold, walked to where he had tethered his horse to the swinging limb of a beech tree, bestrode his saddle-bags and rode away through the sunset. The meetings of conference to that preacher were veritable days of judgment. He told the literal truth when he sang, "I shortly must go, and where (he sang it "whar") I don't know." He went where he was sent, and he preached, and prayed, and shouted and sang all through the wilderness.

HONOR TO METHODISTS

Can you contemplate a situation like that without admiration? When I think of Methodism and attempt to estimate the qualities which entered into its earlier years, I think of such men and such scenes and all my love of the heroic rises to do honor to those men. They conquered the wilderness. They preached a rough and ready religion. They slept where night overtook them; and if they cultivated a strong liking for the breast of fried chicken, they also cultivated a thick skin against the assaults of the bed-bug. Do not be too sensitive about that word. If I were going back into that work in which I spent a few of the years of my early ministry, my chief anxiety would be precisely that and kindred annoyances, and not the dangers or the privations or the poverty. I have never been a Methodist circuit rider, but I have shared all that Methodist circuit riders experience, except the Methodist system. That would be very hard for me.

Yet I see that the very thing which would be hard for me was what made backwoods Methodism mighty. These preachers went where they were sent, and their only hope of promotion lay in making a success of their work where they were. They were homeless men. They sang:

> No foot of land do I possess,
> No cottage in this wilderness,
> Till I my Canaan gain.

Does that spirit abide in modern Methodism? I am willing to believe that something of it still is there, modified, to be sure, by changed conditions, but essentially the same in spirit. But I think that that is not wholly true. Methodism has lost something of what made it a conquering power. Otherwise, by this time we should nearly all of us have been Methodists. And I should not enjoy that. For this I must confess, that while there is no denomination other than my own which I admire more than I admire the Methodist church, and none for which I have a more sincere respect, I should not like to be a Methodist preacher. And I think the things which I should not like, and which to my certain knowledge scores, and I think probably hundreds of Methodist preachers do not like, are the very things that have made Methodism strong.

PLAYING THE GAME

I read a few years ago a book by Bishop Neely on the Methodist conference system. It was just such a book as I should have expected him to write. He said in substance that the strength of Methodism was in playing the game according to the rules, and trusting the bishop to administer those rules. He represented, and I think truthfully, that the Methodist bishop is in general a fair umpire, and that some kind of umpire there must be; and he said that the peril of Methodism was in becoming like the Congregationalists. His book is not now before me, and I quote my impression rather than the book, but he said, as I recall it, that so long as local churches insist upon choosing their own ministers, and on holding on to them, and so long as ministers select their own churches, the Methodist church will not be much better than the Congregational. I am not sure but he is right; and there is this added disadvantage, that the Methodist system cannot give the same sense of stability which Congregationalism at its best does sometimes give.

It has fallen to me to see much of the weakness and inefficiency of my own denomination. I see churches without pastors and pastors without churches, and ministers who want to move but cannot and churches who want to get rid of their ministers and cannot do it, and long waits between pastorates. I know the infelicities of our loose and democratic system, and I will not here and now defend it. And there are times when I look with genuine admiration upon the efficiency of the Methodist machine.

For instance, here is a community with a Methodist church, and it is not holding its young people. At the next session of conference, they send to that church an up-and-coming young minister who has a gift like that of the Pied Piper. After a year or such a matter, when his bag-pipe has become less appealing, he can be moved on to where he can repeat the performance, and perhaps do it better, and let his place be taken by an evangelistic preacher. After a year or two of high pressure evangelism, it is time to send a church-builder there to erect a new church edifice—have I not heard that the Methodists are building three churches a day, year in and year out. And then, after him, there must come a debt-raiser. It must be a terrible thing for a Methodist preacher to gain a reputation as a debt-raiser. He will never have any churches that are not in debt when he is sent to them. If I ever become a Methodist preacher, I wish it to be understood that as a debt-raiser I am wholly unsuccessful. But what a system it is, and how beautifully it seems to work—from the outside! If I have any knowledge or suspicion that it has its inside difficulties, this is not the place for me to betray any confidences. But judged from the outside, the Methodist system would seem to me to possess some inherent disadvantages, which I should think might become more apparent as the conditions of its work grow from the rural to the urban.

A RESTLESS MINISTRY

First, I do not think the plan of Methodism is one that insures a contented ministry. It is not simply that pastoral changes are frequent, that is true with all of us, and in some cases they are not as frequent as they ought to be. Henry Ward Beecher was right when he said that one reason for the prevalence of short pastorates was divine mercy. But Methodism gives to the minister no sense of security. Every year the question rises whether he is to be or not to be the pastor of his present church. He goes to conference with the endorsement of his official board, and he does not know whether some other message has quietly gone from an influential member to the bishop that the church is growing restless. That system is of a sort to promote restlessness in the church and discontent in the ministry. Even if it were shown, as may be the case, that the average Methodist minister, now that there is no definite time restriction, remains in a pastorate as long as the average Congregational or Presbyterian minister, I do not think that fact would fully answer this objection.

Then, I have a suspicion that the Methodist system does not tend to the development of great preachers. S. Parkes Cadman and Charles E. Jefferson, if I may name two Congregational ministers who began as Methodists, would have been able preachers in any denomination; I doubt if they would have developed as Methodists into the kind of preachers they now are. One must dig in deep for the foundations of a pastorate such as that of either of these men.

Then, I count it an infelicity that the reward of conspicuous service in the Methodist church is a bishopric. The Methodist bishops of my acquaintance are able men, courteous men, and friends of mine. So far as I am aware, all of them are successful bishops. But some of them I think could render a greater service in work to which they are better adapted. I do not mean to imply that there is any considerable proportion of misfit men in the Methodist episcopate; I only mean that the episcopate is not the most suitable recognition of success for every preacher. Two or three years ago I was in a certain city where I preached in the morning and was free at night. I went to hear a noted Methodist preacher. He had a great congregation and was doing a notable work. A few months later they made him a bishop. Doubtless he and his friends were glad. I may be the only man in America who feels that for him that was a distinct step down. In northern Ohio, many years ago, lived old Mr. Fairchild, who, thirty years ago when I met him just once, was about ninety years of age. He was the father of Presidents James Fairchild of Oberlin and E. H. Fairchild of Berea, and his youngest son did good service as a college president in Kansas. The old man said to me that he had hoped his three sons would be ministers of the gospel, but, he added sorrowfully, "they have all petered out into college presidents." I wish so many of the greatest men in the Methodist ministry did not peter out into bishops. When I say that, I bring no railing accusation against bishops; I merely say there ought to be some other form of promotion of equal dignity and stability for men who deserve high honor in the Methodist ministry and whom God intended for the pastorate.

ECCLESIASTICAL POLITICS

Then, I think the Methodist system is one that lends itself too readily to ecclesiastical politics. I do not care to enlarge upon this point, nor to give instances, each of which might properly be answered either by saying that my information is only partially correct, or that the case mentioned was exceptional. After all proper deductions have been made, I still think there is something in this objection.

Finally, for I am glad to finish this part of my article, I think the Methodist system tends to develop in forms of unusual aggressiveness, the sectarian spirit. It is not possible for a local Methodist church to work out its own salvation in conference with other local churches; its fate must be settled by higher ecclesiastical authority. My impression is that since the war, and the Interchurch movement, the feeling of denominational consciousness has nowhere been developed more strongly than in Methodism.

If anything I have said in this part of my article seems unfriendly, I must trust to the good sense of the reader to acquit me of that spirit. I am charged by the editor to say exactly what I think, without any apology or qualification, and that is what I am doing. There now remains for me the more pleasant task of saying some few equally honest and much more gladly spoken words of sincere appreciation.

Methodism came into the world when it was sorely needed. I have heard it said again and again that but for the rise of Methodism there would have been a revolution in England; I am not sure whether Methodism or the revolution would have done more good, but I am sure that through Methodism England was virtually born again. Being myself a Puritan, and holding in the highest regard the Puritan movement, I may say that next to the work of Luther and then of the Pilgrim fathers, the rise of Methodism is the greatest and most significant event in modern religious history. What could the Episcopal church in England have been thinking of to let such a movement take place outside of its organization? If that fire had been kindled inside the established church instead of outside, what might the Episcopal church be today? And, while Puritanism in this country had no such opportunity as the Episcopal church had in England to take over the Methodist movement, I cannot count it as an evidence of their prophetic insight that the American Congregationalists acknowledged so grudgingly the power of God in the Methodist movement. And Puritanism in America needed the influence of Methodism as surely as did Episcopacy in England.

JOHN WESLEY

There was a man sent from God, whose name was John. His other name was Calvin, and also Knox, and also Milton. But among the men most surely sent of God was John Wesley. Spite of the effort, most unwise, to force his method and his regimen and his theology mechanically upon his denomination, he still lives in the unconquerable influence of his spirit. I have heard of a Methodist woman who was accustomed to catechise the new minister and quote Wesley to him. She asked her new minister how early he rose for his morning devotion and study, and when he told her seven o'clock, she said, "The sainted John Wesley rose at four o'clock, and read his Bible and prayed and began his day's work." To which the minister replied, "If I had such a wife as the sainted John Wesley, I would sit up all night."

The power of Methodism is in the simplicity and directness of its evangel, and in its consecrated earnestness. If in a prayer-meeting two men sitting side by side, rise, and one says, "I have been thinking, as we have been sitting here—" he is a Congregationalist; and the other jumps up and says, "Brethren, I feel in my soul tonight—" he is a Methodist! Not by taking thought do men add a cubit to their stature. There is far too little thoughtful preaching, and still less thoughtful hearing, but men are saved by passion; and the Methodists discovered or rediscovered that fact. God grant they may never forget it!

Methodism made two mighty and effective protests, one against the immorality and low spirituality of the period of its inception, and the other against the rigid, logical, merciless ultra-Calvinism of the time. In both of these protests it was justified, and it proved a leavening force in the Episcopal church of England and the Puritan churches of America. Beginning with no desire for the establishment of a new denomination, it became one of the very largest and most useful of all Protestant bodies. Founded by scholars, it became the religion of the untutored and the disinherited and disfranchised. Holding to the name Episcopal, it became practically presbyterial; for its bishopric is an office, not an order, and the power resides in the presbyteries known as conferences. Thoroughly undemocratic in its organization, no church is nearer to the people. No movement of the last two hundred years is more manifestly of divine origin, or has more thoroughly established its right to be.

FUTURE OF METHODISM

But is it fitted to do as great work in the future as in the past? That is a question which every denomination should face with concern, and the final answer must be given from the inside. With the larger emphasis now given by Methodists to education, and the more ready adaptation of their system to diversified life in a country whose frontiers are rapidly passing, Methodism must have an important work to do. With its military system, its compact organization, its ability to furnish a minister for every church and a church for every minister, it has some advantages which the rest of us admire but which some of us do not covet.

The dangers of Methodism, as I see them, are perhaps not more grave than those which in one form or another we all confront, but they are at least worth thinking of. The first is that Methodism will lose its direct appeal to the conscience of men for an immediate change of heart, and a full consecration to Christ. The next is that it will draw off its ablest preachers to the episcopate, where they will not do as well in administrative work as some other men might do, but will give to the ministry a dangerous leakage at the top. The next is that the ministry will be restless, and the churches more democratically dictatorial. Above all, I could wish that Methodism should never become so intellectual as to forget that men and women live in the sphere of their emotions. Love and sacrifice and willingness to give all for Christ are qualities not attained wholly by appeal to reason. Methodism has not reasoned but has sung and shouted itself around the world. I could almost sing the old camp-meeting song:

Of all the Christians I love best,
I love the shouting Methodist.
I do believe without a doubt
That a Christian has a right to shout.

I do not shout, but I hope that the Methodists will continue to do so. They have my permission to do it somewhat more decorously than I have sometimes known it to be done, but fervor and enthusiasm are very precious, and Methodism has or ought to have them. Enthusiasm is one of the greatest fears and smallest dangers of modern religion. Considering the importance of the Christian message, and of the issues which hang upon it, our enthusiasm seldom reaches the level of respectable earnestness. May Methodism never lose its enthusiasm!

The Battle with Cynicism

By Lynn Harold Hough

"Therefore I turned about to cause my heart to despair concerning all the labour wherein I had laboured under the sun."—Ecclesiastes II. 20.

"Yet I will rejoice in Jehovah, I will joy in the God of my salvation. Jehovah, the Lord, is my strength; and He maketh my feet like hinds' feet, and will make me to walk upon my high places."—Habakkuk, III. 18, 19.

THERE are some rather disconcerting features in the book of Ecclesiastes. It has been called the cellar of the Old Testament. One is inclined to wonder how the book ever managed to get into the canon. If books could be diplomats, one would be inclined to feel that all sorts of shrewd sagacity must have been exercised by this particular bit of writing when it made its way into the society of the great Old Testament prophets. The contrast between its selfish disillusionment and the glorious outburst of faith which closes the poem at the end of the little book of Habakkuk could not be more sharply drawn. On the one side there is the play of a mind without moral depth or spiritual height. It moves through life with an observant eye. Someone has described a cynic as a man who knows the price of everything and the value of nothing. The sudden flashes of insight which come from inner greatness of spirit never appear in the book of Ecclesiastes. And the references to God have an artificial and conventional ring. So life is surveyed and found wanting. So in a dull and colorless world a waning and decadent spirit looks out in despair. It is indeed, the cellar of the Old Testament. The air is damp and the whole place is unhealthy.

One is glad the book is there. It sharpens contrasts which we might not otherwise feel in their full significance. But we turn with a sense of leaving a place of decay to the sharper air and the high perspectives which we find in the great and adventurous faith of the prophets. We pick up the little song in the book of Habakkuk and turn to its last lyric outburst. There is the frightful sound of invading armies. The fruits of the earth and the grain of the field are failing. The flocks and the herds are dying. And in the midst of it all the triumphant spirit of a great believer lifts itself in a perfect hallelujah chorus of triumphant faith. In spite of it all he will rejoice in God. In spite of it all Jehovah is his strength. And even in this hour of unspeakable calamity he is given the feet of a hind and moves in safety among the perilous high places of the earth.

DISILLUSIONMENT

The two attitudes represented by these two utterances do perpetual battle in the world. The men of heavy eyes and cynical disillusionment are all the while meeting the men of triumphant and adventurous faith upon the battlefields of the world. I confess that I feel a certain embarrassment in speaking of these things this morning. The world has been torn and shattered by the disintegrating power of the great war. England has bent under a burden the depth of whose tragic woe only England knows. During the last months of the war I went about among your cities and among your homes. I shall never forget the brave and quiet good cheer with which you moved through the days of blackness, lighted with the swift lightning of bitter pain. You have a way of hiding the shining splendor of your ideals and the searching tragedy of your sufferings behind a reticence which goes steadily about its work, and meets life with cool and steady courage which seeks no expression in words. But in those days one saw

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Sermon preached at the City Temple, London, by Dr. Hough on his overseas visit this summer.

through the protective coloring of restraint and caught glimpses of the soul of England. It made him feel like taking off his sandals because he was standing on holy ground.

And now in the years of cruel reaction, if you are tempted to enter upon an experience of complete and bitter disillusionment, if you are lifting terribly penetrating questions about God and man and the nations of the world, and if the reply seems hard with the cold cynicsm of a disappointed hope, can a man from the outside come in and speak of it all? Especially if he comes from a nation which entered the war very late and in the hard days of the confusing peace, by some strange turn of the public mind, failed tragically to take its share in the burden which must be borne if the world is to be made stable, can a man coming so bring you a message to which you will be willing to listen in respect to these terribly bitter experiences? One would be inclined to say quite frankly that such a thing would be impossible anywhere except in the Christian church. But a Christian pulpit does transcend time and space. And if a man is sure that he has a message which God has given him, he can dare to give it even under these difficult conditions, knowing that if it is given with honesty and utter sincerity, it will be heard with respect and it will be understood. So deeply trusting you this morning, I enter upon a discussion of the battle between cynicism and faith upon the great field of the world.

CYNICS IN A GREAT AGE

First of all, shall we take a look at some characteristic expressions of the two attitudes toward life? Surely the best approach to the present in these hard matters is by the appeal to that treasure-house of human experience which is such a rich possession when we truly enter into our inheritance. We remember how the fifth century before the coming of our Lord saw a wonderful outburst of the greatest and the most gracious things of the human spirit. It was the age of the Persian invasions and of the Greek victories. It was the age of Pericles, with all its noble art and its glorious architecture. It was the age when human speech was built into a palace of writing, where the human mind could wander through marvellous chambers of melodious sentences built into periods of harmonious loveliness. It was the age of the penetrating and enquiring mind of Socrates. But it was also the age of the Sophists who, as a class, believed nothing deeply, and were possessed of that sordid mental ingenuity which comes to a man when he has no convictions and no commanding ideals. As you look into the mind of the Sophist, you see the very genius of the thing we now mean when we use the word cynic. Upon the surface of one of the greatest periods of the world's life the disillusioned Sophist moved shrewdly, playing his little game of intellectual make-believe without conscience and without the lifting power of moral or spiritual enthusiasm. Then comes the terrible day of the end of the Athenian supremacy. And the weakness of the Greek states begins to promise a day of doom. It is a time which, indeed, tests the spirit of those who know and love the genius of Attica. Hope itself seems to be blown away like the frail petals of a lovely flower tossed carelessly by the cold hardness of autumn winds.

And in this precise situation lives a Greek who most perfectly expresses the rarest and noblest qualities of the spirit of his race. There is everything to make him a cynic. But instead he becomes the author of some of the noblest writing of creative hope which is to be found anywhere in all the world. He escapes from the sordid selfishness of the day into a sublime vision of that ultimate reality in which goodness and beauty are one. He escapes from time into eternity. By an audacious act of faith he secures a belief that the invisible good is more real than the visible evil. So Plato, like the singer whose lyric closes the book of Habakkuk, becomes the prophet of a singing joy in an age when darkness and disappointment settle heavily upon the world. We must choose between the spirit of the cynical Sophist and the spirit of Plato. Which shall it be?

SOUL OF CYNICISM

In the days of the greatness of the Roman empire Lucretius wrote that memorable poem, "De Rerum Natura." It has many qualities of charm. It holds the imagination by a curious secret of quiet and observant contemplation combined with a noble grace of phrase. But it is at heart a poem of disillusionment. It has the soul of cynicism in it. There is no high and leaping confidence that spirit is stronger than matter. There is no glowing assurance that good is mightier than evil. There is only the cold and dignified acceptance of an evil lot. There is only the emancipation which is the death of all generous and creative enthusiasm. No glorious and prophetic lives have been inspired by Lucretius. No high self-sacrifice has come from the fountains which he set playing. He is still the refuge of those who seek a cold and urbane philosophy in which to dwell while they live lives of philosophic selfishness, ignoring every poignant cry of human need.

The day came when the great structure of the Roman empire was about to fall. The creaking of timbers was heard everywhere. Sometimes a pillar fell crumbling down, and sometimes the roof of a part of the building came crashing to the ground. It seemed as if civilization itself was about to perish in the disintegration of Rome. And right in the midst of all the confusion, when there seemed no solid earth upon which to stand, a powerful voice was lifted. It was the voice of a man who might easily have become the victim of misanthropic gloom. He knew the meaning of that civilization which was decaying. He possessed the most powerful and highly articulated mind to be found in the world of his day. But just when the city of man was breaking, and the streets were full of turmoil and horror, Augustine wrote "De Civitate Dei." Over against the crumbling city of human building he put the eternal city which is the creation of Almighty God. In the very break-up of civilization he found sources of triumphant hope. It was the first great Christian philosophy of history. And it scorned every temptation to the heavy misanthropy of that disintegrating doubt which destroys the spirit of man. It was full of the music of a great confidence. It was full of the splendor of a deathless hope. We must choose between the spirit of Lucretius and the spirit of Augustine. Which shall it be?

If we go far afield we shall find a brilliant cynic in Persia. Probably most men would not know very much about him if a nineteenth-century poet, whose mind moved in the same trails, had not put his musical misanthropy into lovely English verse. As it is, the contemporary cynic, especially the very young cynic who has a bit of self-conscious intellectuality about him, finds his mood expressed with distinction and grace and beauty in the Rubaiyat of Omar Khayyam. There is complete disillusionment. There is the repudiation of hope. There are flashes of dark and terrible wrath. There are songs of the abandon of indulgence. There is the pathos of a sensitive spirit as a refuge making beautiful sentences in an ugly world, ready to sleep at last with an upturned empty glass above it, the symbol of its indulgence and the symbol of its futility. This marvellous poem has never girded men for hard warfare. It has never taught them to see stars in the dark night. It has set their doubts to music. It has made their misanthropy articulate. It has lifted their most weak and hopeless moods into a philosophy of life.

ST. FRANCIS

Coming back from Persia and looking in on the Europe of the thirteenth century, we find a surface of much brilliancy with many seeds of decay under the dazzling exterior. The far flung glory of Innocent III., the consummate achievement of the Summa, the rise of the universities do not conceal from us that inner decay which is to make itself felt so tragically in the fourteenth century. But there is one mighty and creative spirit. There is one personality which maintains secrets of permanent enthusiasm. Saint Francis does not have a great mind. He does not indeed have much of a mind at all, but he has a heart. And with glorious and childlike simplicity he finds his way into the heart of God. All men become his brothers. All living things are received into his great family. All inanimate things are his brothers and sisters. And so he goes singing and serving about Italy and out over the world. No disease is so loathsome, no poverty so terrible, but he comes with the healing helpfulness of his loving heart and his eager hand. So in an age when selfishness and sophistication and unscrupulous sordidness were seizing the world Saint Francis sang men back to innocence and love and the belief in goodness and truth and God. We must choose between the spirit of Omar Khayyam and the spirit of Saint Francis. Which shall it be?

Probably some observers would imagine that America has been so busy with tremendously energetic action that these deep and brooding problems of thought and feeling have not come within the range of its experience. But it has not been so. The nineteenth century witnessed the unfolding of a life among us which as we look back arouses a curious interest. That volume of brilliant autobiography, "The Education of Henry Adams," tells the story. Here was a man, the descendant of two able Presidents of the United States. He had every advantage of training and travel and contact with the best minds of many lands. Harvard University put its mark of discipline upon him, and it seemed as if heredity and opportunity and personal gifts united to make him a man of the greatest promise. Out of it all he wrought a cold and half disdainful cynicism, which left him incapable of creative thought and helpless in the presence of the moment which demanded the masterful deed. As one reads the exquisitely wrought and penetrating phrases of distinguished disillusionment, which make his autobiography so memorable, one feels a wistful longing for one self-forgetful moment of high and assured enthusiasm. But the golden moment never comes.

There was a man in America at the same time, a good deal older than Henry Adams. He was born in the wilderness. He grew up without advantages and without opportunities. He knew no such university of stately traditions as Harvard. A crude and ugly and common man, he lived among hard pressed men and women who knew nothing of the graces and beauties of life. He read every book he could find. He knew the Declaration of Independence and the constitution of the United States. He knew his Bible. And he knew his Shakespeare. And he received every great and noble ideal of which he read into a simple and believing heart. He kindled a glorious fire in his soul as he read these great masterpieces. So without grace and with only the hard and demanding breeding of the wilderness, he strode into the white house in the day of his nation's need. He has kept on travelling, and not so long ago you welcomed that tall gaunt figure, with eternal tragedy and eternal hope in his face, to stand among your men of imperishable memory in Parliament Square. In spite of his cruel childhood, in spite of his terrible handicaps, he believed in men, he believed in God, he believed in the future. And so the world has received him among its few peerless men. We must choose between the spirit of Henry Adams and the spirit of Abraham Lincoln. Which shall it be?

A LIFE ABOVE DISILLUSIONMENT

And now let us come back to the book which lies on this desk, from which perhaps we have been wandering too long. One day two men stood confronting each other. One was a brilliantly disciplined man of the world. He was a Roman trained in the masterful traditions of Roman rule. There was something high and commanding and massive in his very bearing. But he was a cynic at heart. He had no inner sources of moral or spiritual power. With cavalier and careless speech he queried lightly: "What is truth?" The man beside him was strong in the strength of life in the open. His face was full of the wonder of human friendliness, and winsome with a stern yet gentle purity which seemed the very wedlock of tenderness and power. His eyes had a clear richness which made you feel that you were looking into eternity as you gazed into their depths. Goodness was alive in him. Purity was alive in him. Love was alive in him. And as he stood before the weak and selfish worldling hiding behind a habit of Roman dignity, he seemed to tower above the governor, who thought he held His fate in his hands. "My kingdom is not of this world," said Jesus. And as we listen to his words we seem suddenly in the presence of an order of reality higher, vaster, more potent than all the sordid disillusionments of the weary and selfish world. The light of a divine assurance was in the eyes of the Master. The steadiness of a perfect assurance was in his voice. We must choose between the spirit of Pilate and the spirit of Jesus. Which shall it be?

And now we come back to our own day. The world lies torn and confused all about us. There is the breakdown of nations. There is the disintegration of ancient sanctions. There is the far-flung passion of broken hearts. There is all the bitter disillusionment of these terrible years. The voice of the cynic in Ecclesiastes seems to express the very spirit of the time: "Therefore I turned about to cause my heart to despair concerning all the labour wherein I had laboured under the sun." But we cannot forget the other voice. The fearful armies are advancing. The product of the land is failing and life itself is ebbing. But the trumpet of faith is blown like a call to a victorious charge. God is still the God of salvation. He is the strength of suffering and hard-pressed men. He gives them feet of fleetness and power to move upon the high places of the world. Oh, you English people, in the name of your noblest traditions, in the name of that Christian heroism which has so greatly adorned your land, turn from the ways of cynicism to the ways of faith. It is not with the heart of Pilate, but with the heart which the living Christ creates, that we are to master the present and create the future and achieve the victory of goodness and love. Our feet are yet to be made fleet to walk upon the high places of the earth.

The Churches and World Reconstruction

By Lucia Ames Mead

IT IS nearly four years since the guns ceased firing, but the world is still in the abyss of doubt, suspicion and confusion. A new generation is soon to enter the electorate which can hardly remember the beginning of the war and which must foot the bills for the folly of its fathers. It is becoming more and more evident that not only German fathers but fathers in all Christian nations were more or less to blame, for they helped create that war-system which was the primary cause.

Only as these young folks, now in school and college, learn something of the true explanation of the increased taxes, the halted exports and the general moral decadence of white civilization are they going to avoid the perils which overwhelmed their fathers and left combined national debts to equal fifty dollars for every minute since Christ was born. How many church conventions this last summer have given any heed whatever to these vital matters? I note one Episcopal convention, having seven departmental meetings a day for eleven days without five minutes devoted to the greatest problem about which the church needs to give explicit instruction today. As I have read the records of the valuable Northfield conferences and others of like character, I have failed to notice, outside of Williamstown, any serious attention to or any mention even of the great problem of how to outlaw war, to organize the world and to prevent Christians from preparing for another war which would ruin white civilization. I should be thankful to have my attention called to any that I may have overlooked.

The leaders of the Federal Council of Churches are awake and sending forth valuable information, but the rank and file of clergy neglect the question. I heard of only one sermon being preached on July 30 on the peace cause in one large city and this one which I listened to suggested no practical way to end war, aside from pious generalities about righteousness. The clergy do not know what to say and so talk about the minor prophets, the prayer-book, prohibition, etc., and do not proclaim that the nations including ourselves who went to war to end war are more heavily armed now than they were in 1914. It would be worth while if the Church Peace Union could learn by questionnaires how many summer conferences devoted one hour to the question of war and peace.

TALKING ABOUT IT

Hon. Philip H. Kerr, former secretary of Lloyd George and conversant with every feature of the war and the peace conference, said at Williamstown: "The civilized world today is standing in relation to this problem of war exactly where Great Britain and America stood in 1914. It is talking about it, but it is doing nothing about it."

The "No More War" demonstrations on July 29, the anniversary of the opening of the world war, had an ambiguous slogan. Perverse critics insisted that the demonstrators were such fools as to believe that there would be no more war. Next year it is to be hoped that this slogan, borrowed from Europe, will be the unambiguous, explicit command, "Outlaw war." An effort to do definite thinking about war is now the imperative demand. More and more it is becoming evident that if the church shirks this plain duty, as it did before 1914, a confused, irritated world which has learned no lesson and is "economically illiterate" will create conditions that will lead to more war and destroy civilization.

Says Bishop Brent, "International affairs are as much the business of every citizen as national affairs. The true citizen is today a citizen of the world and his first loyalty is to mankind. Patriotism comes as a second loyalty, to be checked, disciplined and determined by the larger loyalty. . . . The immediate, concerted action of the churches will decide whether the world is to backslide or progress. If there is no progress, the chief blame will be at the door of the churches and those commissioned to speak in Christ's name."

It is hard work for the intelligent voter to think intelligently on world matters. He often takes only one or two partisan or sectarian papers and has not enough data for premises. The church should provide, not only inspiration, but information such as The Manchester Guardian, Foreign Affairs, and The Searchlight, and others, can supply to the little committee of one man and one woman which every church needs. Such a committee should gather the material, condense it and make it available in some way to the congregation. Ten dollars spent annually on subscriptions and on one or two important books to circulate among members would enable such a committee, in addition to what the town library supplies, to do valuable research work for the benefit of all, provided the pastor was on fire with zeal to have it done.

The consensus of opinion outside of France is that German reparations must be settled on a much smaller basis if prosperity is to come anywhere. We are all members one of another. The best British opinion is now outspoken in proclaiming that Germany was not "solely responsible" for the war, though at the point of the bayonet she was compelled to lie and say she was. These writers claim that no peace can come until this wrong is undone and the composite responsibility for the war is acknowledged, in which responsibility certain Russians played a leading part. So say ex-Premier Nitti of Italy, H. W. Massingham, editor of The London Nation, Austin Harrison, editor of The English Review, and Pevet and other brave French essayists, little known here, who are now doing what Zola and Labori did a generation ago in probing the Dreyfus case and acknowledging the wrong done then.

These facts and many more should be given to church members whose narrow nationalism and antipathy to "Huns" recently banished German dictionaries from the schoolroom and Beethoven from the repertoires of orchestras, and still helps to maintain that spirit of national egotism which, as Philip Kerr says, is the "chief cause of war" and which we know is the chief obstacle to the fulfilment of the prayer, "Thy Kingdom Come."

The Episcopal General Convention

By William B. Spofford

THE convention of the Episcopal church, meeting in Portland, Ore., this month, was given a good start by Bishop Lines of Newark. At the opening service—a pageant of ecclesiasticism, with monks, mitred bishops and red-robed prelates—he preached a sermon to fifty-five hundred delegates and visitors which challenged them to do big things. He spoke of the breakdown of our civilization; of men and women in revolt, the world over, against the rottenness of modern institutions; and he called upon the church to become an interpreter of this world-wide movement.

> Men use the resources and influences of the old order to suppress this revolt . . . . a vain resort. Public men who would be safe, in platitudinous phrases glorify the fathers and ask for the bringing back of the former age, and some ecclesiastics do likewise, and the remedy is not in the vain effort to recall what has gone, but in a new attitude and new leadership. Power has moved to those who seemed helpless. An interpreter of this world-wide movement is needed, who shall tell us its meaning, and, not stopping to reproach and denounce, show the way the church must move to save the world. We have valued overmuch the safe men who are quite sure to say and to do nothing which is novel or disturbing, nothing unlike what we have been accustomed to, but better irregularity and questionable utterances with life, than undue emphasis upon regularity and dignity.

He called upon the church to be venturesome, to be revolutionary. Not more caution but more daring, was the challenge to the church from this prophetic bishop. And in exhorting his brothers thus he did not limit himself to generalities as do so many present-day "fearless" preachers. He denounced as pagan a civilization that allows cities to grow up with homes of luxury and extravagance, waste and selfish comfort at one end, and mean streets and comfortless houses and indecent conditions at the other.

> The principle of the gospel must be applied in all the relations into which men are brought, whether in their social, industrial, political or community life. The church is suffering today from too close association with those high in authority, and in prosperity, while less considerate for the great majority for whom life is one long ending struggle, often with little hope, often in poverty. We have not measured yet the meaning of our Lord's compassion on the great multitude.

GENEROUS INTERPRETATION

He called upon the delegates to open the way towards church unity by being generous in their interpretation of canons and rubrics; he called upon them to license women workers in the church; he asked for fair treatment for the Negro; he demanded obedience to the 18th amendment to the constitution; he favored changes in the prayer book; he denounced war. He challenged the 120 bishops sitting there in their ecclesiastical regalia, and the seven or eight hundred prominent rectors and successful business men who were to take their seats that day in the house of deputies. They listened attentively to this venerable bishop, prayed for divine guidance, sang, "Onward Christian Soldiers" lustily, and then settled back in their seats for three or four weeks of convention business.

The revision and enrichment of the book of common prayer has been the chief business of this convention. Back in 1915 the general convention appointed a commission of liturgical experts, "to consider and report such revision and enrichment of the prayer book as will adapt it to present conditions." This commission has already made two reports, one in St. Louis in 1916, and another in Detroit three years ago. The results of this six years' work were the addition of a few new prayers. The third report is being made at this convention. With what results I cannot say, not being an ecclesiastical lawyer. One hears that a change has been approved in the house of bishops, but that it must now pass in the house of deputies; one hears it has been passed in both houses but that it must be again approved at the convention to meet three years hence in New Orleans.

The modern theologians feel that the new Christian thought must find expression in the liturgies. Those in the Episcopal church who correspond to the fundamentalists in the Baptist denomination oppose any changes. Ecclesiastical law, like all law, is with the old order.

Nevertheless, many changes have been approved by this convention. The word "obey" and the phrase "with all my worldly goods I thee endow" have been voted out of the marriage service. Many of the mediæval phrases and outworn theological ideas will be stricken from the prayer book if the next convention approves of the action taken this year.

As I write nothing has been done officially in regard to church unity. However, most of the manifestos and resolutions are passed during the closing days of the convention and there is no doubt that some action will be taken, for it is a much discussed topic among the delegates. Old Catholic bishops, eastern orthodox bishops, Greek bishops—they are all in Portland, being given the chief seats at the feasts. Church unity here is the drawing together of like minds. The once famous concordat is not receiving its share of attention. The denominational churches are rather neglected, though many of the most prominent rectors present have shown their willingness to cooperate by worshipping and preaching in the Protestant pulpits of the city.

BROAD-MINDED BISHOP

The case of Bishop Paddock of eastern Oregon might well come under the head of church unity. Twenty years ago he was consecrated bishop of the missionary district of eastern Oregon. He has been unique in his work. At a luncheon given in his honor on the day of his consecration Bishop Paddock said, "I am not going to take any money for the work in eastern Oregon except my salary and I am not going to leave my diocese to talk about my work." Many who were present laughed. How could a bishop build churches without yearly visiting the eastern cities to boast of his great work? That was the accepted missionary method employed by all the workers in the missionary field. Hard work in the district for a few months, then on to New York to raise money for the work by relating romantic tales of the frontier to the wealthy. But Bishop Paddock kept his pledge. How? By refusing to build churches; by refusing to enter a competition in which he might win a few souls from the other churches to his own. Instead he cooperated with the churches he found in the field when he arrived. He declared himself bishop of them all, not by an assertion of ecclesiastical authority, but by becoming the brother and servant of them all. To whatever forces were working for the spread of the kingdom, he lent his aid. With whatever churches were trying to do the work of the Master, Bishop Paddock cooperated. He preached in their churches, he celebrated the holy communion at their communion tables, and to the communion he invited all who wanted to serve Christ. People of all churches came to trust him simply because he steadfastly refused to make another sect out of the Episcopal church.

It is a long story which I have but briefly sketched—the glorious work of this Christian who dared great things for God. Of course he broke rules; he was not over careful about canons and rubrics. The result has been abuse, abuse for not building churches, for not emphasizing organization, for neglecting his own church. The situation reached a crisis last spring when Bishop Paddock left his diocese to come to New York to plead his cause before the central organization of the church. There he was stricken ill, worn out by hard work and bitter assault. Physicians have forbidden his return to the work. He therefore presented his resignation to the house of bishops now meeting. There are those who say that it was demanded by many of his brother prelates. I have it on good authority that this statement is untrue. Yet the fact remains that his resignation was accepted—and accepted joyfully by many who feel that his work in Oregon has not been for the best interests of the Episcopal church. He has been condemned for practising church unity with Christians of other folds.

CONCERNING BISHOP PAUL JONES

Bishop Paul Jones is well known to readers of The Christian Century. He was the missionary bishop of Utah, succeeding the brave Bishop Spaulding. War he condemned as unchristian—and not only war but "the war." He is also a socialist, as was his predecessor; another good reason for calling a special session of the house of bishops to consider his case. It is an old story now, this session in New York several years ago. Suffice to say that Bishop Jones resigned in order to save the church the embarrassment of removing a man who steadfastly refused to compromise with Christian principles at a time when it was dangerous not to do so. He has now been put forward as a successor to Bishop Paddock. A friend "on the inside" informs me that he has no chance of being elected. They are saying that his chances have been killed by his friends. It seems that posters were distributed about the city calling upon the assembled bishops to follow their Christian consciences, rather than their instincts for statesmanship, and deal fairly with Bishop Jones.

It is said that Bishop Jones himself is behind this publicity campaign, and that one seeking office by such means is unfit for the work. Apparently those making the charge do not know Paul Jones. I can say positively that he knew nothing of the plans of his so-called friends; further that he would take up any church work reluctantly, and only because of his loyalty to the church that has mistreated him, for he is happy and useful serving in his present capacity as secretary of the Fellowship of Reconciliation. The house of bishops will not elect him, one may be sure, and in refusing to do so they will be forcing into other work one of the daring spirits whom Bishop Lines says is so badly needed by the church.

SOCIAL SERVICE

A joint session to consider the subject of social service was held last week. Speeches were made, and strong recommendations were offered, but on the whole one cannot help feeling that officially the church has receded from the far-sighted position taken at previous conventions. There are social prophets here who are speaking out, Bishop Williams, president of the Church League for Industrial Democracy, for example, but more is being done outside the convention halls. This league is conducting an open forum where not only churchmen but labor leaders are preaching the social gospel. A letter, signed by several

English bishops, calling upon the church to stand for industrial democracy, is being distributed among the delegates by league members. The attendance at the forum meetings is good; the work of the league is given the approval of everyone apparently, yet for some reason it seems impossible to get an official statement on the industrial situation from the convention. The simple fact of the matter is that this convention is controlled by the central organization of the church, the presiding bishop and council, who doubtless feel that any farsighted statement will hinder them in their work. The secretary of the social service department of the council has proposed the following statement, which will probably be the best that can be had:

> Christian social service means the application of the principles of the gospel of Jesus Christ to all relations into which men and women are brought, whether in government, industry, social or political life. The church must serve all people, the privileged and unprivileged alike, and must continue to stand for mercy, charity and compassion for those who are in trouble. Wages sufficient for a wholesome living should be the return for efficient service, and the more that can be done in making the employer and the employed partners in business, with a feeling of common and friendly interest and mutual service, the better.

That is an incomplete statement, taken from a newspaper, since I have been unable to secure any other, but it will serve as a sample of what is likely to pass. Safe to say that Mr. Daugherty will not have to get out any injunction against the Episcopal church! But I should not allow the impression to be created that the Episcopal church is unconcerned about social and economic affairs. The Church League for Industrial Democracy, under the leadership of Bishop Williams and Dr. Richard Hogue, is stirring members of the church to a realization of the importance of these topics. The membership of the league is growing rapidly, with local organization springing up in industrial centers. This group, which has been organized but three years, will undoubtedly be a power at the convention meeting in New Orleans in 1925.

OTHER BUSINESS

It is difficult to paint a real picture of the convention. It is so easy for a writer to stress those things in which he himself is interested. This convention is like most others, I imagine. A large part of the time is taken up in discussing the program of the central organization. The council has presented an outline of the plans for the next four years—missions, religious education, social service, work among young people, work among seamen, work among Negroes—all topics under discussion at joint sessions and mass meetings. It is planned to raise during this period twenty-one million dollars—they have talked a lot about that. The women of the church are here, denied an official voice in the deliberations, but making their influence felt through the meeting of the women's auxiliary.

It is too early to sum up for much can be done before the convention closes. It is certain that the church is being trained to march to the tune played by the national council; and like all national councils ours is not progressive; but in spite of the fact that the convention fell far short of Bishop Lines' expectation, it is a joy to see the Episcopal church as one body, undivided by sectional rivalry. After all there can be little progress without solidarity, and there is no question but that this convention has gone a long way toward a realization of Episcopal unity.

British Table Talk

London, Sept. 4, 1922.

THIS letter is written from a small fishing village in Essex into which few echoes of British talk reach us, except through the papers. It is still the holiday season, and the autumn work of the churches exists only in the realm of ideals for most of us. But if we may trust to intuitions, there is a general feeling of hopefulness abroad. It seems as though the church of Christ has passed the darkest hour, and there are better times ahead. This does not mean that it will meet with less opposition, but it will not be ignored. It is preferable to be attacked than to be patronized as an archaic and quaint survival of other days.

* * *

A Typical Holiday Sunday

The experiences of one free churchman on holiday may be taken as representative of the experiences through which a host has passed. In the morning the village chapel; the thoughtful, entirely sincere sermon of an old-fashioned believer with the root of the matter in him; hymns out of an old collection; a service in which the old Puritan tradition still lived! Some of the hymns had phrases in them which could not be sung without mental reserve. "Worthless worms" we were called, and each of us was urged in the hymn to consider himself viler than the rest. But in one hymn there were two lines which I had never heard before, and these will not be forgotten,

"Thy sabbath, the stupendous march
Of vast eternity."

There was something strangely moving in that thought of the divine sabbath. The evening; the parish church; procession of the vicar and his choir; raucous but hearty singing; a service full of animation. The sermon, after what seemed a poor attack on German theology,—which should be discredited because of the war!—became a most searching discussion of practical religion which went straight home. It was indeed at the close an appeal for personal dealing with God, that we should come out of the multitude and be with him alone. It was an Anglo-Catholic priest, who spoke. But at the heart of his sermon there was the same experience as that which the Baptist had set forth in the morning. Yet there were clearly two varieties of religious experience in the village church and chapel. And there was still a third company meeting in a tent to hear of prophecy!

* * *

The Archbishops at Geneva

On the eve of the assembly of the League of Nations the Archbishop of Canterbury preached at Geneva. Dr. Davidson does not rank with our great orators, but he can always be trusted to deal with a great occasion worthily and gravely. Indeed in spite of all the criticisms levelled at the archbishop it will be generally recognized some day how fine an influence he has been and how in a position much exposed to attack he has kept to the way which he set before himself. His address at Geneva had much in it that was entirely needful, nothing more so than the following words—they may have been cabled across to America, but in any case they are worth repeating: "Once let the Christian men and women upon earth, west and east, north and south, kneel to God side by side, stand shoulder to shoulder before men, to say what they mean shall happen, or rather, what shall not happen, in the round world again and they are irresistible. Would to God that any words of mine today should help to rally that unconquerable force to pledge itself with one voice to the great emprise. Resistless invincible, yes, because it is the will of God, and if we answer to that will there is none other that can stand. The Lord God Omnipotent reigneth. May the kingdoms of this world become the kingdoms of our Lord and of his Christ."

* * *

The Four Facts of the Gospel

The Free Church Fellowship which has done much pioneer thinking was busy at its August conference with evangelism and education. The outline of the conference results, which will be set forth more fully in a book, came into my hands today. In part two it gives the content of the gospel. It consists of four facts: "the fact of Christ; the fact of redemption or deliverance from the bondage of evil into the freedom of the city of life; the fact of communion with God, along with every channel of experience; and the fact of the church. the divine fellowship, open to all men, in which the fact of Christ is certified to man, redemption experienced, communion perfected." These facts are always the same. The task of the moment is to show how they may make their appeal to this generation. To that task the fellowship addressed itself.

* * *

The Suppressed Hunger

It became necessary for example to analyze the modern attitude to the gospel. It is not enough to sum up the men of the present age as absorbed in pleasure-seeking, or in activities other than religious. They are hiding their hunger and thirst, "for a fuller expression of the creative spirit—sought so passionately and bunglingly in play because choked and repressed so grievously in work; for a fully religious conception of work putting spiritual aims in control of material aims in industry, a conception making work sacramental and sacrificial; for a spiritual ideal of friendship as a comradeship in deep things as well as in superficial things, in the things of the spirit as well as in the things of sense, an ideal so gloriously realized in some sex relationships, so grievously betrayed in others. Until these primary spiritual needs of the day are satisfied, the deeper needs there will tend to be either repressed or exaggerated." If the book deals with this and other kindred themes it is one for which we shall watch eagerly.

* * *

Another Loss to the L. M. S.

It is at a very great price in human life that the work of such a society as the London Missionary society is pressed forward. Cables from abroad bring tidings of lives claimed before their times. Arnold Hughes, the head master of the Ying Wa college in Hongkong is the last to be called from the sight of men. His furlough had been eagerly awaited by his friends. He was still in early youth, but he had established for himself a place of honor and noble Christian influence in South China. It is a short time since Eric Woods fell in the same station. For one station to lose two gifted and devoted men in their youth within a little more than a year is a heavy blow. But though there is always a hazard to be run by those who enter upon the work of an eastern missionary, there is no work which offers to the evangelist, or teacher, or statesman in the church a more central position in the life of the world.

* * *

The Challenge and Outward Bound

These are two papers of great value for all who care for the kingdom of God. "The Challenge" begins a new chapter at the close of September. It will still be a weekly paper but with no ecclesiastical affiliation. Hitherto it has been a church of England journal with a broad and liberal outlook; now it will become a paper concerned with reviewing the work from the standpoint of the Christian interpretation of the human scene. "Outward Bound," under its editor, Mr. Basil Mathews, begins a new year in October. It has been in stormy waters, but I cannot believe the idealists of this country, who have a passion for world-citizenship, will allow this splendid adventure to fail. With a circulation which in pre-war days would have meant established prosperity, it is still struggling however. When will Christian people take the press seriously?

Edward Shillito.

CORRESPONDENCE

The Problem of Armenia

Editor The Christian Century:

SIR: You call attention in a recent issue to a movement for some kind of intervention on the part of our government, as I understand, in behalf of the Armenians. Let us try at least to think what this enterprise means before we besiege Washington with our petitions. The Armenian situation is of course dreadful. Who would not like Christianity to do something to save it? But alas! The Armenians are today involved in the unfathomable distress of a world situation. The nations that began the great war by their own blundering and folly, as Lloyd George has admitted, cannot now save Armenians alone. All Asia Minor is in turmoil; there has never as yet been real peace since the vengeful Versailles treaty. What can we do so many thousands of miles away for people much scattered and mostly in the interior of another continent? The world echoes with the cries of the despoiled nearer home than these unfortunate Armenians. It is not sympathy alone or charity that we need. We are reminded of the story of Jesus' disciples who came to him to know why they could not cast out a terrible devil; and Jesus told them that that kind would only come out by prayer and fasting.

What means shall we use for intervention in Asia Minor? Have we not yet learned that violence gets us nowhere? Who would dream of marching an army against the Turks and killing more innocent peasants of one language, in order to compel freedom for people of another language—all of them on both sides men like ourselves! Would we maintain American garrisons in that distant land, so as to be sure to keep the liberties that we had won for the Armenians by the sword? No! Surely American chivalry does not propose to take up again the weapons of violence.

We need, then, spiritual conditions—wisdom, tact, good temper, modesty and everlasting good-will. Where are these splendid and mighty conditions anywhere in evidence? We had not wisdom enough in our government or our churches to help us out of the inhuman business of war; we had not wisdom enough anywhere to write the peace in terms of justice or good-will. We have not yet found our way back to correct the cruel injustices of the war-treaties, and to take a fresh beginning on the foundation of righteousness. We can scarcely hear the sweet notes of magnanimity, mercy, humility, or humanity for the clamor, the fear, the bitterness and hate that still fill the world. Yes! and even seem to menace our domestic peace.

Chivalry ought to do its work with clean hands and a pure heart; it is futile otherwise. Does anyone think that the United States brings clean hands for ministering to the service of distant peoples? She has not ceased to do the work of cruel and bloody aggression in Hayti; she is advertised over the world as the nation that suffers her own black citizens to be burned at the stake. What can she say to the Turks? She is not a friendly neighbor to the Republic of Mexico. She is still keeping up the vast apparatus of war as if she had never heard of the teachings of Jesus, and her powerful churches acquiesce complacently in such things as these!

No! Brothers, let us go slow, and try the unprecedented experiment of "walking humbly with God" for a season, and let us be quite sure what his will is, before we venture afield on meddlesome enterprises, either alone by ourselves, or in such ruinous political company as the fatal business of war has procured for us.

Southwest Harbor, Me. CHARLES F. DOLE.

Help Wanted

EDITOR THE CHRISTIAN CENTURY:

SIR: As a country preacher eager to bring to my people the best things, I have tried to absorb and digest as much of modern thought as possible. I have waded through much of Darwin and his followers. I have tried to visualize the creation of a 300,000 year old man complete with wife and children from a fragment of skull. I have tried to sift the true from the false in old and new testament. I have read H. G. Wells and in listening to W. J. Bryan have been able to see some of his weaknesses. In one of your news items you quote a great divine's lack of respect for Bryan's talk from the attitude of a "university trained man." Personally I would appreciate a concise statement of a university trained preacher's valuation of the Bible as a whole after the various specialists get through with it. Practically the ordinary student sees Genesis torn out and thrown in the fire, Jehovah reduced to a tribal deity, the story of the Jews a mass of myths, the law and the prophets a creation of an unscrupulous post-exilian priest. The new testament begins with a fable of the virgin birth, is filled with stories of impossible miracles and comes to a climax in an unbelievable story of life after death. The ethics of Jesus are inferior to those of the great philosophers. The only salvation for man is in evolutionary social science and Christianity is a structure built by a Jewish lawyer on the foundation of the mystery religions of Greece and Egypt. The boy comes home with a contempt for the family altar and the village church and the old fogy preacher. What remains?

Williamsburg, Ia. H. C. DRUSE.

BOOKS

THE COMMUNITY, by Eduard C. Lindeman. 222 pp. (Association Press.) The "community" is analyzed as to its sociological, psychological and economic factors; then a constructive treatise on means to community progress is given.

WORK, WEALTH AND WAGES, by Joseph Husslein. 159 pp. (Matre & Co.) An able exposition of Roman Catholic principles as related to the current social and industrial problems.

THE ROAD OF REMEMBRANCE, by Elizabeth W. Ross. 148 pp. (Powell & White, Cincinnati.) A most readable story of a life lived in a remarkable way among the commonplaces of life; full of that spiritual intuition, flashes of inspiration, poetic line and gentle humor that has made thousands laugh and weep with "Mother" Ross.

THE THING FROM THE LAKE. By Eleanor M. Ingram. A strange tale that almost suggests Poe. (Lippincott. $1.90.)

THE VALLEY OF GOLD. By David Howarth. A tale of the Saskatchewan, with a refreshing atmosphere of adventure. (Revell. $1.75.)

BAHAISM AND ITS CLAIMS. By Rev. Samuel Graham Wilson. Through his experiences as a missionary in Persia, Mr. Wilson has been able to gather the first-hand facts concerning the origin of Bahaism, the new religion which proposes to supersede all others. Mr. Wilson gives references to the various authorities on the subject and shows that he has read deeply and thoroughly on his subject. He treats Bahaism with an evident bias in favor of evangelical Christianity, a bias which somewhat vitiates his conclusions. He indulges in no unsupported charges, however, and the reader will be able to gain from the reading of this book an understanding of the noble aspirations and the strange superstitions which are blended together in a curious mixture in this new importation of oriental religion into America. (Revell.)

ANTHOLOGY OF MAGAZINE VERSE, 1921. By William Stanley Braithwaite. Mr. Braithwaite's annual appraisement of the best current poetry. About two hundred poems are here reprinted, with proper credit given to magazines in which the poems were found. An essay by the editor on What is American Poetry? and the Yearbook of American Poetry, 1921, with lists of poems published during the year from various authors, are valuable faetures. No one who pretends to keep up with the development of poetry in America can afford to be without this work. (Small Maynard.)

THE THREE MUSKETEERS. By Alexander Dumas. With complete set of 350 illustrations by Leloir. A particularly pleasing edition of the great French classic, paper, type page, and binding being of the best. The fact that new editions of the work are still called for speaks eloquently of the value of this imaginative masterpiece of the elder Dumas. (Appleton $3.00.)

ARIUS THE LIBYAN. By Nathan G. Kouns. Like "Ben Hur" and "Quo Vadis," this story deals with the period of the early days of Christianity, and it has both historical and dramatic value. The tale is vividly told. Nicholas Murray Butler contributes an introduction. (Appleton. $2.00.)

THE UNIVERSALITY OF CHRIST. By Bishop William Temple, of Manchester, England. Dr. Temple is not only a theologian and a philosopher who already ranks, but also an explosive personality afire with love of the church and the people. He escapes all classification. If he is a theorist, he has also proved that he has an amazing capacity for affairs. His latest book—a small one of great significance, consists of four lectures delivered to the recent Christian Student Conference. The characteristics of the book are simplicity and a certain originality in presentment. It is written with lucidity and force. It may be commended as an excellent and very sincere piece of apologetic, which minds, young minds especially, perplexed and harassed in regard to fundamentals may read with great benefit. (Doran, $1.25.)

THE BIBLICAL HISTORY OF THE HEBREWS TO THE CHRISTIAN ERA. By F. J. Foakes-Jackson. For this new edition the notes have been revised and two entirely new chapters dealing with the time between the Testaments have been added. A model Old Testament history. Eighteen years ago Dr. Foakes-Jackson published his Biblical History of the Hebrews. (Doran, $3.00.)

Contributors to This Issue

WILLIAM E. BARTON, minister First Congregational Church, Oak Park, Ill.; moderator Congregational National Council; formerly editor "The Advance;" contributing editor "The Congregationalist;" author, "The Soul of Abraham Lincoln," etc., etc.

WILLIAM B. SPOFFORD, managing editor "The Witness," an Episcopalian weekly; rector St. George's Episcopal church, Chicago.

LYNN HAROLD HOUGH, minister Central Methodist church, Detroit, Mich.; author "Life and History," "Productive Beliefs," etc., etc.; one of America's most popular preaching visitors to England.

LUCIA AMES MEAD, frequent contributor to leading magazines.

THE SUNDAY SCHOOL

And the Child Grew*

CHRISTIANITY recognizes the worth of a child. No other religion approaches ours in this respect. Today we consider the childhood of our Saviour. He did not spring full-orbed from the head of Jove; he grew. Infancy, boyhood, youth and early maturity are all found in our Lord. *He grew.* He grew symmetrically, perfectly. "The child grew and became strong, and the grace of God was upon him." Froebel would have gloried in such a child. Every intelligent parent rejoices in this picture of the perfect development of this strong, normal personality.

(1) He grew in stature. It was a four-fold development and fundamentally we note the healthy physical foundation. Never have we given such scientific attention to the health of our children. We see to it that they are well-born. Doctors inspect them in the schools and medical advice is freely given. Eyes, teeth, ears, bone and muscle are watched. The feeding of grade children is carefully watched. In the cities many children were found to be underfed and thus their poor marks were explained. Good women came forward with wholesome food for the half-starved little bodies. Out-of-door schools helped those with lung trouble. Wisely directed general athletics were provided for all children. Parents are learning that mind and soul spring naturally out of healthy bodies and that the main business of the early years is to build up healthy children. Before education, before even religion, comes the healthy, normal physical development. Jesus was a happy, wholesome lad. A beautiful house was built for his adorable soul. Our religion is no product of a sick and perverted man, but the sane, balanced, perfect reaction of a strong and vigorous personality. Our faith will lead us into every worthy social effort which makes for happier, healthier childhood. Play-grounds, fresh-air farms, organized games, boy and girl scouts' activities, supervised recreations, (perhaps chaperoned dances)—all forms of health-building enterprises cannot be foreign to Christian interest.

(2) Jesus grew in wisdom, i. e., mentality. His mind expanded. Jesus was intellectual. Jesus not only wept; he thought. He possessed emotion. Emotion, with him, was the sympathetic response which his keen and open mind made to the needs of those among whom he lived. To be un-emotional is to advertise your blank outlook. One should not be ashamed to weep, one should be ashamed not to weep. Jesus' mental development took the form of illumination—that warm, glowing, sympathetic understanding of God and life. He did not laugh, he did not sneer—he understood. He saw life steadily and whole. He was illumined. He knew men. He knew God. He knew all. We must not under-estimate the influence of his wonderful mother in all this. Education for Jesus was not the mere acquisition of facts, not the mere scientific discovery of one or two laws, not the partial and unbalanced outlook upon reality. His mind was like the rising sun—darkness fled—all appeared in correct relations—Jesus was illumined. Today we are suffering from godless scientists on the one hand and unscientific churchmen on the other—which of these is the worst we cannot say. Nothing could be worse, however, than to have our children taught by ignorant pastors and Sunday school teachers in church and by cold and un-Christian professors in high schools and colleges. Such a system is almost certain to ruin completely any boy or girl. Ignorant church folk give the intellectuals an easy mark, while godless, hard-hearted professors invite the bitter attacks which a certain type of churchman delights to make. More science in church and more religion in school would mend the matter.

(3) Jesus grew in favor with God. His whole nature responded to the Infinite Person. Jesus became a religious genius. At twelve he was well advanced, at thirty he was an incomparable teacher, at thirty-three he was *the* Saviour. Sidney Lanier calls him "Thou Crystal Christ." As a religious teacher Jesus towers above men as an Himalayan peak rises above the ant-hills of India. Words fail, comparisons become inadequate, definitions confuse. Jesus mediates pure religion as no other; he stands gloriously above, yet savingly near.

(4) Jesus grew in favor with men. Our Lord was and is social. Knowing men, he yet loves them. There is your gospel. Knowledge did not make Jesus cynical nor pessimistic—but considerate. We love him, having learned love from his great heart. Men respond to his touch. They do not hesitate to die for him. Countless millions adore this Saviour.

Thus grew the perfect Christ; thus developed our Lord and Master: physically, mentally, religiously, and socially. How far can we, will we, imitate him?

JOHN R. EWERS.

A Wonderful Story—Simply Told

THE OUTLINE OF SCIENCE

Edited by J. Arthur Thomson
English Scientist and Author

HERE is the supreme publishing achievement of the year. In one logical flowing story it tells you of the progress in all the fields of science since the world began. It reduces the whole subject to terms so simple that the layman can clearly understand. It covers this vast amount of material completely and authoritatively—yet so concisely that it can be contained in four volumes. It gives you a collection of nearly 1,000 accurate and graphic pictures illustrating the text clearly. Of fascinating interest and profound educational value to every man, woman and child.

This great work does for science what H. G. Wells' "Outline of History" does for history—and the Thomson books are much more attractive both as to contents and make-up than Wells'. These four volumes will give a better all-around view of modern science than a hundred volumes on the specific sciences. The remarkably fine illustrations in themselves almost tell the story.

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(Do not order more than three volumes now. The final volume will not be out until October.)

The Christian Century Press
508 South Dearborn Street, Chicago

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*Lesson for October 8, "The Birth and Childhood of Jesus." Scripture, Luke 2:40-52.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Kansas City to Conserve Results of Convention

The superintendents of two hundred Sunday schools in Kansas City recently had dinner together and made plans to follow up the international convention held in that city last June. A canvas will be made of the entire city to secure new members of the Sunday schools. The Kansas City Star will give a motor car to the school having the largest results in the conservation program. The second prize is a piano. The following are some of the objectives: "A contest between Sunday schools for new members, improved attendance, leadership training, workers' conferences and constructive forward steps, with twenty prizes. A series of post-convention rallies at which leaders in religious education will speak. A training school for twenty-four weeks. The boys' vested choir, now in progress of organization by Prof. John R. Jones, to give a program Dec. 18, assisted by the Hadyn choir, in Convention hall. 'Pageant of the Nativity' in Convention hall Dec. 19, to be produced under the direction of H. Augustine Smith. 'The Messiah' to be sung Christmas eve in Convention hall by the adult chorus, now under process of selection by Professor Jones. An Easter sunrise program of music Easter Sunday. A 2-day May festival by the adult chorus in Convention hall."

Indiana Quakers Meet at Richmond

The Indiana meeting of Friends is called a "yearly meeting" while the national convention bears the unique title of the "Five Years Meeting." The Indiana Friends met at Richmond recently, and one of the most interesting topics of discussion was the deficit in the foreign mission fund which now reaches the alarming total of $47,000, a considerable sum for so small a body. The income of the society for 1920-21 was $143,971.82, the largest in the history of the society. The income for the past five years has been $515,074.82. The board works in Mexico, Jamaica, Cuba, Africa, West China and Palestine. The Five Years' Meeting will be held in Richmond during September.

Dr. Speer Returns from a Long Tour

Dr. Robert E. Speer has just returned from a world tour. The Federal Council welcomed home its president at a dinner in New York recently. At this dinner, Dr. Speer gave a most interesting account of the various great missionary nations which he visited. Particularly striking were his observations of Japan: "Each time I have visited Japan before I have felt, first, the rigidity and bondage of the thought of the Japanese people, and second, the sense of an almost boundless physical vitality. This time both of these impressions were reversed. The last time, six years ago, it seemed like passing into a stifling atmosphere in coming from the Philippines into Japan. Out of their perfect liberty and freedom of thought and action, one plunged into the rigid institutions and stereotyped spirit of the Japanese nation. But now in this new day one has a feeling of moving among great and free thoughts. Indeed, in Japan today this is the common word—'thoughts of all kinds—and thoughts are very dangerous to a governing class which does not like anything that tends to a full freedom of the people. One does not see in Japan now the same strength of the old institutions binding like straight-jackets the minds of men. But now in Japan, as everywhere else around the world, one does find the deep feelings that are stirring the spirit of all mankind."

Veteran Leader Happy Over Convention

Rev. J. B. Briney of Louisville, Ky., is known throughout the length and breadth of Discipledom as the veteran debater of the movement. An ardent champion of the more conservative Disciples' views, he has in recent years expressed great anguish of soul over the direction things have been going. From the platform on the last night of the convention at Winona Lake, he gave utterance to these optimistic and loyal words with regard to the convention and its leadership: "I say that this is a great day. I feel that I stand among my people. I leave this convention with a bow of peace spanning the future. The future is full of hope for us, brethren, and all that is needed is for us to be careful; to be patient. There are some adjustments to be made, but they cannot be made at once, and so we must all be patient and careful and bridle our tongues and guard our pens. Give the United Society a chance. And how I love Brother Burnham! I do not think he will ever be able to go like I do, but God bless him! Wonderful responsibilities are upon his shoulders. Great questions test the capacity of his mind. I want him to know, and I want you to know, that so far as I amount to anything I am right at his back, and I am going to live with my brethren. I am going to work with them and I am going to fight with them; and sometimes it may be necessary to fight them a little, but I hope it won't; and then, I am going to die with them; but not right now. This is a great day. This is a wonderful occasion, and in the future when we refer in our thought and in our conversation to this convention, just let us say, 'The Convention,' for it is the convention of our missionary history."

Fundamentalists on Coast Attack Methodists

When the fundamentalists on the Pacific coast started an attack on the Methodist church and published cartoons ridiculing a Methodist bishop and belittling John Wesley, they did not fully understand what sort of contest they were getting into. The California Christian Advocate, a Methodist journal, promptly takes up the gauge and brands fundamentalism as a revival of Calvinism. The writings of John Wesley are quoted showing that he explicitly repudiated the idea of a temporal kingdom for Jesus Christ. John Wesley held that the second coming was fulfilled in Pentecost and in the presence of the living Christ in the church. Those who think that theological controversy lacks humor will be disillusioned when they read the description by the Methodist paper of the opposed position of Methodists and Calvinists. The Calvinist position is thus stated:

1. If you seek salvation you cannot find it.
2. If you find it, you cannot know it.
3. If you know it, you have not got it.
4. If you get it, you cannot lose it.
5. If you lose it you never had it.

The Methodist explanations of the human will were characterized in the following five points:

1. If you seek salvation, you may find it.
2. If you find it, you may know it.
3. If you know it, you must have it.
4. If you have it, you may lose it.
5. If you lose it, you must have had it.

Protestant Speaker Greeted With Brickbats

Chicago is getting a reflex of the Irish problem over on its west side. The emissaries of the Sinn Fein have held frequent meetings during the past two years at which large amounts of money were collected, in return for which, the donors received a nice piece of engraving which bore the title of Irish Liberty Bond. Hon. William Coote, member of the British and Ulster parliaments, is in this country, and on a recent evening spoke in Western Avenue Methodist church. His presence was resented by the Sinn Feiners of Chicago, and to punctuate this resentment, brickbats were hurled through the church windows. The public press in Chicago has called upon the city administration to maintain free speech.

Fundamentalists in Southern Methodist Church Active

Though theological controversy is barred from the official publications of the Methodist Episcopal church, South, and there is no independent press of significance, the fundamentalist element in the church is finding ways and means to continue agitation. They have brought charges against the orthodoxy of missionaries. The appointment of Dr. Gerald Birney Smith, of the University of Chicago, to lecture at the Southwestern university has created a small tempest. A bulletin called "The Open Forum" is

THE YEAR'S GREATEST BOOKS ON RELIGION AND THE CHURCH

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A vindication of the teachings of Jesus from the standpoint of modern sociology.

Says **Professor George A. Coe:** "The book is thought-awakening, conscience-searching, uncompromisingly frank; yet, because it is profoundly religious, it is profoundly friendly."

S. Parkes Cadman: "A valuable contribution to the task of rebuilding the world in justice and peace."

Prof. Edwin L. Earp (Drew Seminary): "In my judgment, after careful reading, this is the most thorough analysis of the whole range of religious thought and practice from the point of view of sociology since Rauschenbusch."

Bishop Francis J. McConnell: "Any one depressed on the religious outlook will do well to read it. I found its optimism positively bracing—with none of the bad after effects which come when optimism is not grounded in reason."

Prof. G. Stanley Hall: "I found real edification in this remarkable book."

Prof. Franklin H. Giddings: "I rate it one of the three best religious books of recent years."

Bishop Charles Bayard Mitchell: "The best book I have read in five years. I am urging all my ministers to read it. Sane, scientific, and loyally Scriptural."

Prof. Charles Foster Kent: "Its spirit throughout is not merely critical, but constructive. In fearlessly declaring that the religion of Jesus contains a solution of our modern social problems he has voiced a conviction that is held by thousands of thoughtful men today."

Prof. Edward Alsworth Ross: "This is a great book, profound, logical, lucid, good tempered, and wise. I do not see how any serious man—least of all a clergyman—can afford to neglect it."

Price, $2.25 plus 12 cents postage.

The Church in America

By PROFESSOR WILLIAM ADAMS BROWN, of Union Theological Seminary.

"To all who have won from yesterday's experience the hope of a better tomorrow"—so reads Dr. Brown's dedicatory word, and he could not more effectively indicate the spirit of the book. He says further: "I hold with growing conviction the thesis to which this book is devoted; namely, that it is vital to the future success of American Protestantism that we re-think our doctrine of the church; not that we should continue our discussion of church unity in the abstract, but we must determine what should be the function of the church in our democratic society and come to a definite understanding how the existing churches can see that this function is adequately discharged."

SOME CHAPTER HEADINGS

The Question of Democracy to the Church of Today.
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The Church in the Community.
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The Contribution of the Church to the Democracy of the Future.

What reason is there for believing that the church will do the work which may be expected of it by the forward-looking men and women of our generation? That is the question Dr. Brown attempts to answer in this book.

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now being issued at Ft. Worth, and a recent issue of this paper contains the following charges by Judge R. W. Hall:

"Our church papers close their columns to a discussion of the evil from our side; not one of the fifteen official publications of the church is fighting rationalism, and more than one has openly and brazenly declared in favor of it; see who are writing the lesson articles in the S. S. literature, in which such books as Wells' History are advertised with ringing endorsements under the heading 'Books of Merit;' why not also approve and advertise 'Hoyles Games' and 'Etiquette of the Ball Room?' Nearly every interest and activity of the church is left in the same hands as before; missionaries are retained in our foreign fields who do not believe the Bible, and a returned missionary was fired by the board of managers for telling us about it; at least one new Bishop was elected who spent two terms at Prof. Smith's Chicago university and who kept the writer of an unorthodox book in one of our universities with knowledge of its blasphemous teachings—he told me so himself. 'By their fruits ye shall know them.' Unorthodox preachers are knowingly appointed to our pulpits; rationalists are called and paid to teach in our summer schools of theology, and when we protest we bring down on our unoffending heads threats and abuse."

Ku Klux Klan Visits Chicago Church

A part of the effort of the Ku Klux Klan to maintain respectability in a community is through visits to churches approved by the organization where a contribution is left for the work of the church. The first Chicago church to be visited in this way was that of Dr. Johnston Myers, the Immanuel Baptist church. The masked figures filed into the church five hundred strong at a most dramatic moment when Dr. Myers was making an appeal for funds for his new building. The bank notes deposited by the hooded procession reached the total of $1,200. In many cases the klan visits a church where the pastor is not a member, and the incident by no means indicates that this visit was expected by Dr. Myers.

Missionary Leaders Meet in Ancient Palace

The International Missionary council met at Lake Mohonk last year, and one of its actions was to appoint a small committee to act for the organization ad interim between sessions of the council. This committee which has twenty members widely distributed nationally and denominationally, met at the old Palace of Canterbury the last week in August by the gracious invitation of the Archbishop and of Mrs. Davidson. Dr. John R. Mott presided over the organization, and J. H. Oldham and Dr. Warnshuis served as secretaries. It was reported that following the epoch-making Christian conference in China, action has been taken both in India and in Japan to form in each country a Christian conference in which the native leadership will be numerically larger than the foreign leadership. Many of the problems dealt with in committee touch the fringe of international politics, and are of a very delicate nature, so that naturally conclusions on these subjects have not been given out to the public. The next biennial meeting of the International Missionary council will be held in Great Britain July, 1923. Meanwhile it is planned to hold a series of regional conferences in the Mohammedan lands which fringe upon the Mediterranean Sea. The is preliminary to the Near East Conference on Christian Work which will consider the needs of the Islamic world.

Study of Sunday School Methods

The Massachusetts Sunday School association is putting on a number of Sunday school institutes throughout the state this autumn. Foremost among these is the one which will be held in Boston, October 3-8. The sessions will begin each day at 3:30, and will continue until 9. The first five days will be taken up with addresses on various phases of

Episcopalians Work on Prayerbook Revision

THE triennial convention of the Protestant Episcopal church in session at Portland, Ore., is now occupied with the rather lengthy task of prayer-book revision. Action is being taken, item by item, and it is already certain that brides will no longer have to promise to "obey" when married in Episcopal churches. The marriage law has been strengthened as it relates to the remarriage of divorced people. The clergy are not only forbidden to marry people other than the innocent parties of a divorce granted for the scriptural reason, but members of the church are now forbidden to seek such marriage outside the jurisdiction of the church.

The house of bishops has voted to change the rubric with regard to the reading of the burial service over the remains of suicides, the excommunicated and the unbaptized. The attack on this rubric was led by Bishop Lawrence of Massachusetts who said: "Under the present law a murderer or libertine, if he has been baptized, can be buried, but a person who has lived a good life, but who has committed suicide, perhaps while in a state of temporary insanity, cannot be. It compels the clergy to pass judgment on others." The change of this rubric carried the house of bishops by a narrow margin, and must now be passed upon by the house of deputies. While this action was a move in the direction of evangelical practice, an action in a contrary direction is the insertion of a prayer in the burial service blessing the grave where the body of the deceased is laid.

For the first time perhaps in the history of the convention bishops will be on trial for heresy. The former bishop of Arkansas is charged with heresy, and the proof given is taken from a book published by the bishop which is very radical on the social question and in which many old-time dogmas are arraigned. The charge of disloyalty has been brought against the bishop of Oregon. He has observed missionary comity, and has often refrained from organizing an Episcopal church in some little town already over-churched where he might happen to find some Episcopalians. He has treated Methodists and Baptists as co-workers in the kingdom of God. Unfortunately for his persecutors, he has been taken ill, and may not be able to answer his accusers. He is vigorously defended by the more progressive element in the church who insist that a man who has carried on a ministry on foot in small settlements of the western country is not to be criticized for laying aside at times the robes of a bishop to take up the more practical khaki.

A veiled resolution against certain secret societies was passed, it being understood that this action has put the church on record against the Ku Klux Klan. Rev. Dr. John D. Wing of Savannah, Ga., charged that the klan was making an appeal to religious prejudices and racial antipathy.

The transfer of the Western Theological Seminary of Chicago to the vicinity of the campus of Northwestern University has been approved. At a luncheon a movement was launched to raise $500,000 with which to affect the change. It is proposed to raise $100,000 from the alumni.

The question of religious healing aroused a most vigorous debate. A settlement was made by affirming the pronouncement on this question by the Lambeth conference which is moderate in tone, and which commits the church to cooperation with physicians.

The question of names for things occupy much attention in religious conventions, for religious people will by no means agree with the bard of Avon that "a rose by any other name would smell as sweet." Bishop Anderson of Chicago has introduced a motion that the prayer book shall no more speak of "rectors" of churches, but shall call them pastors. This bishop has also introduced a resolution that the bishops be given authority to ordain men for service in other communions.

Great joy came to the convention with the announcement that the eastern orthodox communions would now recognize the Protestant Episcopal church as a part of the true church. A good deal of negotiation has been going on for a number of years to accomplish this result. In the long run this recognition may affect the question of the religious care of small groups of orthodox people in the United States.

NEW BOOKS OF SERMONS

The Victory of God

By JAMES REID

"The chief distinction of this book of twenty-five sermons," says The Christian Century editorially, "is its serenity of spirit, its vitality of faith, and the artless simplicity of the art with which the preacher delivers the message. Its fashion of sermon-making is the simplest, with no struggle after striking titles, no clever twists of odd or obscure texts. Its illustrations are as apt as they are inevitable; nothing is lugged in. The culture of the preacher is manifest, but more as an atmosphere of sanity and rich suggestiveness, and his wealth of great and beautiful thoughts is matched by a nobility of expression." The British Weekly remarks: "In Mr. Reid's pages we catch the living tones of a preacher who is pleading with men so earnestly that his language grows simple, forcible, direct." ($2.00).

The Forgiveness of Sins

By GEORGE ADAM SMITH

Most American ministers know the unrivalled work by Dr. Smith on the geography of the Holy Land. His scholarship is admitted the world over. This volume contains fifteen sermons, the following being some of the titles: "Our Lord's Example in Prayer," "To Him that Overcometh," "The Moral Meaning of Hope," "Will Ye Have the Light," "The Forgiveness of Sins," "The Word of God," and "Temptation." The sermons were preached in Queen's Cross Free Church, Aberdeen. ($1.50).

When Jesus Wrote on the Ground

By EDGAR DE WITT JONES

Says Charles Clayton Morrison, editor of The Christian Century, in his "appreciation" of the author of this book: "It is the shepherd instinct that, after all, is the greatest quality in Edgar De Witt Jones. He loves people. He believes in them. He invests even the unworthiest of them with dignity, and in the spirit of Jesus delights to serve them." And that human quality is sensed in all the sermons included in this book. Among the sermon titles are: "The Towel and the Basin," "When Jesus Wrote on the Ground," "A God Who Will Not Let Us Go," "Other Sheep," "The Lord's Leading," "The Church in Thy House," "The Peace Christ Gives," "The Ladder of Prayer," etc. ($1.50).

Sermons for Days We Observe

By FREDERICK F. SHANNON

In his pulpit at Central church, Chicago, Dr. Shannon stands as the latest in a remarkable succession of great preachers: David Swing, Newell Dwight Hillis, F. W. Gunsaulus and, since 1919 Dr. Shannon. The Biblical World remarks: "Dr. Shannon's addresses cannot be measured by the ordinary yard stick; they can hardly be criticized; it is better to enjoy them." This collection includes sermons for New Year, Lincoln's Birthday, Washington's Birthday, Mothers' Day, Thanksgiving Day, Christmas and other anniversaries. ($1.50).

The Cross and the Garden

By FREDERICK W. NORWOOD

This collection of sermons by the minister at City Temple, London, is thus characterized by Dr. Joseph Fort Newton, who preceded Dr. Norwood in that pulpit: "This is a book of very real preaching of a kind not often heard or read. It is so simple, so real, so direct, so human. . . . I like the book because it is clean off the track of conventional preaching and the further we get off that beaten track and yet keep the essential genius and purpose of preaching, the better for us all. Not in years have I read a book or met a man with such a sense of reality—and that is the chief thing. It is religion dipped and dyed in the stuff and color of human life. Unless I miss my guess, this book will have a wide appeal, especially among young preachers." ($1.50).

The Safest Mind Cure and Other Sermons

By W. E. ORCHARD

Dr. Orchard, of King's Weigh House, needs no introduction to the American reading public. His fame as a preacher and prophet is almost world-wide. The "Challenge" characterizes this collection of sermons as both "fresh" and "vigorous." ($1.35).

The Finality of Christ

By W. E. ORCHARD

"The Quest of God," "Christ as a School of Culture," "The Inconstancy of Human Goodness," "Evolution and the Fall," "The Discovery of God in Thought," and "The Finality of Christ" are among the sermons included in this volume. "Great preaching," says The Christian World of this book. ($1.35).

Lord, Teach Us to Pray

By ALEXANDER WHYTE

"There is something in this book," remarks The Christian Century, editorially, "that defies all analysis, something titanic, colossal, overwhelming, which makes ordinary preaching lie a long way below such heights—a sweep of vision, a grasp of reality, a grandeur of conception that fills the heart with wonder and awe. Dr. Whyte seemed utterly oblivious of the modern difficulties about prayer, perhaps because he was a man of importunate, victorious prayer. He did not argue about prayer; he prayed. Where there is so much that is sublime it is difficult to select, but the sermons on the prayer of our Lord in the garden, on the Costliness of Prayer, on the Geometry of Prayer are memorable. . . . If one would know the secret of great preaching, it is revealed in this book, as nowhere else, in our generation." ($2.00).

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Sunday school work, group conferences and departmental conferences. On October 8 denominational rallies will be held in various parts of the city. The Church of the New Jerusalem (Swedenborgian) will house the mass meetings, and other meetings will be held in First Methodist church. Denominational experts will make their contribution to the various sessions of the institute.

United Lutherans to Hold Biennial Convention

Since the organization of the United Lutheran church by the union of a number of smaller denominations, only one biennial convention has been held. The next one will be at Buffalo, October 17-26. Four thousand congregations cooperate in this denomination, and the convention will assemble about a thousand delegates. Forty states of America and six provinces of Canada will be represented. The present officers are: president, Rev. F. H. Knubel, New York City; treasurer, Rev. M. G. G. Scherer, New York City; treasurer, E. Clarence Miller, Philadelphia.

Well-Known British Preacher Is Ill

Rev. R. J. Campbell, formerly pastor of City Temple, London, and now a clergyman of the Anglican church, is reported to be quite ill. Since his days in Oxford, his health has never been vigorous and recently he has had heart attacks. The physicians have counselled complete rest, and it is hoped that by this means he may be restored to usefulness again. His career in the established church has been less spectacular than in the nonconformist pulpit, but he has continued to be a most acceptable preacher to large congregations of people.

California Has Its Own Oberammergau

It may help to take some of the curse off Hollywood when the country at large knows that the city is interested in many things besides the mid-night revels of movie actors. An out-door play called "The Life of Christ" is presented every year, and the season of 1922 has just been concluded. Excursion trains are run from many small towns which have brought thousands of tourists to view the sacred spectacle. It is the claim of the Californians that they have the most vivid and the most spiritual of all the various presentations of the life of Christ upon the stage.

Rector Attacks Divorce Canon of His Church

The Rev. Dr. Percy Stickney Grant has recently made a public attack upon the divorce canon of his church. After insisting that the divorce passage in Matthew is of disputed historicity and that the provision in it was racial, he makes the following interesting observation on the lawmaking of his church: "Is it not remarkable that about the only thing in the new testament of ethical character that church members are asked to give their assent to, on penalty, is Jesus' supposed statement about divorce? To love God and to love our neighbor is not demanded of church members with any disciplinary provision; nor are any of the great spiritual laws of the beatitudes. To give, to lend, and to help has no canon behind it. In other words, a saying of Jesus that had to do with the peculiar custom of the Jews has been made the prime ethical precept of the new testament in the organization of the Protestant Episcopal church."

Chautauqua Clientele From All Denominations

The original Chautauqua in New York, founded by Bishop Vincent, has a great interdenominational clientele. During the past season the attendance by denominations was as follows: Methodists, 1,960; Presbyterians, 1,513; United Presbyterian, 442; Baptist, 416; Disciples, 355; Episcopal, 257; Lutheran, 248; Unitarian, 196. Several hundred ministers and their families were numbered in the list as well as a number of missionaries.

Conference on Christian Life and Work Under Way

While the Episcopalians are promoting their great World Conference on Faith and Order, a number of other leading churchmen are seeking a larger fellowship in the Christian world by conference on the service of the church to the world. The approaching Conference on Christian Life and Work is really the idea of Archbishop Soderblom of Sweden who serves as chairman of the committee

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on arrangements. The plans have been elaborated far enough to announce that preliminary conferences will be held in America, Great Britain, the continent and in the territory of the orthodox church. The world conference will be held either in 1924 or in 1925, and will include every denomination of any size except Roman Catholics. The orthodox church will cooperate. Commissions are to be appointed which will make careful study of such subjects as the church and education, the church and cooperative effort, the church and moral reform, the church and social service, the church and evangelism, the church and domestic missions, the church and world missions, and the church and international relationships.

Brooklyn Ministers Guided in Their Reading

The Brooklyn-Nassau Presbytery has compiled a list of books for the ministers of the group. Those which are in the public library are indicated. Those which cannot be secured at the public library are kept in the rooms of the presbytery. The list has been compiled by Dr. William P. Shriver of the home missions board.

Lutheranism in Europe Still a Vigorous Force

Though more than a million people have withdrawn from Lutheran churches in Germany during the past decade to adopt the socialistic secularism that denies God, this church is still a great force in Germany, and in many other parts of Europe. In the present boundaries of the German republic there are 38,117,803 Lutherans and 19,325,500 Catholics. Among the Lutheran ministers there has been much hardship by reason of the withdrawal of state support, but perhaps in the course of history this may come to be looked upon as the beginning of a new era of spiritual power. The republican government of Czecho-Slovakia has approved a constitution for the Evangelical church of that country. This is a Lutheran church using the Augsburg confession and has 350,000 souls in its care. It has elected two bishops. The Lutheranism of Germany, unlike that of Sweden, does not have episcopal oversight, though many advocate this form of government.

Lutheran Statistician Presents Report

The Lutherans deserve an honorable place among those denomination of America who put conscience into the gathering of statistics. The advance proofs of the reports of the United Lutheran church are out. These reports will be presented at the biennial convention at Buffalo next month. One astounding fact in these reports is that this church has 395 more ministers than parishes, perhaps the only large communion in America of whom this is true. Of course a number of these serve in secretarial positions, or are on the retired list preaching only occasionally. Even the Lutherans suffer heavy losses through lack of interest. The loss by death during the biennium has been 22,000 while the loss by names dropped from the roll was 60,000. The growth of the church by transfer and by confirmation greatly exceeds the losses however.

Presbyterians Build Up Large Congregations

One of the significant features of Presbyterian work in this country is the tendency to build strong congregations. They do not promote so many centers in large cities, but try to make their work intensive in the localities. The tendency in this regard is well set forth in some statistical studies by Jonathan Jones: "In 1920, 131 churches reported 1,000 or more members, with a total of

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190,855; in 1921 there were 150, with 218,059. This year the report shows 167, with 244,177, or nearly 14 per cent of the total reported membership." The statistics show a nice growth in evangelistic interest and, as one would expect, the large churches are the ones which are most successful in evangelism. "In 1920, 61 churches added 100 or more on confession, totaling 8,727; in 1921, 78 were in this class, with a total of 11,694. The following table shows that in the year ended March 31, 1922, 50 churches added 7,001. This is about 7 per cent of the 93,259 added on examination." The five largest Presbyterian churches of the country are: First of Seattle, Central of Brooklyn, Immanuel of Los Angeles, First of Pittsburgh, Central of Denver, and First of Oklahoma City. The largest synod in the country is Pennsylvania with 340,690 members. New York and Ohio follow.

Lutheran Missionary Women Hold Convention

The Women's Missionary society of the United Lutheran church will hold its biennial convention at Pittsburgh, September 26-29. The large increase in giving during the past biennium totals $296,605 over the previous two years. The society has sent to the field during the past two years twenty-one women missionaries. In India the society maintains three hospitals, three dispensaries, forty schools, and thirty-four women missionaries; in Africa, one hospital, two dispensaries, one day school with outstations and eight women missionaries; in Japan, four kindergartens and seven women missionaries; in the West Indies, two homes for children and one woman missionary, and in South America, one woman missionary.

From Morning to Midnight Negroes Expound Religion

Church services continued from early morning until midnight, with just time for meals in between, at the closing day of a big meeting of Negro Congregationalists in Chicago. Colored Congregationalists from two continents assembled to plan an extension of their work. The sessions were held in the Lincoln Memorial Congregational church. One of the strong notes of the gathering was the promotion of interracial cooperation. Dr. G. E. Haynes, who is author of a popular book this year, told of a big new movement in the south to bring better understanding between the races. The next meeting will be held at some point in the central south.

Lutherans Compete at University of Wisconsin

The formation of the United Lutheran church did not include the Missouri Synod Lutherans, a large group of Germans of most conservative tendencies, hence competitive situations arise which are the occasion of great sorrow to intelligent Lutheran leaders. The United Lutheran church is just completing at great sacrifice a building at the University of Wisconsin which will cost a quarter of a million dollars. Now comes the announcement that the Missouri Synod Lutherans will start the erection of a similar building to cost another quarter of a million dollars. As the Lutherans of Wisconsin are predominantly of the Missouri Synod persuasion, the first building will be rendered in considerable measure unnecessary. This situation is typical of the competition in building programs which can be discerned in many of the larger cities. This competition is now a matter of observation and protest on the part of the younger generation and one may confidently expect that during the coming years the total strength of Lutheranism in America will be pledged to a program of cooperation.

European Countries Claim American Ministers

The interchange of ministers between Great Britain and the United States has been operating for some time. Through this interchange a spiritual solidarity is arising which is of great moment in the future relations of the two countries. Less advertised is the exchange of ministers between the United States and the Scandinavian countries. For many years the tendency was all one way, the Swedes, Norwegians and Danes coming to this country. Now Lutheran papers of the United States raise the cry that they are losing some of their most significant men for the pulpits of the mother lands.

Will Bolsheviks Help the Russian Church?

The conflict between state and church authorities was one of the outstanding features of Russian news in the early days of the revolution. The government carried on propaganda against the church and denied the use of a state-owned press to the clergy. It seems, however, that the state is less hostile than formerly and it becomes apparent that Russia will remain Christian, even though it should adhere to communism. One of the first effects of the new regime is seen in a decline of celibacy in the orthodox church. Russian priests have always been allowed to marry, but not until now have some of the monastic orders been given permission to break their vows. Without doubt the regime of the Bolsheviki will modernize the Russian church in many other important ways.

Constructive Quarterly Discontinues Publication

In 1913 the Constructive Quarterly was founded in order to set forth the views of men and women in various communions who looked for the closer unity of the Church of Christ. Dr. Silas McBee, who was formerly editor of the Churchman, has for the past nine years devoted his energies exclusively to the production of this quarterly, and infirmity of health is given as the reason for the discontinuance of the quarterly with the June issue. The history of quarterlies dealing with religious interests is a difficult one, but the Constructive Quarterly has held an honorable place in the field of religious journalism.

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By John A. Hutton

Although published last year, this work bids fair to be a book in continuous demand. It is an unusual book, striking out a new line. What Christ's teaching involved for the wide world, in whatever phase of its life, Dr. Hutton describes in detail. Master of a word style, the author makes the whole ministry and message of Jesus not only luminous, but awe-inspiring, as his interpretation unfolds. Jesus is presented, not as the founder of a sect, but "to inaugurate a world-state-of-matters, having as its ultimate motive and principle God." This book, if followed, would bring light into this present social and industrial night in which men now find themselves. ($1.50).

JESUS AND LIFE

By Joseph McFadyen

The author, who is professor of New Testament in Queen's University, Kingston, Canada, holds that it is a "matter of life or death to the world" that men be christianized in all their various relations. ($2.00).

TOWARD THE UNDERSTANDING OF JESUS

By V. G. Simkhovitch

"The teachings of Christ are an historical event. Let us try to understand them historically. Without an historical understanding we have before us not teachings but texts. There is hardly a text in the four gospels that is not apparently conflicting with other texts. Yet an insight is won when the teachings of Jesus are viewed and understood historically." Thus Dr. Simkhovitch, who is professor of economics at Columbia University, takes up his survey of the background of the teachings of Jesus. Prof. Charles A. Ellwood, of the University of Missouri, writes that this is the best book he has found covering this phase of Jesus' work. ($1.75).

JESUS CHRIST AND THE WORLD TODAY

By Grace Hutchins and Anna Rochester

"A remarkable piece of work," says Norman Thomas, editor of "The Nation," in commenting upon this new book. He adds: "I have never seen a series of studies dealing with modern social applications of the teachings of Jesus which seemed to me so frank, thoroughgoing and suggestive. If Christianity is to have any positive influence in the making of a new age, it will have to be the sort of Christianity which this book expounds so well." ($1.25).

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By Edith Picton-Turbervill (With Introduction by the Right Hon. Lord Robert Cecil)

The author's theme is—as phrased and accepted by Lord Robert Cecil—that "our national policy, both internal and external, must be Christianized; that, in other words, Christian morality must in its essence be the guide of our national conduct." It is a thesis that has often been urged by divines and others; the author's eloquent pages vindicate it with much independence and from new angles. Miss Picton-Turbervill is known the world over for her work with the W. C. T. U. and the Y. W. C. A. ($1.50).

THE MEANING OF THE CROSS

By Edward Grubb

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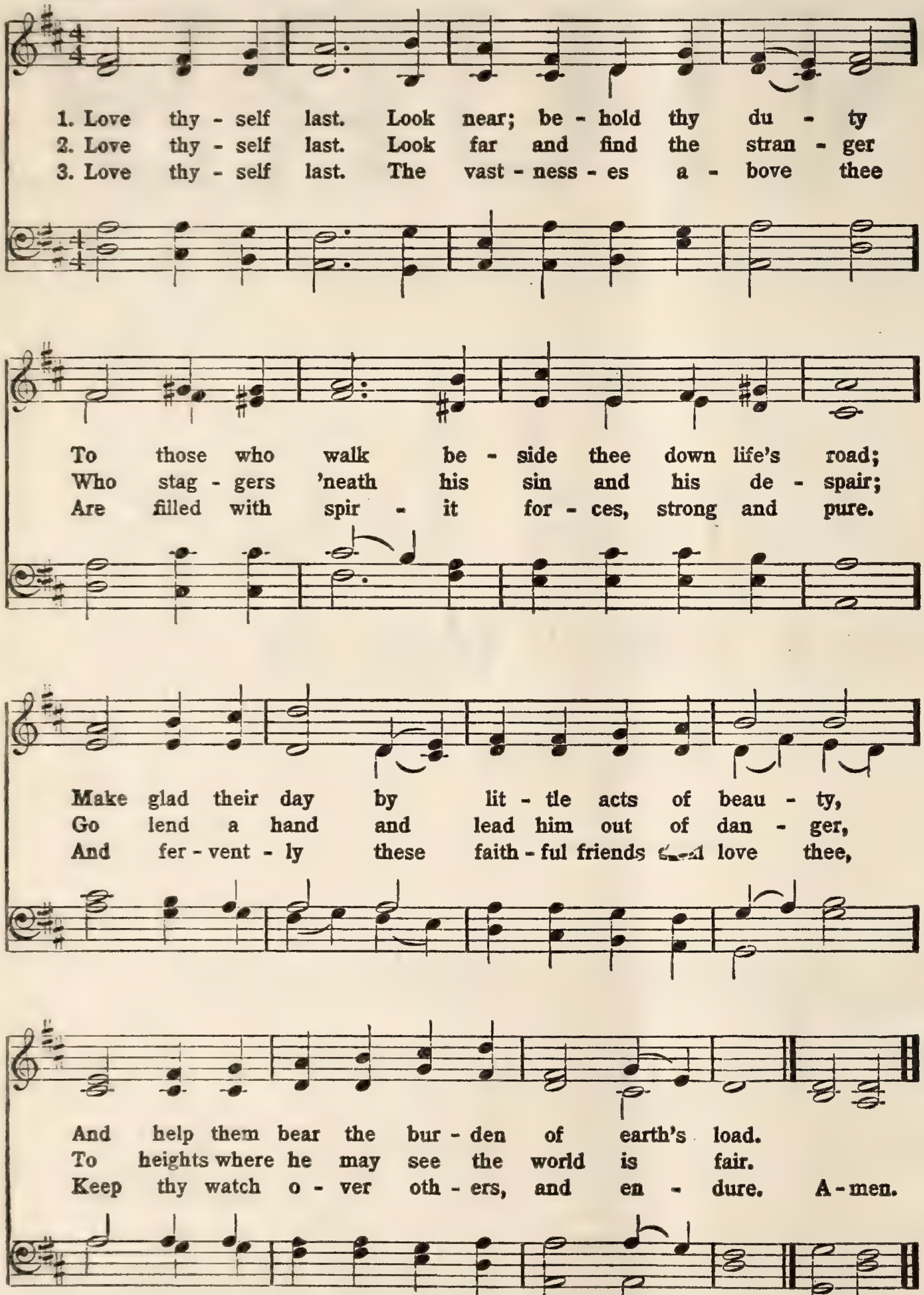

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To those who walk be-side thee down life's road;
Make glad their day by lit-tle acts of beau-ty,
And help them bear the bur-den of earth's load.
2. Love thy-self last. Look far and find the stran-ger
Who stag-gers 'neath his sin and his de-spair;
Go lend a hand and lead him out of dan-ger,
To heights where he may see the world is fair.
3. Love thy-self last. The vast-ness-es a-bove thee
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Volume XXXIX CHICAGO, OCTOBER 5, 1922 Number 40

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* 508 *S. Dearborn Street, Chicago*

Subscription—$4.00 a year (to ministers $3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

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EDITORIAL

Chesterton Goes to Rome

G. K. CHESTERTON'S departure from the fold of the Anglican church for the fellowship of Rome will revive once more the talk about England becoming Roman Catholic. A century ago there were less than 100,000 Roman Catholics in England. At present there are not less than 1,500,000. In sixty years thirty-two baronets and 417 of the nobility have been converted to the Roman faith. Gorman in his "Converts to Rome" estimates that 10,000 converts are made annually. But over against these facts must be placed others not less significant. In a century the act of toleration has removed the civil disabilities of Roman Catholics, and no one is now afraid to declare his true faith. While the population of England has quadrupled in a century, the population of Ireland has declined, there being in England at the present time probably more than a million Irishmen of the Catholic faith. During the century a considerable number of French royalists of Catholic faith have come to reside in England. The Catholic church has carried on an insistent propaganda in England ever since the defection of Cardinal Newman. Through intermarriage there is also a considerable transfer of membership. But as over against this tendency in the direction of Catholicism is the loss to Rome through modernistic views. The names of the great modernist priests who have left Rome probably equal in significance those who have entered. Chesterton began life as an artist. His temper has been dogmatic from the beginning. Widely read though he is in philosophy and literature, he has prided himself upon his ignorance of theological studies. His faith has been a thing of simple assertion resting on authority. That one who chooses authority religion should pass from the high church wing of the established church into Rome surprises no one except a high churchman. His departure does not represent a movement, but rather the quest of a dogmatic mind for the most dogmatic of the churches.

He Being Dead Yet Speaketh

WHEN Spurgeon died the editor of a sporting paper wrote an appreciation of the great preacher, in the course of which he said: "In Spurgeon's case one of the first circumstances prepossessing the auditor was that he had no Sunday voice." It was the naturalness of his speech, his freedom from the holy whine—what Dickens called "the Heavenly Father voice"—that made him so attractive. One recalls this tribute as one opens a volume of hitherto unpublished sermons by Spurgeon, entitled, "Able to the Uttermost," a title so characteristic in its simplicity and scripturalness, free from all cleverness and straining for effect; and the sermons have the same qualities of clarity, solid construction, apt and homely illustration, forthrightness of thought and melting unction, which distinguished all his work. Some of the sermons, such as the one on "The Day of Atonement," state the stiffest interpretations of tradition theology; but they do so with a spiritual instinct and a robust common sense which disarms the modern thinker, and rebukes a cheap revivalism. During his lifetime Spurgeon drew and held the largest congregations of any preacher in London, and was perhaps the most widely read preacher that ever lived. He ought to be restudied by preachers today, as much for the vitality of his Christian experience as for the incomparable power of the preacher. Clever, dapper, prettified preaching, dealing with odd texts and eccentric themes—of this sort of thing we have enough and to spare. What the church needs supremely today is really great preaching, by men whose hearts God has touched, who know how to bring two worlds together in the sacrament of the sermon. The world waits for the pulpit to tap what the miners call "the stream below the bottom."

Make Room for This New Society

DR. ARMSTRONG SMITH, of the Save the Children Fund, of London, has organized a Padlock Society, the pledge of which is as follows: "I promise to try my utmost never to say an unkind thing about anyone whether true or untrue." To join the society a padlock must be unlocked, the promise made in the presence of three witnesses, and the padlock then locked. To remain a member, the promise must be repeated in the same manner every New Year's day. When the promise is first made the full name and address must be sent to Dr. Armstrong Smith, Maryland, Lechworth, Herts, England. Already more than a million members have been received into the society. When one thinks of the mean, snippy, catty, wicked things people say about their fellows, and nations say about each other—as witness the outburst of Kipling about America—there ought to be at least fifteen hundred million members of such a society. "It is thoughtless, harmful chatter that we want to stop," said Dr. Smith, and soon the underground railways of London will be covered with appeals to join this "world league of the sealed lips," as it was aptly described by the mayor of Budapest. The aim is simply to

Search the inmost of the mind,
Purging all fierce and foul desire,
And kindling life more pure and kind.

There are no fees, no forms to fill out, no inquiries to make—all that is needed is to stop saying naughty, irritating, petty things about people.

The Negro is Making Good

FAITH in the negro's possibilities inspired the men of civil war days to approve of emancipation, and later of the negro franchise. The developing self-consciousness of the race now makes it possible to gather together many interesting facts with regard to the progress of the negro. C. C. Spaulding, secretary-treasurer of the North Carolina Mutual Life Insurance company of Durham, states that the resources of twenty-five negro life insurance companies aggregate twelve million dollars. The negro millionaire has arrived. The press tells the story of Watt Terry, a negro of Brockton, Mass., who now owns property in New York said to be worth $2,300,000. In a recent address at Norfolk, Va., he told the assembled negroes that idling around pool-rooms and questionable resorts was the thing that kept the negro down, and industry was the means to lift him up. The negro press has established a respectable periodical literature which grows more and more intelligent and independent. A number of educated negroes now share the work of the great professions so that it is possible for the black man in a southern city to have practically all his wants cared for by men of his own color. Such eminent negroes as Booker T. Washington, Professor DuBois, and the poet Paul Lawrence Dunbar give indications of the possibilities latent in the black man. The Negro at his worst is just as unlovely as the white man at his worst. One may well hesitate to say which race may descend to the lower depths when it is degraded. The trouble in many communities between white and black is created by ignorant and immoral representatives of both races. Where education and religion exercise their beneficent sway, there is but little race trouble. A wholesome racial pride is being cultivated among negroes which will go far to eliminate some of the sources of friction between the races, for it will remove all desire for racial intermixture.

Sermonolatry and Empty Churches

IN the October number of the Yale Review—which has so rapidly won its way to the front rank of great quarterlies—Dr. Francis E. Clark writes a striking article on "The Menace of the Sermon." The reason for the falling off in church attendance, he says, "is the worship of the sermon instead of the worship of God; it is sermon idolatry which we must chiefly blame for the really deplorable condition of many churches." Oddly enough, we had thought the fact just the other way round; but if Dr. Clark is right, then the liturgical churches ought to be crowded—but they are in no better shape than the rest. No doubt the sermon is often too much emphasized, or at least the other parts of the service are too much neglected; but the sermon is, or should be, a part of the worship. All true preaching is sacramental. While there is a real point in the article by Dr. Clark, as an explanation of the present plight of the church it is wholly inadequate. No, the widespread defection from the church is caused by the plain fact that the new universe in which we live—utterly transformed from the thought-world of our fathers—has not yet been interpreted in terms of Christian faith. That is no easy task, but until it is done we may not hope to see our churches full of eager worshippers.

The New Canon on Divorce

THE house of deputies of the Protestant Episcopal church of America in its recent triennial convention at Portland, ratified and amended the marriage canon, which had been previously passed by the house of bishops. The canon is drastic, providing that no divorced communicant of the Episcopal church may marry again unless infidelity to the marriage vow has wrecked the first marriage, and the person wishing to remarry is innocent of wrongdoing. The motive and purpose of such a canon is altogether noble, but how can it be enforced? The Roman church can enforce such a law, because it holds the power of exclusion from the communion table, and, in final resort, the power of excommunication, which to the faithful means exclusion from salvation, since there is no alternative church, or sect, in which refuge may be found. To be sure, the Episcopal church may exclude from the communion table, but it knows nothing of excommunication as the Roman church understands it. Fortunately, it has no such weapon. The result of the Portland canon will be to drive those who think they are justified in seeking divorce, out of the church, without reducing the number of divorces granted. As a witness of the church in behalf of the sanctity of marriage, and a protest against divorce, the canon is worth while; but it does not solve the question.

Condemnation of the Ku Klux Movement

THE Federal Council of the Churches has received of late a large number of communications from religious bodies and individuals among its constituent groups urging some definite pronouncement regarding the Ku Klux Klan. In various parts of the country this organization is interpreted in widely different ways—in one locality as anti-Catholic, in another as anti-Negro, in still others as against all foreigners, and elsewhere as having still other purposes. It is within safe bounds to affirm with emphasis that a body of men unknown in personnel, usually disguised, and working under cover of night, though it may be animated by constructive and righteous purposes, is sure to fall into the dangers and practices of mob rule and lynch law when it undertakes to perform the functions of government, either executive or judicial, in this furtive and irresponsible fashion. The Federal Council has issued a statesmanlike and constructive utterance which affirms in positive manner that no organization which sets one denomination, race or color against another can be either American, democratic or ethical in its spirit. There may be a passing lure to a certain type of mind in the dramatic and picturesque character of the organization which appeals to the untrained imagination as impressive. The results of such procedure as is carried on by this organization or still worse of such activities as it is likely to inspire in the minds of vicious and lawless men can work only disaster in the nation at large. A few examples of benevolence and patriotic behavior go a very short way toward counteracting the enormous evils which the Ku Klux organization and methods have already fostered, and are still likely to stimulate.

"Politics is the Very Breath of Religion"

THESE words by Dallas Lore Sharp have been taken as a text by that admirable journal, "The American Boy," for its campaign to educate our boys in political ways and tactics through the schools. It is a movement which deserves the encouragement of citizens of all creeds and parties. The remedy for the ills of the professional politician is for all of us to be professional politicians—clean, skillful, fighting politicians—and then the man who makes a business of public life will have to run straight, or not run far. As matters now stand, only a little more than half of our people entitled to vote ever vote on any issue, leaving public affairs in the hands of the boss and his henchmen. If every school becomes a miniature political community, in which boys and girls are taught by practice the arts of politics and self-government, they will not grow up lacking that public-mindedness so much needed to make democracy effective. Lincoln was an adept in all the arts of politics, else he had been helpless in face of the astute and able Douglas who knew all the tricks of the game. High ideals and pious sentiments are not enough; we must know how to translate them into results. The plan here proposed begins at the beginning; it is pedagogically sound, and full of promise for a more intelligent and capable citizenship. The ancient Greeks had a word to describe a man who neglected the duties of citizenship. They called him an "idiot," by which they meant "a man so self-absorbed that he is of no use to the state"; and one knows not how else to describe those who fail in the fundamental obligations of citizens and yet complain of bad government.

Ireland's Outlook

IT would appear that the deaths of the two outstanding leaders of the Irish movement for just and honorable treaty relations with England have had a tendency to sober somewhat the irrational spirits of the rebellious group which belligerently attempted to thwart all amicable understanding. Griffith and Collins were greatly beloved and honored by most Irishmen, and the unhappy events which finally led to their taking off, the one by sickness induced by his excessive labors in behalf of the nation, and the other by assassination at the hands of bitter-enders, would seem to have brought home to minds capable of discrimination the fact that the civil strife perpetuated by the extremists of the de Valera faction was taking the nation rapidly down a blind alley to a renewal of the unhappy conditions which prevailed in the dark days of Irish subjugation. At present there is a calmer atmosphere and an apparent desire to avoid those foolish outbursts of partisanship which would inevitably lead to fresh British reprisals and probably to the reoccupation of Ireland by a British army. If the Irish people have the wit to appreciate the character of the agreement made between their wise leaders and the British government, the future may yet be set to reconstructive measures.

City Hall Scandals

THE administration of the city of Chicago seems to sink lower and lower in public estimation. The mayor, who came into his first term of office with the largest majority ever given to an executive of this city, was gradually involved in the meshes of a machine which by its unscrupulous and avaricious behavior gradually demolished public confidence and made clear the fact that the municipality was headed toward a Tammany-like control as vicious and selfish as that of the notorious organization in New York City. The machine was so strong at the second election period that it carried the mayor and his henchmen into office a second time, but with an astonishingly reduced majority. During the two years since that event the corrupt character of the city administration has become increasingly apparent. The school board situation in Chicago is notorious and inexcusable. Its history during the past five years has been one of unparalleled effrontery and mismanagement. At the present time several of the members of the school board, including its recent president, are under indictment for gross frauds in connection with the purchase of school property and supplies. The police and fire departments are under serious public judgment. Particularly is this the case with the police. The moral conditions in Chicago were probably never worse. Gambling, boot-legging and prostitution are manifestly and almost openly protected by the force. The mayor, stung apparently by public criticism, appointed a clergyman as "law enforcer," and this official has since his appointment been in open conflict with the chief of police, a conflict ending at last in ousting the "enforcer."

Public opinion has openly and increasingly expressed its disapproval of the city hall management, and every measure promoted by the mayor and his administration during recent months has been condemned if submitted to the citizenship of Chicago. This was notably the case in the judicial election. Even a machine-controlled population will at last turn to decency and better government when it recognizes the enormous cost of a city administration as corrupt as that with which Chicago is cursed at the present time.

Repentance and Hope

RELIGIOUS leadership has a double responsibility to men. It must discover the beauties and nobilities of life amid its commonplaces and it must reveal the iniquities of men underneath their respectabilities. A true gospel will, at the same time, encourage men to hope and persuade them to repent. To preach such a twofold message is not an easy task. The mood of the prophet and the temper of the day in which he lives may easily disturb the balance of the two elements of a whole gospel. The Hebrew prophets had a happy faculty for fulfilling both responsibilities by preaching repentance in eras of complacency and proclaiming hope in the day of despair when their gloomy prophecies of judgment had reached fulfillment. Their policy of tempering the wind to the shorn sheep has a justification in pedagogical principles and was strangely vindicated by historical facts. Yet any average age is in need of both messages. The burdens of life are heavy and its purposes none too obvious so that men need a religion which will justify the ways of God to men by discovering to their dim sight the immensities of a spiritual life that make the sorrows and drudgeries of the day not worthy to be compared to them. But their need of a gospel of repentance is just as urgent. They have as much difficulty in plumbing the depths of sin as in measuring the heights of spiritual possibilities and are tempted as easily to complacency as to despair. Their conscience is readily habituated to traditional vices and only the keenest moral insight will help them to become conscious of those human shortcomings that have the sanction of social usage.

Unfortunately the modern pulpit does not seem to measure up to this double responsibility. In an age of specialization, it, too, has specialized and on the whole preferred the more amiable to the sterner duty. It preaches hope and joy and leaves the fault-finding to the secularists. It sustains man's confidence in the faith that he has been made but a little lower than the angels and reassures him so emphatically on the possibility of redemption that it tempts him to a premature sense of security, before he has rid himself of those passions and prejudices that caused the shame of modern civilization and threaten even more disaster. Meanwhile the liberal press, and modern literature in general, have developed such a keen insight into the depravities of modern life, as evidenced in both its international and industrial relationships, that it has often been driven to an attitude of despair, wondering whether the sins of men were not too great to be forgiven—or overcome. There is a strange contrast between the realism of modern literature and the prevailing romanticism of the pulpit.

Quite generally the pulpit still speaks of the war in terms of a democratic crusade and frequently challenges the popular attitude of disillusionment concerning it. It entertains the more realistic interpretations of the conflict given by such men as Sherwood Eddy in an attitude of mingled surprise and incredulity and enlarges upon the possibilities of every favorable incident in the world situation with more optimism than caution. One suspects that its passionate espousal of the League of Nations, in which many liberals have lost faith, may be partially dictated by its unwillingness to admit the defeat of those moral aims of the war which justified its participation in it. This conclusion may be too cynical but it is not too much to say that the church has, on the whole, an inadequate understanding of the shams of modern nationalism and is easily taken in by the unctuous phrases of diplomatists that are calculated to hide the passions of greed and vengeance which still too strongly motivate the policy of nations. The task of revealing these is left almost solely to the liberal press and the few thinkers whose vision is unclouded by the romantic interpretations of war which were so popular and so necessary while the conflict was in progress.

During the war the same contrast between the realism of secularists and the romanticism of the church was evident in the more intimate glimpses of the conflict on the battlefields recorded by close observers. The religious workers in the army who recorded their impressions for the folks at home generally gave themselves to the laudable effort of revealing those glimpses of beauty and nobility which the battlefield nurtures and discovers and which slightly relieve the horrible picture of its cruelties and inhumanities. They wrote of the "star dust in the dugouts" and of the "huts in hell." The more unlovely facts of the war were more adequately described by such cruel realists as Barbusse and Latzko and more recently by Phillip Gibbs, a belated convert to realism. The religious mind seemed to turn instinctively to the task of hiding man's shame behind the rags of his redeeming virtues so that faith in his higher destiny might not be completely destroyed. The realists had no such faith to maintain. Sometimes they were influenced by the very opposite animus and took delight in presenting man in all the impotence of his clay and the cruelty of his untamed instincts.

The contrast is equally obvious in the analysis of modern industrial civilization. Carl Sandburg and many of his colleagues of modern verse have a profounder knowledge of the cruelties and inhumanities practiced under the cover of accepted industrial relationships and social standards than the average pulpit. The fierce young intellectualists who collaborated on "Civilization in the United States," though their attitude is too superior and pharisaic to deserve praise, have been more uncompromising in condemning the real in the light of the ideal than most prophets whose duty it is to convict men of their sins. The church is not lacking in prophets who preach repentance as the only hope of salvation but the sins they see are generally the obvious derelictions from accepted standards rather than the iniquities hidden in the standards themselves. They lack the equipment to analyze the complex and intricate relationships of modern industrial and commercial life in which so many unchristian attitudes are hid and so many unrighteous motives are operative. We have come a far way from the day when theologians were the chief protagonists of the doctrine of the total depravity of man. Most of them now have an easy faith in mankind that "believeth all things," accepting the pronouncement of statesmen at their own evaluation and having complete confidence in the Christian and benevolent intention of captains of industry who are willing to subscribe large sums to missionary and benevolent enterprises but are not so willing to abrogate any of their special privileges in the interest of a more democratic and Christian organization of the industrial order.

It must be admitted that the motive of modern realists is not always to elicit emotions of contrition. Quite frequently they have the opposite intention of discounting conventions and ideals as hypocrisies, in the interest of a freer expression of man's more immediate instincts and desires. Thus many of our contemporary novelists seem to delight in taking a page from Freudian psychology and digging about the slime of the subconscious where the remnants of man's most primitive passions and instincts lie imbedded, so that they may present these to our horrified gaze and make sport of the responsibilities that represent the achievements of man's slow ascent to civilization. Modern realism is often frankly sensual and brutally cynical.

The pulpit has the right and the duty to oppose these tendencies and to insist that our ideals are as authoritative as our instincts and that the morality to which man at least has attained through centuries of experience is not all hypocrisy, whatever the tumultuous passions that seethe beneath its conventions. The love and appreciation that see man's ideals are as necessary to an adequate understanding of human nature as the cool psychological analysis that reveals his lower instincts. But a spiritual interpretation of life is convincing only if its exponents are able to insist upon it after having plumbed the depths of man's depravity; and it has value for the moral life only if it reacts with uncompromising vigor against all moral traditions and social usages that are incompatible with it. We need prophets who know all about man and yet believe in him, whose faith in his destiny as a son of God has been won without ignorance of his real crimes and sins and can be maintained without wilfully obscuring his shortcomings. Like Jesus they must hate sin while loving the sinner; and like Jesus they must be able to apprehend sin in the respectable conventions and traditions of society no less than in individual departure from them.

Allah, the Allies and America

IN the tangled skein of events in the Levant, the echoes of which are reaching us through the despatches, one thing stands out with startling and appalling distinctness, and that is the catastrophe that has befallen the city of Smyrna, one of the Seven Cities of the Apocalypse, the home and burial place of Polycarp, and in modern times the chief commercial center of Asia Minor with a population of half a million. The tragedy of its practical annihilation has come so suddenly and unexpectedly that civilization is stunned for the moment, and even the most lurid accounts give but inadequate impressions of the disaster that has overtaken an entire population. A teeming metropolis, with a modern and spacious sea front, a harbor thronged with the commerce of the world, and a great cosmopolitan citizenship, has been wiped from the face of the earth, and only blackened and bloody ruins mark the spot where most of the near east came first and last to traffic. A noble ministry of missionary and educational character under American auspices has been obliterated, and the men and women who for years have labored to bring it to efficiency have been dispersed to places of safety.

The first summons to the world is for immediate relief to the scores of thousands of victims of this unspeakable outburst of savage race hatred. With the exception of the Turkish quarter, the entire city has poured forth its homeless and hunted inhabitants, falling in their flight under the weapons of massacre, finding death amid the blazing streets where they had lived, or huddled in terrified and famishing crowds along the water front begging with frantic entreaty for any means of escape from the twin terrors of murder and starvation. Notable service has been rendered by the few ships of the American and other navies in those waters, and the refugees have been conveyed as fast as possible to temporary points of safety. But a new and most distressing problem now confronts Christendom—the relief of these hundreds of thousands of sufferers from this latest and most harrowing of world fatalities.

Under the conditions of confusion and poverty now prevailing throughout a large portion of Europe, it is evident that the chief aid in this crisis must come from the United

States. It is highly fortunate that our relief agencies were prepared to render prompt and efficient help. The Red Cross made an immediate contribution of $50,000 from its funds. This was a small amount in the emergency, but was of service. The Near East Relief opportunely had a large supply of food and clothing in Constantinople, a part of its gathered material for Armenian and Syrian relief. This was promptly used for the care of the refugees, and is being dispensed in Smyrna and other points where the victims of the tragedy have found partial aid. But vastly more is required to meet the pressing need, and there must be quick response from all people of good will. Meetings are being held throughout the nation for the gathering of funds. The Near East Relief is doing its utmost to serve adequately as a distributor of supplies thus provided. The Federal Council of the Churches, under whose auspices mass meetings were held last week in New York and elsewhere, has named a day of prayer, and is undertaking to forward all funds received for this purpose, a general committee representing all the relief agencies having been organized at its suggestion to act in the emergency. There is the greatest demand for instant and generous participation in this ministry of supply. Never was the call more insistent, and probably for a long time to come this additional burden will be laid upon the sympathies and generosity of those who are sensitive to the tragic needs of humanity.

But it is not enough to discern the enormity of an event of this sort, and attempt to meet in a fitting manner the emergency. It is essential that there should be a just appraisal of the causes of such a breakdown of civilization. It is sufficiently tragic when an erupting volcano, an earthquake or a tidal wave destroys an entire population. But in this instance something far more terrible has happened. A city, ancient and honored, has been destroyed by the mad passions of men aroused against even the weak and helpless by the release of long smoldering fires of racial antagonism and religious fanaticism. And all this in the very days when most is being said about world peace and the ideals of brotherhood. The causes of this tremendous debacle of civilization are not all apparent, but some of them are too evident to be missed.

There are ancient grudges between Turkey and Greece which have had no adjustment through centuries. From the fall of Constantinople in 1453, on whose walls, built by the first of the Constantines, the last of the imperial name stood to look with terror upon the advance of Mohammed II and his Turkish host, Greece has felt the sting of that mediæval defeat, and the hope that some day the city on the Bosphorus might come back to European control. In this hope all the western nations have shared, particularly in the light of the atrocities which Turks have perpetrated upon Armenians and other defenseless groups during the past two centuries. The alliance of Turkey with Germany in the world war deepened this resentment, and one of the assured results of the peace concluded at Versailles was the expulsion of Turkey from Europe, the removal of its government from Constantinople, and the internationalization of the great waterway that flows past its door.

Turkey was prepared to accept this decision. It was willing to submit to all the conditions of the allied victory. It faced the necessity of providing the Armenians with an area that might be regarded as their undisturbed home, and was reluctantly about to take its place as a second-rate power of hither-Asia, with its capital at Brusa or Koniah.

But since that time a gradual disintegration of these allied forces has taken place. There has been an almost unconscious withdrawal from the ideals and achievements of the war to the narrower zones of national self-interest. There has been little moral leadership in the alliance, especially since the United States withdrew. Great Britain has been nervous over the attitude of her Moslem subjects in India and Egypt, who are closely joined in faith to the Turks. Under the spell of this timidity she has modified her attitude toward Turkey, and been far less in the mood for strict enforcement of the conditions of the treaty. France was too much concerned to safeguard her Russian loans of former years to give much heed to Turkish affairs, beyond the hope of securing a mandate over northern Syria. Italy, after a war with Turkey seven years ago, which had less than a shadow of justification, was in no mood to take up an attitude of antagonism, having composed her differences with the Ottoman government. And so the Turk was left to renew his ancient practice of setting one enemy over against another, an art that Abdul Hamid II brought to perfection. And in the meantime he mastered the military lessons taught him by the Germans under von der Goltz and quietly gathered an army, unobserved and yet under the very eyes of distracted Europe.

And why was Europe in this distracted condition? Many causes contributed. But one of the most outstanding of them all was the withdrawal of American participation and sympathy after the unhappy days of the peace treaty and the organization of the league of nations. Neither of these arrangements was satisfactory to the American conscience. The treaty was a shameless betrayal of virtually every one of the fourteen points which the allies had promised Germany should be the basis of the armistice. The American people could not become a party to it, even though their President found himself driven to give it his approval. The league had its own inherent faults, but these were negligible. Its chief fault, and at the time its insurmountable fault, was the fact that it could not be approved without approving the nefarious treaty with which by a strange caprice of fate the President had allowed it to be tied up. Many and various were the motives which actuated this group and that, in congress and in the ranks of private citizenship, to oppose participation in the league of nations, but there was one motive adequate and righteous which justified our negative decision. That was the moral recoil from the immoral obligations involved in participation in the treaty of Versailles. But the past is past. It is not wholly without its aspect of honor despite the partisanship and stubbornness which actuated legislators and leaders at the time. Yet what the technicalities of treaty ratification would not then allow, providential events are making possible. The treaty is breaking down by its own inherent injustice. The league is slowly but surely being separated from the matrix of imperialistic barter and intrigue in which it was first conceived. Events seem to be organizing themselves so as to confront the American people with the league of nations unencumbered by the treaty of Versailles. Without question the very near future will witness an American election in which the issue will be participation in world affairs through the only world organization in existence for that purpose. What America's answer will be can hardly be a matter of doubt.

Slowly but inevitably the thoughtful portion of the nation is coming to understand that our withdrawal from participation in the reconstruction of the world at the very moment when we were most needed, while morally inevitable in view of the sordid fabric of injustice and falsehood of which the treaty was made, was tragical beyond expression. Yet America cannot shake off the sense that every obligation of friendship and good will toward our associates in the war pledged us to see the great enterprise to its completion.

It is not strange that with no help from this country in the projection of a strong, incisive and conciliatory program for the near east, the old animosities among the allies have gradually reappeared, and the foes of civilization have taken the opportunity to regain their lost estate. When the United States entered the war, Turkey abandoned at once the policy of persecution of the Armenians, knowing that it was not safe to provoke the resentment of an aroused American sentiment. With the withdrawal of America from European affairs, those massacres were resumed, and have continued to this hour. Had her rightful place been made for America in the counsels of the nations it is not too much to insist that every one of the conditions agreed to at the end of the year would have been attained—the permanent retirement of the Turk from Europe, the securing to the Armenians of an assured homeland, the internationalization of Constantinople, and a measure of order which would have prevented the total mismanagement of Greek affairs. That misadventure has led to this needless and inexcusable renewal of ancient Greco-Turkish animosities, with the resulting destruction of Smyrna and the vast augmentation of starving populations for which Christendom must become responsible. Nor was it necessary that this should have involved America either in war or vast financial outlay. The knowledge that this nation was concerned in the outcome, and disapproved of policies and programs projected in the interest of the old imperialisms of selfishness and oppression, would go far to give strength to the forces of progress struggling so courageously and often at such disadvantage in the old world for the era of peace and recovery for which all nations long.

What is needed now is that Europe shall completely disentangle the league of nations from the treaty of Versailles, and give America an unobstructed view of her international obligation. The conscience of the nation is not dead. The obligations of friendship and moral assistance are too imperious to be continuously displaced by galvanized political zeal over tariff schedules and river and harbor budgets. For this reason the first obligation of our citizenship is the immediate relief of the homeless and starving, by generous contributions through the approved agencies of assistance; and second, the stimulation of the growing sentiment in behalf of a national policy that shall recognize our international obligations, and restore to us the moral leadership which by our own and Europe's footlessness and perfidy has been all but lost.

The Paste and the Ink

A Parable of Safed the Sage

ONCE upon a time there was an Editor who had upon his table a Paste Bottle and an Ink Bottle. And with these twain he edited.

And one day I went to see him, and I found him in Great Perplexity.

And I said, Heavy rests the cares of him who must guide the thought of a Vast Multitude of Readers.

And he said, Forget it. The care that resteth heavy upon me is this, that I have stuck my Pen so often into the Paste and have thrust my Brush so often into the Ink, I have forgotten which is the Paste Bottle and which is the Ink Bottle.

And he lamented with great lamentation.

And he said, I would fain write a Great Editorial, and settle a Number of the Questions that Vex the Nation; but I have forgotten which is my Paste and which is mine Ink.

And I said, Thou art not so unlike other men as thou dost suppose. From the man in the Restaurant who useth his Knife where he should use his Fork, to the fond mother who useth Sugar Plums where she should use a Shingle, and on up to the men who handle the destinies of Nations, there is similar confusion of thought. I have read Presidential Messages which knew not whether to dip in the Ink or the Glue, and have heard sermons which kept Sticking To It when they should have dipped the Pen in Ink and written, Amen.

Now this I considered, that Ink is a Good Thing, and Paste is a Good Thing, and the world is more or less full of a Number of Good Things; but that fact insureth not that any man shall always know which to use at a Given Time.

And I remembered that a Sage of the Olden time had said that there is a time for everything; and a Sage in modern times hath declared that Time maketh ancient good uncouth; and a great thinker hath said that Truth hath its own Statute of Limitations, and if not used becometh a Lie.

So I say unto the sons of men, Consider it not enough that thou hast Virtue and Truth and other Good Machinery. It is necessary that one learn Rightly to Divide the Word of Truth. And this law I lay down to him, who would think clearly and proceed with assurance:

Keep thy Pen out of the Paste Pot and thy Brush out of the Ink Bottle.

"These Incompetent Modern Parents"

By Fred Smith

AT last the children are in bed and asleep. The long day with its multitude of little duties is past. And as I sit "alone with my thoughts" I find myself recalling that in the more Puritanical days of America one of our own poets had written exquisitely concerning "The Children's Hour." It is not often now that I have time to turn the pages of the poets, but the mood being upon me, I obeyed the impulse and turned to the old familiar lines:

> Between the dark and the daylight,
>   When the night is beginning to lower,
> Comes a pause in the day's occupations,
>   That is known as the children's hour.

And as I returned the book to the shelf I thought how that "Time makes ancient good uncouth, lest one good custom should corrupt the world," for the children of this day and generation know no hour that is called "The Children's Hour." For this is the Children's Age. For them we build our schools and colleges; for them we rear our libraries and gymnasiums. Academical professors find no more fruitful line of study in these days than in the broad areas of the life of the child. Then, having garnered far and wide in the field of life, they give to the world in lecture and in literature knowledge in the form of wisdom. For we parents are a much advised folk in these days. The destiny of the world is in our hands. "The hand that rocks the cradle rules the world" is still made to do duty on occasion. Therefore is the degeneracy of the present age charged to our account. We are ever being reminded of the multitude of our transgressions. Our shortcomings are manifest to all. The indictment is tremendous. And the conclusion is that we are incompetent. This is the gravamen of the charge that is brought against us.

INCOMPETENCE UNAVOIDABLE

Being somewhat of an interested party myself in this matter and being rather jealous of the good name of modern parents it has occurred to me that before we be judged guilty of the sin of incompetence it may be well to consider if our incompetence is a sin with which guilt should be associated. For incompetent we most certainly are. But, lest it be thought that in so speaking I have said the last word that needs to be said, I hasten to add that, in my judgment, the incompetence of the modern parent is a happenstance and not a sin. It is a fact that is born of necessity. So far as the modern parent is concerned it can be said that "necessity is the mother of incompetence." That is to say, things being as they are, and, it has to be added, our parents being as they were, the incompetence of the modern parent is something that could not be avoided. A fortuitous (or unfortuitous) concourse of circumstances, according to one's viewpoint, made this incompetence an inevitable necessity. And what is inevitable, by that same token, is not a sin. That is to say, we are relieved of the onerous duty of disproving that we are criminals. We acknowledge our incompetence as a fact but not as a sin.

The explanation of this subtle distinction is of vital value in the justification of the modern parent. The difference between the two is simply the difference between the pragmatist and the Puritan. Observation leads to the conclusion that in the eyes of the latter the modern parent is a failure, but in the mind of the former judgment is suspended. The Puritan judges against a background; the pragmatist thinks in terms of the future. They who are puritanically inclined find in us parents incompetence that brings with it an entail of guilt, but they who are pragmatically influenced see in us the evidence of that incompetence which one of our own poets has defined as "high failure." Which is to say, our incompetence may even be found to savor of virtue. It makes a world of difference as to one's judgments as to whether that person evaluates the issues of life, which in this case, is the fact of parenthood, in terms of pramatism or of Puritanism.

BASIS OF EDUCATION SHIFTED

It is therefore of no little significance to notice that it is within the past generation that the basis of the education of our children has been shifted from the theological basis to the psychological. What this means to the modern parent is a study that would take us far afield. In this article we have only space to touch upon the main consequences. This is probably the root cause why the children of our day are so "different" from the children of the past. We all are the children of our age as well as of our parents. And to change the philosophical background of an age is to produce a different people. The generation that sat at the feet of Cotton Mather we expect to have been different from the generation which in our time has gone to school with Professor William James.

This then is our circumstance. We have been born into a day "where two seas meet." The Puritan and the pragmatist contend for mastery. To the Puritan, which his theological outlook, the child is a child of Adam, bearing in his own body the curse of the race, and the fact of original sin. Truly Puritan was the method of Susanna Wesley in "breaking" the will of her children. The child had to be saved though it smart unmercifully for it. The end of the ferule was a good pointer to the paths of virtue. Divinity and discipline met and kissed each other. Rigid discipline was counted the same as righteous education. The Puritan was mightily concerned to mold his children according to his heart's desire. They were called to be saints. They were to be the salt of the earth. But there came a day when the salt had lost its savor. Concerned in little particularities it lost sight of great principles. The children who were to be the salt of the earth suffered a transmutation into something strange in that they became the "vinegar" of the earth. They acidified, and called it edifying. And, to make a long story short, a generation that knew not the Puritan arose. And that is our generation. This is the reason why they of a Puritanical lineage declare truly that they never "saw the likes" of this amazing generation of which we are the parents. Neither did we. But being pragmatical we are suspending our judgment concerning it for the present. We have struck a trial balance, and have found the results in some particulars disappointing, but on the whole, not discouraging.

PURITANISM OUTGROWN

This much is at least clear to us, namely, we have outgrown the weakness of Puritanism, though, it must also be added, we have failed to incorporate into our system of education, its strength. By this I mean that the modern parent no longer looks upon his child "as born in sin and conceived in iniquity." We have too great a regard for the facts and our mothers to be blind to the first or to slander the second. We come to the child seeing there the most wonderful and delicate mechanism that has been made in creation. Into our hands it has been given for our keeping. It is "a bundle of life" built up of passions, emotions, and instincts. Ours it is to mold or mar. We have to bend the developing will, not break it. The bending process has not always been a success, as many of our critics remind us. But neither was the breaking process of the Puritan as ex-President Eliot recently pointed out. The modern parent, however, is never guilty of thinking of his children as "children of the devil."

On the other hand it should be acknowledged that this same modern parent often fails to incorporate into his education of the child the strength of Puritanism. We parents are concerned so much with the question of methods that we often overlook the fact of motives. We give facts but do not impart principles. Our own morality is so fluid that it never crystallizes in our children. Nay, if the truth be told, I fear that most of us are more concerned in seeing that our children become successes than we are in their becoming saints. We have reacted so far from the Puritan ideal as to almost work our own undoing.

WEAK SENSE OF DISCIPLINE

Perhaps nowhere are we so weak as in our sense of discipline. We have been afraid to prune. We have thought of the "rights" of the child when we should have been enforcing our morality. Said an intelligent father to me: It is not for me to implant my creed into my child; she will be able to do that for herself in youth. We have hesitated to direct, while much more have we hesitated to discipline. We have allowed the crop of wild oats to be sown lest by any mischance in the prevention of the sowing thereof we should be destroying a possible rose-garden. To quote the words of Katherine Kennedy: "Does Bobby drag mud into the house and slam doors as he goes: he is but manifesting the initiative and force of a future pathfinder. Does Marion quarrel with regrettable readiness: is it not a sign of the artistic temperament? Such crops of thistles are patiently endured by parents in the hope of a profitable harvest." This is one reason (though by no means the chief one) for the present "carnival of crime." And in so far as this is true of the modern parent there is attached to his incompetence a sense of guilt. In this case incompetence is hesitation's child.

To damn the modern parent for this not altogether unjustifiable hesitation would be to pervert justice. Time is the great avenger if we will but wait. Parents will learn by experience. And, here is a fact that is often overlooked by our condemners, in many of our modern situations, we have no precedent to fall back upon. Civilization has been transformed within the past generation. Eight of the world's greatest discoveries have come to us within the past century. The good fortune of our fathers when "justice broadened down from precedent to precedent" is not ours. We face new conditions; our windows open up to new horizons. They who glibly say that "history repeats itself" are either not acquainted with history or else they do not sense the newness of modern life. Our age is epochal. We, as parents, find it hard to adjust ourselves to the new knowledge. And our lack of adjustment bears bitter fruit in our children. Hence our unfortunate lack of discipline. The Dotoressa Montessori has a word of wisdom here which I cannot forbear quoting in this connection. In recommending her method of discipline to American readers she says: "When the teachers were weary of my observations, they began to allow the children to do whatever they pleased. . . . Then I had to intervene to show with what absolute rigor it is necessary to hinder and, little by little, suppress all those things that we must not do, so that the child may come to discern clearly between good and evil." That is to say, we modern parents can well afford to pay more thought to motivation, for education has to do with morals as well as methods. Thus far we can all afford to be Puritans, but let us be Puritans in a pragmatical way.

KNOWLEDGE IS NOT WISDOM

This, then, is the chief reason of our incompetence in our day, that knowledge has run ahead of wisdom. We have accumulated facts, but we have not deepened our faith. Our Christianity has not kept pace with our civilization. And the difference between these things is largely the measure of our incompetence as parents. For those who are wise this state of affairs will not present itself as a basis for pessimism but rather as a problem for solution. Recognizing our present incompetence as parents does not mean that we have to return to the puritanical conception of the home. This is impossible. One reason why we have not advanced more than we have in this matter is that we have retained too long the thought forms of Puritanism when the power had gone from them. A theocratic sheriffed civilization made possible the Puritan home, but an automobile skyscraper civilization, where time and space are largely annihilated, calls for a new adjustment of parental relationships, on the one hand, to the children, and, on the other to the state.

With regard to the first matter, wise parents will see to it that there is one thing that they will not do, namely, they will not readily capitulate to their children. Authority in the last analysis rests with the parent, though the ultimate judgment belongs to the child. Because our children have a superficial knowledge of facts is no reason why parents should give to their children the reins of power. Too many parents have a fictitious reverence for "book" learning. Wise parents do not forget that knowledge is not wisdom, and will govern themselves accordingly. What is needed is that the spirit of cameraderie shall be fostered in the home life, so that parent and child shall come to live more nearly in a common world. In this sense the time is ripe for the reconstruction of the meaning of the home.

HOME LIFE CHANGING

It would be easy here to follow the line of least resistance and through "the mouthing of words" become eloquent as to the value of home life a la Puritan. We have already seen, however, that this would be no solution of the complex problem which now faces us as to the place and function of the parent in our changed civilization. Our children are our children and yet they are not our children. In a way that was not true for the children of the past the horizon of their life is not bounded by the four walls which we call home. When they are early taken by the state into the school it does not take very long before the average parent becomes conscious that the curriculum of today is not what it was in the days of his youth. As the years pass by the hours outside the school schedule are more and more trespassed upon by school activities. Two to four evenings per week is no uncommon experience. Society grows more and more, the parent becomes less and less. We are not here evaluating this tendency of modern times, we are merely taking note of its consequence for the modern parents. Our children live not with us but in society. Robert Burns would hardly be able now to write anything analogous to The Cotter's Saturday Night.

Were parents not so crassly conservative they would see that the significance of this trend of the times for them is a readjusting of responsibilities. Society now takes over from us many duties that were once thought of as belonging solely to the parent. That is to say, while our duties as parents decrease, those appertaining to citizenship increase. The home of our children is increasingly the community. To be a good parent one must be an interested citizen. It is not enough that we be merely good, we must also be active. Herein lies another reason explanatory of the incompetence of many modern parents. They have not yet caught up with the new obligations that have come upon parents through the development of civilization.

For these many reasons we acknowledge but do not bewail our incompetence. We are incompetent as were all our fathers before us. The perfect generation of parents has not yet been born. Parents who are greatly conscious of their competence are rather apt to produce incompetent children. They are wise who realize that perfection is not in them nor in their children. The hope of this generation of parents lies in the one fact that it is conscious that it does not know it all.

A Letter to Alexander Campbell

By Edward Scribner Ames

My dear Mr. Campbell:

I sat a long time looking at your name after I had written it here at the beginning of my letter. A kind of strange feeling came over me as I realized that I had addressed you. The simple act of beginning a letter to you brought you nearer. Your picture is before me. Your last letter is on my desk. Your words and deeds have been before me all my life. They have influenced me in some ways more than those of any other man. Yet you died years before I was born. It is not difficult on Sundays to feel that you are here beside me in my little chapel. I know that in the same way you are also in ten thousand other chapels and churches today. It is strange that we seldom stop to think that because of you this very building was built. Because of you it is open today. Because of you the Lord's Supper has been observed, in spite of the fact that it was observed last Sunday and the Sunday before that. And because of you, it is observed here every Sunday, simply and naturally, as a beautiful and voluntary reminder of Jesus Christ. And because of you it is a communion service in which any person may participate whether he belongs to this church or to any other church or to no church at all. In a very real sense all that is thought and done here is on account of you for if you had not been instrumental in creating this religious body which you wanted to be known as the Disciples of Christ this land would have been bought by some one else and there would now be on this spot a residence or a fraternity house. A church of some other faith might be here but not this congregation or this preacher or this atmosphere. I cannot throw off the spell of this undeniable fact that though you have been dead for six and fifty years yet you are a living power among us. In very definite and vital ways you affect our thought and speech and worship. As I think of it I wonder whether you may not be consciously present with us though we may not see or hear you.

STILL HUMAN IN HEAVEN

You know we mortals have many conjectures about our friends who have left us. Some think they have no knowledge of us because the suffering and evil of this world would disturb the peace and joy of heaven. But others like to think that good souls, like the angels themselves, look down from the celestial battlements and try to cheer us on the upward way. There is something very comforting and inspiring in this thought that people are still quite human after they die and that they do not forget us. I could scarcely imagine a man like you being so absorbed in any other world as never to think of the interests he had here. After working all your life to forward a great cause you must want to know how it fares. I can believe you go every morning to the great gate of heaven to inquire of the arriving pilgrims the news of the religious movement you did so much to develop. Those must have been days of heightened bliss even in paradise when some President of the United States, or speaker of the house of representatives, or justice of the supreme court, or great captain of industry, or scientist or distinguished man of letters, looked about upon the dazzling sights and sought you out among all the throngs to tell you how your interpretations of divine things had helped him heavenward. Or, were you more moved by the multitudes of souls who had no fame or high honor on the earth but came to tell you of their gratitude? You must have rejoiced as the years of earth were counted off to see increasing numbers entering heaven from the churches you had helped to build. From ten thousand churches with a million members many thousands must greet you every year. And if men can feel pride in heaven you may have a justifiable pride in seeing your movement take its place as the fifth in size of all protestant bodies, although the youngest of all. And it must be gratifying to reflect that it is the largest religious body which had its origin in America.

TOWERS OF VISION

But do you never hear any but the pleasantest things on that fair shore? How do you get on with the Catholic priests, and the Methodist Bishops and the Presbyterian editors? Perhaps it is a part of the marvel of getting into heaven that you are then able to see everything in a larger and truer way, just as boys who have grown to be men may sit together and look back upon their childish quarrels with perfect good nature. Or maybe you are taken forward in the course of human history by some wonderful "time machine," where you are able to see how the old controversies have been overcome and the bitterness of sectarian rivalry forgotten. I am expecting, too, that there may be towers, or mountains of vision, or some kind of exercise which will enable mortals to gain more balanced and better proportioned ideas of the relative importance of things in religion. Sometimes, in our human blindness and devotion to good causes we become occupied with little things and miss the big ones. We tithe mint, anise, and cummin and neglect the weightier matters of judgment, mercy and faith.

But there are a number of things which you did get into the proper perspective. One was your insistence that in the development of religious movements men often give so much honor to their human leaders that they obscure the fact of Christ himself. It was a wise precaution on your part to insist that your name should not be identified with the churches you established. This has not been an easy thing to observe. If one says, in order to explain his religious connection, that he is a member of the Christian church, he is apt to be met with surprise and the reply that all churches are Christian. It never seems to be entirely convincing to say, "Yes, but we do not mean that we are the only Christians. All we mean is that we are Christians only." The explanation that we have adopted this name Christian hoping that all Christians would finally use it and drop all human names and denominational appellations sounds attractive but is impracticable in the present state of the world. Therefore our gracious friends often call us Christians in our presence but in their hearts think of us as "Campbellites." Our world is so mixed that most people readily understand that one may honor a human leader and revere Christ at the same time. The Calvinists are Christians as well as followers of John Calvin. And the same is true of the Wesleyans and the Lutherans. No one wants to be thought of as accepting everything any of those great men taught, but we use their names to indicate the general attitude and the main body of doctrine.

I suppose you have been interested in meeting the souls just come to heaven to discover that those who belonged to different Disciples churches have come to hold widely different views on certain matters. If you conduct little informal examinations in a conversational way you realize that the souls who come from my church do not talk in just the same way as those from Bedford, Indiana. You may even have the surprise of finding that some of our finest souls scarcely know about your work and teaching. Yet they agree with you on the vital things. They believe in practicing union, in having no creed, in adjusting the church to the growing demands of the city and of the age. You will find that some of them have never been immersed and yet they are there in heaven talking to you. I am glad you were prepared to find that it would be so. While you were here on the earth you knew that people from all kinds of churches got to heaven. And since you have been watching the admissions through the pearly gates you have abundant opportunity to realize that those gates are very wide and the souls are very different which come trooping in from all parts of the earth. If there is written on their passports the account of their admission it must be startling to see that the qualities of honesty and kindliness, and unselfish, intelligent devotion to the promotion of health and happiness among us mortals take so large a place, and that the forms and doctrinal beliefs and ecclesiastical attachments count for so little.

FAMOUS DEBATES

There must be moments of great pathos when you remember how you were drawn into extended discussions of the priority of faith or repentance, or how the Holy Spirit operates in the souls of men, or what the precise method of naturalization is in the kingdom of heaven. I wonder what you would emphasize most if you were to come back to the earth again for another long life of religious work. I am inclined to think that you would teach many of the things you taught before, but that you would have no occasion to repeat any of your famous debates, or to engage in your controversial writings with the clergy. I doubt whether you would regard the Bible in just the same way. You would probably carry farther your studies in higher criticism and you would modify your conception of the Bible as a book of specific directions. I do not think you would consider the book of Acts quite so important and I believe you would attach more importance to the Gospels. I feel very certain you would not regard the writings of the apostle Paul as so nearly equal in importance to the sayings of Jesus. Nor would you think that the teachings of Jesus were in any degree superseded by those of his more legalistic followers. You used to make a great deal of the idea that while a man lived he could dispose of his goods as he wished but that after his death the estate had to be administered according to a will which might contain terms and conditions of bequests which did not obtain during the life of the man. So you conceived that while Jesus lived he could forgive sin and bestow blessings as he would but that after his death the good things of his kingdom could only be obtained on the more limited and specified conditions. Nor do I believe that you would have the same idea of the end of the age of inspiration. Instead of urging us so much to return to the apostolic age for guidance I like to think you would encourage us also to go to our own experience and learn from the constantly unfolding wisdom of life in the work and the needs of living men.

You would find one new idea very widely accepted on earth which illustrates this growing character of religious truth. This is the idea of evolution. Just seven years before you died, you may remember, Darwin published his book on the Origin of Species. It has taken half a century for the implications of that doctrine to become apparent to the scientists themselves and it is only very recently that men have begun to apply the principle to religion. But already there has set in a new tide in the spiritual life of mankind. It has two characteristics. One is the new freedom which it guarantees and the other is the corresponding responsibility which it involves. The freedom is due to the realization that the only authority which the past or the Bible or any persons can have over us is the authority of experience. When we read in the Bible the parables of Jesus we are appealed to by them because they are true to what we see in life around us. When we read the story of creation in the book of Genesis we do not feel obligated to accept it for literal matter of fact because it does not accord with what we know from other sources. We are able to accept many of the Biblical stories as mythical and yet as containing valuable moral instruction. We have learned much about how the Bible was written and are more and more able to make discriminating use of it.

OUR HUMAN RESPONSIBILITY

At the same time this freedom has brought us new responsibility. If we cannot rely upon the reading of the Bible to give our children all the moral instruction they need then we have to learn how to use other influences such as the atmosphere of the home, the associations of the school room and the play ground, and the gradual participation in the welfare and control of society itself. There begins to be in our secular life a kind of electric quality of expectancy and of seriousness in the realization of the fact that we are called upon to take affairs into our own hands. We have no one but ourselves to blame for poor government, for crime, for disease, for ignorance, for immorality and our soul's damnation. Neither have we any real hope for our salvation from all these things except through intelligent cooperation and social reforms in which all members of society participate. We are therefore going so far as not to wait for death and the decrees of God to settle the fate of certain classes of human beings. We are planning to see that such persons shall not even be born. Many of the things which were once supposed to be the prerogatives of the Almighty alone we have calmly taken into our own hands and administer them with so much better results that we wonder why we were timid and inefficient so long.

The moral of this experience is very applicable to religion and the church, we find. Because certain conceptions of religion are no longer in keeping with what we know about life we are giving them up. We get along better without miracles and special inspirations and infallible books. We find that the good fruits of the spirit—"love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance"—are self evident and the conviction deepens that whatever methods and instruction and forms are helpful in cultivating these are of the essence of religion, and that whatever does not produce fruit of this kind is of no consequence. No matter how many people may cherish an institution, or a doctrine or a ceremony if it is not found to be effective for nobler and happier living it is not worthy to be perpetuated.

BIRTH PANGS

I wonder if you know that the Disciples are just now suffering the birth pangs of this larger life. If there is any way for the printed page as it comes from the offices of our religious journals to be translated into the language of heaven you must have some very unhappy hours every week reading of the controversies and the predicaments which now beset us. And these differences are all over the question as to whether we have a final statement "once for all delivered to the saints" concerning the way in which a poor needy human soul shall find fellowship and membership in the body of Christ. The literalists still believe as men did in your day that the Bible is a book of rules and regulations. No amount of faith in God and Christ and man, and no degree of devotion to extending the kingdom of love in the troubled tribes of earth can justify the omission of the act of baptism by immersion. But there are wiser leaders who have grown mellow in a long service of love for Christ and the world and who believe as you used to say that the doors of the church should open as wide as the gates of heaven. The patient missionaries on the foreign fields, living in the midst of the evils and suffering of the open sores of the world, are ready for a more enlightened and a more effective conception of religion. Gradually it is coming and in the not distant future the practical ideals of your way of thinking will free these churches from their old superstitions and their outworn legalisms.

I take deep satisfaction in the contemplation of that coming day. It was your own dear dream to find the essential truths of Christianity and to set them forth in such a way that all Christians could unite upon them. In your time it was natural to suppose that those essential truths were to be found ready formulated in the Bible. You spent many consecrated hours of diligent and competent study over the scriptures, in the original languages and in the commentaries of scholars, searching for the central and saving things of the Christian faith. You put your generation under a deep indebtedness for your labors and in the light of all available knowledge in that day you carried religion forward into greater intelligence and freedom. You saw that human creeds should not be made the bonds of Christian fellowship; you taught men not to rely upon an emotional conversion experience as the guarantee of their salvation; you joined the great Protestant reformers in rejecting the doctrine of apostolic succession for the priesthood, insisting that every believer is a priest himself; you decried the divisions of the Protestant church as sinful and unchristian; and you sought to build up a spirit of reverence and worship which would refresh and ennoble the life of this great new world. You followed the trail of the pioneer into the wilderness of the west and delivered your quiet, appealing message in school houses, in homes, in the open spaces, before the great and the small, the rich and the poor, and set the hope of a more reasonable and a simpler faith in the hearts of tens of thousands. That constitutes a wonderful chapter in the history of modern Christianity. You were also wise enough to know that men would go on with their inquiries and discoveries and you welcomed the prospect of a larger fellowship and a wider tolerance among all Christians.

OUTWORN CONTROVERSIES

I take delight in confounding those who do not know your spirit by keeping my place in the company of those who belong to the movement which you inaugurated. When I meet people who have only known the Disciples in their argumentative moods or have only heard of them as some new cult, I laugh and say, "Why, certainly I am a Disciple, a good, sound, orthodox Campbellite." I believe in Christian union upon the basis of an intelligent and vital faith in Jesus Christ. When any one seeks membership in the church I do not subject him to a creedal catechism. I do not ask him whether he has had some strange vision or dream or call. He does not have to be examined by a board of deacons, or subjected to a confessional, or put on probation, or required to subscribe to any statement of faith. He is free to hold the latest and best views in any field of science. He is encouraged to think, to find new truth, to discover new methods of religious work, to become experimental and ingenious and progressive. I am particularly happy that you were not a trinitarian and did not think it necessary that Christians should believe in Christ according to the trinitarian formula. It gives me keen pleasure to go over the hymns you published in your hymnbook and find that you omitted all trinitarian phrases. But I am equally glad that you were not a unitarian. It is one of the finest gifts you have made to us, to free us from this old controversy. That conflict of the old theology belongs to a past age and it is unfortunate that men still talk in those terms. We have found out that men can love Christ and be loyal to him without believing in his miraculous birth. I sometimes think that our world waits to be shown the full import of that kind of a faith, a faith which shall unbind us from servile allegiance to the old theological doctrines and which shall yet preserve for us all the devotion and beauty and hope which they instilled. I like to think it may yet be the mission of those who have been inspired by your burning zeal for Christian union to lead the way to a new type of Christianity, a form of Christianity beyond all the forms of Protestantism yet preserving the finest fruits of that long history, a form of Christianity which will have the fervor of great missionary enterprises, the poise of scientific scholarship, and the practical statesmanship to adapt the highest idealism to the actual conditions of all ranks of society.

EDWARD SCRIBNER AMES.

The Religious Quality of Mr. Lloyd George

By Lynn Harold Hough

(This is the third of a series of articles written by Dr. Lynn Harold Hough, Detroit pastor, who has just returned from Europe.—The Editor.)

A BIT of Peter Pan, a touch of Machiavelli, a mood now and then of Abraham Lincoln, enough of John Bull to make it easy for him to speak to Englishmen, enough of Celtic poetry to edge many of his words with a bright, rich flame, and a personal charm of his own, alluring and disarming: these are some of the elements which the student of men sees flashing in and out of the personality of Mr. Lloyd George.

It is always interesting to hear men talk about him. One day this summer in England I found myself in a little group where the prime minister was being very frankly and very fully discussed. One member of the party was a very distinguished American churchman ripe with years of human contact and observation and service. He spoke out with right hearty appreciation. He felt that Mr. Lloyd George had stood in a place of supreme difficulty and that he had met the demands of the hour with unusual understanding and power.

FRIENDLY OBJECTION

At once there was friendly objection from the two Englishmen who were with us. One of them was a writer whose words carry his opinions quite over the world. The other was a Free church leader of outstanding keenness and influence. Both admitted the brilliant qualities of the prime minister. Both showed entire understanding of his power over men. One spoke with complete disillusionment. The other seemed to combine admiration and distrust. Incidents and experiences and bits of analysis were poured forth. Through it all there emerged the figure of a brilliant and fascinating man who has succeeded in maintaining power without being able to maintain moral authority. But even in the most cutting criticism there was evident a wistful desire that the masterful leader should find a quality and method of leadership which could restore him to a place of confidence.

I had the pleasure of attending the luncheon given by Sir Murray Hyslop at the Victoria Hotel to four hundred

Free churchmen with the prime minister as the guest of honor. A little while before as I was leaving a certain office with a clergyman who has received the highest recognition in his own denomination, a well-known Englishman who wears his title without self-consciousness looked whimsically at the two of us.

"Here you go to listen to Mr. Lloyd George," he said, "and he will completely mesmerize you. Now you have your own opinions. When he has finished everything will be swept away except your admiration." Then with a chuckle he bade us "Good Morning." The address a little later was a marvel of skillful dealing with an audience. It was full of pungent phrases. It had a mellow mood of hearty comradeship. It was swept at times by veritable gusts of powerful emotion. But the most significant thing about it was just the evidence it gave that the speaker thoroughly understood his hearers and had set their own thoughts and emotions to music by means of his persuasive and eloquent voice.

As a thrilling emotional attack on war it was a masterpiece. As a summons to the churches to make war impossible it was electric with light and fire. When in cool blood you asked just what the Free churches of England could have done in 1913 and 1914 to prevent the great catastrophe it was clear that the speaker had never faced that critical question. When you asked what the Free churches of England could do in the future if they were confronted by a similar crisis it was equally evident that the speaker had no concrete and significant word to say.

IMPOTENT PRESCRIPTION

He had condemned the war with all the resources of a great orator. He had paid tribute to the institutions which his hearers represented as the bearer of powers for the ending of such tragedy. But he had faced none of the central problems and he had offered no words of guidance in the direction of actual solutions. The address was a triumphant piece of diagnosis. It was impotent as a prescription. Mr. Lloyd George seems to have learned that enormous numbers of people are quite happy if you will just express their feelings. They will then allow you to do pretty much what you please in the direction of action. And nobody knows how to express other people's feelings better than Mr. Lloyd George.

From a good many directions the evidences of hesitation and of hostility to the prime minister are coming in. The episode in connection with which he succeeded Mr. Asquith as prime minister has not been forgotten. And there seems to be no way of explaining it which is entirely creditable to the man who emerged in control of the destinies of the British empire. His leadership during the war is being subjected to the closest and most critical scrutiny. His curious habit of admitting to intimate friendship men whose character and way of life does not commend them has brought unhappiness to his friends.

I watched him one day this summer while some men of the cinematograph were capturing his movements and his gestures. There was something rather revealing about the scene. There is a tiny touch of the poseur about him. Perhaps one reason why he had come through the terrible years behind us with a face so curiously unmarked by the tragedy lies just in the fact that an actor need not be heartbroken by the part which he plays. One is inclined to think that an emotion is quite authentic to Mr. Lloyd George while it lasts. And one is inclined to think that he passes from emotion to emotion without any very deep sense of moral responsibility.

MAGICAL INTUITION

There are elements of great strength in this very sensitive and responsive emotional quality. It enables the prime minister to give all sorts of deputations the feeling that he completely understands them and that he is just the person to do justice to their point of view. He is able to get into the heart of any sort of subject with astonishing celerity and then to speak with astounding comprehension. Men dealing with the most subtle and intricate financial matters have found that when he entered a field new to him, he asked the right questions for a few days and then seemed to know the pass words as well as they and to speak with an apprehension of the principles involved which struck them as almost magical. This perpetual intellectual precocity has its limitations, of course. The flashes of intuition into a field which a man has not made his own by the slow process of patient discipline are not likely to remain a part of his permanent mental outfit. What he seems to see so clearly on one day may be forgotten on another.

Mr. Lloyd George is a man of ready and hearty response to the mystical appeal of religion. There are beautiful stories of wise words he has spoken about the deep summons of the religious life. The boy to whom he spoke of what personal religion might mean in his life will not forget the experience. And the Free church leader who had offered support to the Prime Minister in Downing street only to receive the reply: "Pray for me," feels the thrill of that moment to this day.

If any cause is nearer than another to the heart of the prime minister it is the cause of the common people. One of the finest things about him is his complete sense of continuity with his own childhood limited by poverty. He knows the life of the poor. At heart he is one with them. And he desires with a great desire to make their lot permanently more happy and more noble. His first impulses of thought about every subject one imagines are shot through with the fires of a lofty idealism. It is only when he is confronted by the demands of difficult practical situations that the poet and seer seem for the moment lost in the adroit politician.

PROPHETIC QUALITY

The inner fire keeps burning and though he wanders away he always comes back to its warmth and glow. The times of which one likes best to think are those when standing in the presence of a great occasion he has spoken as a prophet and not as a manipulator of men. I shall not forget his speech in the House of Commons in 1919 on the evening when the measure committing Britain to the acceptance of the peace treaty was passed. Very noble words were spoken with a sense of their far-reaching meaning. The hope for a better world was alive in his utterance.

At a great moment in the life of the emipre a dominant leader found words which rose to the demand of the occasion. When Mr. Lloyd George stands in the light of a high moment and speaks as he can then speak one has a sense of moral and spiritual possibilities in his leadership which keep expectation alive.

Many men come to their great hours early. One has the feeling that there is still the opportunity for the greatest hour of all for Mr. Lloyd George. It would crown his career with a new quality of moral vigor and spiritual authenticity should he lift himself clear from the adroitnesses and evasions which so easily beset the practical politician and put the prophet who still speaks in his heart in command of his life. And such an accession of moral authority would give him a position which he has never known and such a position as has come to few British statesmen. It is part of the marvel of his personality that he gives you the sense that this is possible. He has not reached a place of moral exhaustion. He may yet make the great adventure.

Is the Church Effective?

WE have a loose way of talking of the church and religion without differentiating between them. The church may fail lamentably without giving the least reason for saying religion has failed. It may reap great successes that mean anything but a victory for religion. The church is an institution representing more or less imperfectly the religious ideals of men. It is what its leaders make it, and history shows that its leadership has always been quite fallible. Indeed when one considers the lofty idealism of Christ and then reads church history he is filled with admiration for a religion which shines with such a radiant light through so much institutional opaqueness.

We used to talk of the "church militant" and the "church triumphant," a terminology which was a hold-over from the medieval conception of the church. To be an infallible church it had to be the perfect, institutionalized, temporal kingdom of God. That conception was the result of theocratic notions about divine right of kings, infallible popes, holy empires, and divine churches. Along with the shattering of those concepts comes the modification of ideas regarding the church as a divine institution.

The church can be called a "divine" institution only in the sense that seminary curricula are given the term "divinity" or a minister the lofty title of "divine." Both are quite fallible and errant. The church, too, is a fallible and therefore human institution. Its government is determined by tradition plus the democratic right of its adherents to modify it. Its creeds change, not with a changing gospel, but with the changing intellectual environment of the changing age. Its program reflects the ideals of the Christian faith through the oblique rays of tradition, opportunism, institutional necessity, current fixed ideas, and every bias and prudential judgment of the leadership of any particular moment. Let us face the fact squarely that the church is a most fallible institution. Then the Christian religion will not be held responsible for its errors and inadequacies but will be made beneficiary in full for every triumph it registers at the church's hands.

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Saving Lives and Saving Souls

There is, however, a significance to the term "militant" that needs to be conserved. The phrase "church militant," made over into the term "militant church," expresses the idea. That translates the nomenclature out of theological mysticism into social reality. It puts the church face to the front as an institution of redemption and reform in a world that needs both. Redeeming souls becomes an enlistment of lives in a holy crusade to make the world over into the kingdom of heaven. Redemption of the individual pledges him to help re-form this half-Christianized world until it is transformed into his kingdom and his righteousness.

In the King James version the Master talked about saving "souls"; in the modern versions he talks of saving "lives." This change in translation is a symbol of the whole epoch-making change in soteriology. Now we know it is not our business to save our souls as if they were a possession, like our purses or jewels; we do not rescue precious spirits from a wicked world but redeem our lives to leaven the world itself with righteousness. The whole religious process becomes less a salvaging of lost souls and more a redeeming of a savable humanity.

When Jesus asked what it would profit a man to gain the whole world and lose his own life, he meant losing that "more abundant life" he came to bring to men. Many a living Croesus is a lost life. With all his possessions he is a deformed pigmy when measured by the side of the Galilean. There are rich, gorgeous church edifices that enshrine so little true Christian idealism and are so narrowed by pride, class consciousness, ritualism and high-brow aestheticism that they would much better be dedicated to some Grecian deity than to the Nazarene. Just so there are church organizations rich in hoary tradition but poor in working machinery, intellectually sacrosanct but spiritually poverty stricken, refinedly class conscious but knowing no service for the "least of these" except a condescending charity. Many a man has lost his life trying to save his soul.

* * *

Institutional Conservation

It is something new under the sun to ask if the church is effective. The frank raising of that question by our times is one sure evidence that we are evolving a more effective church. Once we said that to save one soul was worth any amount of time and money (which is true enough), but now we are inclined to plan wisely to do the most good possible with a stated amount of time and money. Our greatest obstruction is the eternal thrusting in of institutional ends. Our greatest problem is to determine just where to leave off strengthening the institution that it may be most effective and to begin making it an effective instrument for the common good of humanity. It is easy to give loyalty and generous support to the visible instrument that registers material and numerical results but it requires much faith to put life and means into intangible spiritual and social leavening. So we tend to make our programs such that they will register tangible results. A missionary secretary expressed it pungently, if not well, when he advocated withdrawal from a field where a civilization might be moulded, through conversions were not many, by saying, "the brethren want to know how many were baptized."

We have carried institutional promotion to such absurd proportions that the most needy home fields are under-churched, if not altogether un-churched, and communities able to give are breaking down religiously under the incubus of over-churching. No religious leader or organization would admit any other purpose in building up additional churches than that of promoting Christianity. Yet in the more prosperous rural sections of this country there are four times as many churches as can be supported with any kind of an effective program and thousands of them are still receiving help from missionary organizations.

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Some Survey Disclosures

A summary of the surveys of some two hundred rural counties, made by the Interchurch movement, shows that with an average of one church to every two hundred and forty persons, one out of every six of the local church organizations is still receiving missionary help. Most of these have been struggling for life year after year through inability to secure more than their legitimate portion of the possible membership in an over-churched community.

In a typical rural county in the heart of the Mississippi valley a survey, just ready for publication, lists 82 rural church organizations for 16,000 people. There is an actual resident membership of 5,452. Counting out nine "dead" organizations there are about 70 resident members to each church with not more than an average of 50 active. No church will be very effective with so small a membership. The only hope is in local church cooperation or in the stronger organizations in each community crowding out the weaker; and still missionary money is spent to succor the weaker. Out of this 16,000 people only 271 boys and 604 girls under 21 years of age are church members. Good roads, the automobile, the town where high school and movie theater attract, bring disintegration to the old rural centers of life and association, and the rural communities are reforming in both center and circumference. The churches alone reform their programs too slowly to meet the change; they are saving the institutions while losing the youth.

This is only one typical situation. Yet some leaders say that surveys are "sensational" and assertions of over-churching less than half true, and the response to these revealments is often a greater stress on denominational effort to save "our churches" from the disintegrating process than to formulate a working program to save the rural communities from the inefficiency of church divisiveness. If there is a truer spectacle of the fallibility of the church we challenge comparison. No class of folk is more responsive to religion than country people, but they face the steady and increasing loss of effective religious service because of the inability in church programming to subordinate institutional conservation to religious conservation.

ALVA W. TAYLOR.

British Table Talk

London, Sept. 11, 1922

EVERY year when the holiday season is drawing to a close, the man-in-the-street is able to read the latest discoveries in science. The British Association meets this month, and a careful reader of the papers has much to arrest his thought and perhaps to disturb his intellectual scheme of things. This year once more the association has set us talking of human life, whether or not it can be explained fully in terms of mechanism. It is the old problem raised by Professor Tyndall at Belfast many years ago, only today it is raised with much new data. It is foolish for any of us to imagine that the "soul" is dismissed with costs today. The boundaries of mystery are pushed further back, but the mystery is still there, and "leagues beyond those leagues there is more sea." The press is an invaluable power in education, but it does not always shine in its treatment of the careful and precise discussions of science.

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The Dean of the Association

Two years ago Dr. Barnes raised a controversy by his sermon before the British Association. He had thought his sermon almost too elementary to preach, but he discovered, and probably still discovers, how much fierce opposition there is in religious circles to the acceptance of any theory of evolution. This year the dean of St. Paul's preached at Hull, but it is unlikely that he will raise the same controversy afresh. For one thing Dean Inge is so much with us, that his critics have an unbroken field day throughout the year. After a fine eulogy of the spirit revealed in scientific inquiry he added that nowhere is there such "disinterested devotion to truth, such unquenchable faith in the power and value of disciplined intellectual labor, such bold sweeps of imagination checked by such punctiliously accurate experiment." No less than Dr. Barnes the dean calls the church to leave behind the pre-Copernican universe: "Science has affected both theology and morality in many ways," he declares, "and must affect them much further. After four hundred years, the church has still failed to adapt her cosmology to the discoveries of Galileo. Officially our clergy still have to live in a pre-Copernican universe; otherwise certain dogmas on which the church insists would have no meaning. The battle against the dead hand of authority is not yet won, but the issue is certain. The educated Christian has already succeeded in getting his creed within the framework of the universe as we know it to be, and as the people, more especially women, become better educated, there will be less resistance to the reconstruction of that part of the building which is obviously crumbling. When this necessary work is done, it will be found that religion is not a pin the worse."

Such declarations as these are valuable for the intellectual understanding of the Christian faith, and Dr. Inge is not one to forget that it is as redemption first of all that religion presents itself to the children of men. Perhaps some of the distrust raised within many hearts at the present is due to the suspicion that religion is being analyzed on its intellectual side, and little account is taken of it as a way of deliverance out of the bondage of corruption.

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Evangelical Churchmen

That is why there is a distinct province and task for the evangelical churchmen of today. Indeed the key to the future of British Christianity rests in no small degree with them. They have issued an appeal after their seventh Cheltenham conference. The temper and purpose of this appeal will be welcomed by all who care for the greater matters. The broad churchman with his special concern for the intellectual presentation of the faith will not be indifferent we hope to this earnest word from his brothers whose first interest lies in the preaching of the cross. This is the appeal: "The seventh Cheltenham conference ventures to address an appeal to all evangelical churchmen. There has been borne in upon us the deep conviction that God is calling us to a united effort of evangelization, that he has opened doors at home and abroad for the entrance of the eternal gospel, and we humbly thank him that, by his grace, he has made us to know his saving truth. We frankly acknowledge that we are not in entire agreement upon several questions, and we see no way at present for a complete solution of our differences. We are humbled before God and distressed beyond measure to realize that the evangelization of the world is being gravely retarded by our dissensions. First of all, therefore, we appeal to all our evangelical brethren to concentrate upon the one objective of preaching Christ crucified to a lost world, to go forward with unanimity to do the work our Saviour has called us to perform. And, secondly, we invite all evangelicals to exercise towards one another every possible forbearance, charity, and love, believing that thus alone we shall be led by the Holy Spirit into all truth, and, refraining from any party action, leave the questions at issue to be dealt with by the operation of the spirit of God, who will surely be our guide in this hour. So, forgetting all things but the one great object of preaching the gospel to all men, we shall fulfil the prayer of our Blessed Lord 'that they may all be one.'"

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The Losses of the Week

There are not a few well-known men who have passed out of the sight of their fellows this week. G. R. Sims was a great journalist. For more than forty years he wrote a column in The Referee, a Sunday paper. I believe he never received so many letters as when he discussed some religious topic. . . Mr. Cobden Saunderson was a great printer, with a noble ideal of his craft; like William Morris, who inspired him, he had an almost mystical sense of the beauty and value of great type. . . Commissioner Lawley of the Salvation Army was chief lieutenant to both General William Booth and the present general. To him the "general" was an ideal of "'the reckless out-and-out soul-saver." It was this soul-saving which gave him his chief joy in the service of the army. The only time I ever heard the general, he was in the height of his national influence; he was pleading for souls, just as simply and directly as when he was an unknown missionary in Whitechapel. There is food for thought in this.

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Dr. Jowett and Parliament

Dr. Jowett denies quite strongly the rumors that he may go into parliament. It is true that years ago he urged Silvester Horne to go into parliament, but this he now considers a mistake; and he has no intention himself of leaving the pulpit for the House of Commons. This is good reading. When Horne went into parliament the plea was raised that he would be able to stand for the free church position against such Anglicans as Lord Hugh Cecil. This being interpreted seemed to mean that the free churches had no laymen able to hold their own with Anglican laymen, and therefore Horne must come to the rescue. If such were the case, and it is the case now, the remedy must be found, not in the entrance of ministers into parliament, but in the training and encouragement within the churches of the laymen, who can serve in the Senate both their nation and their church. Certainly no more certain waste of force could be devised than to send Dr. Jowett into parliament. When the late Charles Berry of Wolverhampton refused an invitation to stand as a liberal candidate, Gladstone wrote to him to say that he had chosen the better part, and Berry was much more fitted by experience for parliament than Dr. Jowett. Meanwhile in things international Dr. Jowett is taking through the press more and more a leading part. For this all the churches are deeply grateful.

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The Missionary's Brain-wave

An amusing story of a Wesleyan missionary in the Fiji islands is recorded in "The Hill Tribe of Fiji," a book recently issued by A. B. Brewster. It was in the early '70's. The missionary, Mr. Langham, was visiting a part of his district still occupied by cannibals, when with his native converts he had to flee for his life. He was outstripped and was expecting the club. "Suddenly there occurred a brain wave, and he turned round sharply and faced the pursuers. Then he whipped out his false teeth, placed them on the palm of his hand and offered them to the nearest foe. With a wild yell, the enemy turned about and fled." Lest this should be thought a plagiarism from "King Solomon's Mines," in which a similar incident occurs, it must be remembered that it took place and was narrated long before that book was written.

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Dr Grenfell

Dr. Grenfell has landed at Liverpool. He is to lecture several times at the Central hall, Westminster, and also speak at the autumn sessions of the Congregational Union at Hull. There are few missionaries so well known and so admired as this brave friend of the fishermen and other inhabitants of Labrador. He is one more example of the gain that comes to a missionary society when its agents have the gift of expression. A good book reaches a hundred or even a thousand where a speech reaches one. . . The assembly of the League of Nations is receiving more attention this year than last. There is a feeling abroad that it will yet play a decisive part in the settlement of Europe. . . The defeat of the Greeks arouses mingled feelings here. In former days it would have kindled the crusading spirit, but unhappily recent history has robbed Greece of much of our inherited sympathy. But it is generally agreed that the allied powers are in no small measure responsible for the Greek disaster. It is one more instance of the disastrous results which follow upon policies improvised from hour to hour.

EDWARD SHILLITO,

THE SUNDAY SCHOOL

Offspring of Vipers*

WE hear much criticism of the young folks of today. The girls we call "flappers"; the boys George Ade has called "19 year-old roués." It is rather interesting to note that John addressed his audience as "Ye offspring of vipers." Then they were vipers only because their parents were vipers! Whenever you find "wild" young people, you will find some "wild" parents not far away. It is quite fascinating to trace back the pedigrees of wicked young folks. The father may be steady and pious enough now, but what was he like at twenty? The mother may be devout and highly respectable now, but what kind of a daughter was she? These statements will make some folks very angry—but watch them! Wildness is often in the blood. We know the power of environment. A tree does not derive all its elements from the soil. The great roots do find much strength there; the nature of the tree is determined by the roots, but now we know that "atmosphere" has much to do with a tree's vitality. "Roots" and "atmosphere" make a tree; heredity and environment make a young person. Is the atmosphere of today really so vicious? I do not think so. I am willing to stake my reputation upon the balanced statement that the young people now alive are the best that ever walked the earth. The "Outlook" some time ago published a questionnaire submitted to the high school boys and girls of Binghamton, N. Y. The underlying idea of those who proposed this test was to find out the ethical reactions of youngsters of the later teens. The answers were convincing. Lofty and unselfish ideals were revealed. Only superficial judgments, built upon hasty generalizations, condemn our modern young people, in wholesale fashion. Bobbed hair and short skirts give no indication of morals. A girl's real modesty does not depend upon the length of her skirt. The free and easy manner of our boys affords no cue to the depth of their thoughts nor the power of their souls. Always it is a sign of age (and disagreeable age at that) to condemn the rising generation and to hark back to the good old days—yes, the good old days of hoop-skirts—noble days indeed!!! Before the war people were bewailing the degenerate youth. But when the call came, not only from under the "pearl-grey towers of Oxford" but also from White Chapel came those glorious boys who threw their young lives upon the altar. Only the fool will longer prate of the depravity of youth.

A sensational evangelist was this John the Baptist; no soft words fell from his lips. He convicted them of sin and he demanded repentance. Carlyle called repentance "the grand act." It is the fundamental act. Let the fundamentalist start here, with repentance; let him repent in sackcloth and ashes. This much must be evident, repentance is indispensable. No progress can be made until after deep and genuine repentance. While we defend our young folks from invidious comparisons with other generations, we do not softly deny the fact of sin—in both old and young. It is a far cry from the day when Jonathan Edwards portrayed sin and hell so vividly that women fainted and strong men clung desperately to the pillars of the church. Today the pendulum has swung to the opposite extreme and few are the preachers who even speak of sin. A gentleman came to me after a service a few years ago and said: "I did not like your prayer for forgiveness of sin—neither my family nor I have sinned, and frankly we do not like it." He later left the church. People do not like the idea of sin; it seems crude, beastly, a thing belonging not to our culture and refinement. Nevertheless the true preacher must thunder the need for "repentance." The coal from off the altar must burn the lips clean, the fountain of God must wash away our iniquities, the soul must be purified before power, beauty and love can develop. Every public service should begin with a confession of sin and a prayer for forgiveness and every noble life must be founded upon honest repentance. St. John the Baptist was right.

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* Lesson for October 15, "Ministry of John the Baptist." Scripture Luke 3:7-17.

JOHN R. EWERS.

CORRESPONDENCE

Another Communion Service

EDITOR THE CHRISTIAN CENTURY:

SIR: I, too, went to a communion service not in a Lutheran or a Disciples church, but in a Baptist church. Many churches of that denomination are still exclusive and made an ordinance the test of sitting at the heavenly Father's table. There was nothing exclusive in this church. As I entered the church I would have thought I was in an Episcopal minster. The church was small but gothic in structure. There was a reverent atmosphere. On the stroke of eleven the ministers and choir entered the chancel, all robed in ecclesiastical gowns. The communion service was set on the front of the baptistry and suggested an altar, being the focal point of the whole church. The service was rich, dignified and simple. All parts of the worship moved together. There was a sermon, a full length sermon, and in the best sense of the word, an evangelistic sermon. The man haunted by sin was shown a refuge. The man entangled with evil and temptation was promised deliverance. The lives burdened with care, sorrow and grief were invited to comfort. The men desirous for service were challenged and cheered. Suddenly the prophet became a pastor and said: "Now we come to our Father's table—who may come? You say 'I am not a member of this church or denomination.' No matter! 'But I am not a member of any church.' No matter! This is your Father's house, and if this service means anything, it means that this communion is your Father's table, and here he offers you the thing you most need. It may be the forgiveness of sins: deliverance from temptation; comfort for sorrow: guidance for perplexity: inspiration for service; anything—everything. Here it is. He sets a table before us in the presence of our enemies. There is no reason why anyone should go out. Come—come for all things are now ready."

Impressively the elements were passed by the deacons. Softly from the organ came the notes of "Just as I am without one plea;" then, "Come ye disconsolate" and "Jesus the very thought of Thee," hymns which suggested our communion and cooperation with the prophets, apostles and martyrs.

At the end of the service I was near the minister and saw a man of middle age come up and heard him say: "My father was a minister and wished me to become a church member. I did not do so. But I stayed today—I gave my life to God and wish to join you in the good work." The minister said to me "That is a frequent occurrence; and some soon day when we shall make baptism a joyous but free privilege instead of an arbitrary sine quo non for Christian experience—we shall have many more." As I left that building I read the sign Baptist church and I prayed that they who compose that church may soon welcome into church fellowship as freely as they welcome to the Lord's table.

A. T. W.

Who Is Guilty?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Who Is Guilty of the Murders" should not be allowed to pass without protest. While the secular press is condemning not only the perpetrators of these awful acts but also the cowardly inactivity of the constituted civil authorities, it is exceedingly regrettable that a religious paper should come forward with anything like an excuse for the atrocious crimes. The men who did the killing were excited, disturbed, exasperated by conditions which they did not like and for which they blamed their former employers. This seems to be the suggested alibi. At another time there might be a profitable discussion of these conditions and their causes. Such a discussion should take up also the instructions given by the labor leaders to the men and consider what, if any, tendency such instructions would have to excite and exasperate them. At the present time and until the law breakers are brought before a court of justice, such discussions tend to defeat the ends of justice by shunting blame from those who committed the acts to other individuals or groups or to the present organization of society. If guilt can be evaded thus in case of the grossest crimes, where have we any safety? Cannot every burglar, wife beater and anarchist cite similar motivating causes for his law breaking acts? Therefore, without regard to the accuracy or merit of the alleged provocation, let us ask the apologist for these law breakers whether two wrongs ever made a right. And let it be remembered that a defense, "You're another," is always a confession of guilt.

Poughkeepsie, N. Y. W. H. BOUGHTON.

Did We Say Loyalist?

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of 13th July you have a criticism of the Ku Klux Klan. I know nothing about that organization and am not in a position to express an opinion upon its principles and actions. Your criticism may be just or unjust so far as I am concerned. What I strongly object to is the sentence "The Ku Klux Klan if it has its way will Ulsterize America, making our cities scenes of tragedies such as terrify Belfast." The inference is that Ulster is a terrible place and that the Loyalists are to blame. I wish to point out that Ulster loyalists are in no way to blame for the present upheaval in Ireland. They desire to live in peace and amity with all men. Ulster was prosperous and so was the rest of Ireland in 1914 when the great war with Germany broke out. Trade was booming and there was no lack of employment. But scheming politicians and mad-head agitators were not satisfied and they set about to create disorder and anarchy. An organized rebellion broke out in Dublin in 1916 and as a result hundreds of people were killed. During this time peaceful conditions prevailed in Ulster and the people were happy and contented. In 1920 the imperial government passed an Act setting up two parliaments in Ireland—one for the Protestant north, and another for the Roman Catholic south. They thus recognized that there are two peoples in Ireland different in religion, in sentiment, in ideals, in loyalty. Ulster never asked for a northern parliament, being convinced that the union with Great Britain was the best policy, but for the sake of peace she accepted it. At the elections in May, 1921, the loyalists won forty of the fifty-two seats, the number of votes recorded being: Loyalists 343.347, Sinn Fein 104,917, Nationalist 60,577, Independent 2,114, Socialist 1,887. The Ulster parliament was opened by the king on June 22, 1921, and since then has been working most efficiently. The Sinn Feiners refused to accept a parliament similar to that in the north and they are now getting a free state for southern Ireland. From the first the

Sinn Feiners or Republicans have tried to undermine the authority of the northern parliament and to upset law and order in Ulster. They have carried out an extensive campaign of murder, arson and outrage. Hundreds of defenseless persons have been cruelly done to death and business premises valued at millions of pounds have been wilfully destroyed by fire. In southern Ireland the republicans and free staters are now having a general warfare, and the whole country south of the Boyne is practically ruined. The above being the facts, how can it be suggested that loyalists are in any way to blame for the bloodshed and violence which have wrought such havoc and brought misery and desolation to so many once happy homes. The real culprits are the Sinn Feiners and republicans. If these people would act as law abiding citizens and allow the trades unionists to attend to their trades and industries, Ulster would soon be again one of the brightest, most prosperous and most contented places on the face of the globe. Even under the present unsettled conditions Ulster is the only province in Ireland where there is any sense of security, and where the brigand and the outlaw do not hold sway.

Belfast, Ireland. WILLIAM GRANT.
District Chairman, Ship Constructors and Shipwrights Association.

Mr. Eddy on Ku-Kluxism

EDITOR THE CHRISTIAN CENTURY:

SIR: I don't often break into print nowadays, but I can't refrain from expressing my appreciation of and gratitude for Sherwood Elly's thoroughgoing exposure of Ku Kluxism in your pages. His articles should have wide circulation in the South.

Harlington, Tex. E. M. TODD.

Our Hymnal Now Ready!

EDITOR THE CHRISTIAN CENTURY:

SIR: I have before me a copy of the "Literary Digest" of September 23, page 35. Every little while some half-baked college professor or editor or D.D. gets into the spot-light for a moment by shooting off his mouth about the doggerel that he has discovered in our church hymnals. And now it seems that you cannot stand the morbidity of our hymns and songs any longer. I would suggest that in sheer desperation, you grasp your gold-mounted fountain pen and dash off a few masterpieces. H. G. Wells may publish a new Bible soon. Let me suggest that it would be a noble work for you to edit and publish a new hymnbook to correspond with the new Bible!!

The trouble is you smart Alecs are so filled up with the lies of higher criticism, evolution, false science, etc., that you have lost all relish for the gospel of grace in verse or in any other form. Guess I've got you located, haven't I?

Wyandotte, Mich. THOMAS N. SHANNON.

Contributors to This Issue

FRED SMITH, minister Pilgrim Congregational Church, Carthage, South Dakota.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Lloyd George Attends Methodist Church in Wales

The premier of Great Britain recently went back to his boyhood home to rest up a bit, and while there attended the Calvinistic Methodist church of Criccieth. He was called upon to speak and did so feelingly in the following words: "Mr. Davies has also told you that I have climbed the mountain of fame, responsibility and honor, and in one sense that is true, but, dear friends, let me assure you that the mountain is not an ideal place for any of us. There isn't much peace there—no real rest and comfort. The higher you climb the colder it becomes. How exposed and bleak it is! You are at the mercy of the storm and the tempest. The wind makes sport of you. On the mountain a man feels very lonely. Often thick mist envelops him, and he misses his way; he can see hardly a yard ahead. What is the good of a telescope in the mist? When a person thinks he is on the right path, suddenly he comes to a part where he cannot go any further, and a deep chasm opens before him. He retraces his steps and makes an effort to regain the path from which he strayed. Yes, that is the lot of the man who attempts to climb the mountain."

Five Per Cent of American Chinese Are Christians

American churches have evidently given more thought to evangelizing Chinese across the sea than to the spiritual welfare of the laundry worker around the corner. The Chinese population in this country is 61,639, having decreased thirty per cent during the past twenty years. In this population are 3,072 Christians. The statistics for the Japanese reveal much the same situation, save that the Japanese population has been steadily gaining, having increased in twenty years from 24,326 to 111,010. In this Japanese population there are 5,390 Christians. Other oriental groups are much smaller, there being in this country 2,507 Hindus and 1,224 Koreans. The home mission council and the council of women for home missions have recently gathered the facts about Christian work. In recent years great advances have been made, though thousands of orientals are still beyond Christian influence. Sixteen mission boards have a total property value of $808,150 in Chinese work and a total annual expenditure through 163 paid workers of $149,352 of which $47,559 is contributed by the Chinese themselves. Eighteen mission boards are at work among the Japanese. Their property valuation is $948,175 and the total annual cost through 168 workers $236,190. Of this amount the Japanese themselves contribute $119,173.

New Immigration Is From Protestant Countries

The new immigration laws favor the Protestant countries. Before this law went into effect, 60 per cent of the immigrants were Roman Catholics, but now the percentage is very different. In a period of nine months 21,000 English, 10,000 Scotch and 11,000 Scandinavians came into the United States. At the present time the Roman Catholic and the Jewish organizations follow up the immigrants of their faith and try to relate them with religious institutions. No

Dr. Jowett Challenges Christendom

DR. J. H. JOWETT, of London, arriving home from the Copenhagen conference on international friendship through the churches, took down the trumpet from the wall and blew a blast that bids fair to awaken Christendom to the remotest parish and hamlet. In an article published in the British Weekly Dr. Jowett calls upon all churches, Roman, Anglican and Protestant, to unite in simple conferences through which the Christian ideals of peace may be made potent in our present war-wrenched world. Following are some paragraphs from his luminous appealing and challenging utterance:

"The most commanding social necessity of our time is for the church of Christ to organize her powers against the forces which are working for international bitterness and alienation. At the invitation of the editor I return to this conviction, and I wish to give it repeated and stronger emphasis. Can any one doubt that the baser passions are burning again, engendering suspicions and misunderstandings, and driving governments into mistrust and alienation? Some of us were cherishing the fine illusion that war had banished war from the face of the earth for at least a generation. If the time has not arrived when we "hang the trumpet in the hall, and learn of war no more," we confidently thought that there would be a quiet season for the ploughshare and the pruning hook, and that in the interlude the forces of sanity and good will would gather strength.

DIPLOMACY'S HELPLESSNESS

"Some time ago I ventured to report a sentence from a conversation I had with Mr. Lloyd George. The word was uttered soon after he returned from the conference at Genoa. He declared his conviction that what was wanted in these conferences was a different atmosphere, a more imperative sense of moral ideal, and a driving power which would give the moral ideal its rightful constraints and sovereignty. 'We have not had the requisite religious force behind us, and it is for the churches to supply it.' The other day I heard Dr. John R. Mott repeat a word which he heard from the Premier of Japan, when the latter was returning from the conference at Washington. The Premier of Japan is not a professing Christian, but this was his judgment as he reviewed the verbal decisions of the conference! 'We must now look to the leaders of religion.' What is the response of the leaders of religion to the prime ministers of Britain and Japan?

"And what is the power which is to do this except the power of religion? And how are men to get these world-embracing moods and these world-inclusive views? How are they to wed these ideals to current affairs How are they to do these things except by the moral power of the Christian religion? And what is to be the organ of both power and ideal except the church of the living God? In the far-off days, of which the Old Testament preserves the record, the prophet was the organ of the national conscience. The prophet was the medium through which the voice of the Almighty sounded through the courts of kings, and broke in upon the councils of statesmen, and disturbed the plots of politicians, and proclaimed to nations the ways of righteousness and truth. The prophet appears and re-appears on all the stages of national life. You could not get rid of him. He could not be scared away by menace. He could not be bribed into silence. Visibly and audibly he was the incarnation of the divine will. But in our later days the function of the prophet has been transferred to the ministry of the church. The church of Christ bears the high glory of her divine priesthood, but added to her priesthood, nay as a vital part of it, she has to be the conscience of the corporate life. The clear clarion of the prophet is to be wedded to the mystic ministry of the priest.

"I am therefore eager that the church of the living God should play her part in the fateful hours of our own day. Let her declare the things which have been revealed to her as the unchanging will of God. She knows these things. They are the things for which her Saviour died. Let her write them across the skies! Let her proclaim them, not in muffled tones of timidity, but with all the authority which has been given to her of God. She has the light. She has the right. Let her use them. On some appointed day let the believers in Jesus Christ go to their churches, as they went in the early days of the war, and in some simultaneous act of dedication and audible declaration let them proclaim their desire and purpose for a sacred peace, and their belief in the common brotherhood of mankind. Let us incorporate this sacramentum in the usual ordinances of worship. Let it be an act, not merely of priests and ministers, but of the whole congregation. Let them rise in their sanctuaries, standing before God and man, and in some simple form of words let them assert their witness to the eth-

(Continued on page 1236)

such service is being performed at Ellis Island for the newly arrived Protestants. Immigration figures shows that the northern Europe immigrant is more likely to stay in this country than is the immigrant from southern Europe and if Protestantism can organize independent of sectarianism to take care of the immigrant peoples, there will be comfort rather than alarm for the church statesman in the contemplation of immigration statistics.

Religious Conflict in Poland

With the coming of the Polish republic, there has broken out in Poland a recrudescence of the old-time religious conflicts. The present pope of Rome was elected because of his outstanding achievements in Poland. What the nature of these achievements is may be judged by the fact that during 1921, 553 Lutheran schools were changed into Catholic schools. The remaking of the political map has weakened Catholicism in some places, but on the whole this communion has gained enormously from the war.

Peking University Will Change Site

Peking university, one of the leading educational institutions of China, is maintained by the cooperation of four mission boards, Presbyterian, Methodist, Congregational, and the London Missionary society. At present the institution is housed in temporary quarters in various parts of the city, but a hundred acres have been purchased just outside the city limits on which the institution will be housed in the future. In order to provide the necessary equipment, a campaign for a million dollars is being launched in America. Already the theological seminary has been provided with a building which will be dedicated to the memory of Bishop Ninde. The college for men and the college for women must each have buildings and equipment.

Premier Succeeded by Another Christian

The growing influence of the Christian church in China may be realized when one learns that one Christian premier has been succeeded by another. Dr. W. W. Yen, the retiring premier, has during his entire public career refused to be aligned with a political party. He is the son of a Christian minister as is his successor, who is Dr. Wang Ch'ung Huei, one of the members of the board of managers of Peking university. These facts indicate that though the Christian religion is not yet great in the number of its adherents, it has an influence in China quite out of proportion to its numbers.

World Conference to Meet at Washington in 1925

Bishop Charles H. Brent, of New York, chairman of the Episcopal commission on the World Conference on Faith and Order, announces that the Continuation committee of that organization will meet in 1924, probably in Westminster Abbey, London, to make final arrangements for the meeting of the conference, which will be held in May of the following year at Washington, D. C. It is urged that the best preparation for the World Conference will be a large number of small conferences "of members of the same church by themselves so that they may see clearly the values of the truths for which their own church stands, and of members of different churches, so that they may learn to understand one another and the value of the other's position." If such smaller conferences are arranged, the leaders believe that the next two years will show a sufficient advance to make it worth while for the Continuation committee to meet in 1924 to consider the progress made and to arrange a program for the World Conference itself in 1925. The smaller conferences, it is suggested, should include "the officers of the churches, their best theologians and their most competent laity"; and it is urged that, in order that the whole church may be duly informed of the movement, names and addresses of persons interested be sent to the general secretary, Robert H. Gardiner, 174 Water Street, Gardiner, Maine, who will forward information from time to time with reference to the progress of the movement.

Cleveland Opens Evangelistic Campaign With Religious Census

In harmony with the program recommended by denominational leaders in joint session with the council of the Ohio Federation of Churches, the Cleveland Federation of Churches has entered upon its evangelistic campaign for 1922-23 with a house to house visitation by districts, to obtain names of persons not in attendance at church and Sunday school. From January 1 to April 1 will come an intensive campaign of recruiting, with every pastor preaching evangelistic sermons, and every church recruiting for Christian discipleship; with special meetings in individual churches; with instruction classes and personal workers' classes under the direction of pastors, and culminating, it is hoped, with large ingatherings on Easter Sunday. The Federated churches estimate that Cleveland has 230,000 non-churched residents and 47,000 children not reached by the Sunday schools. At a city-wide conference on evangelism held September 14, the program included addresses by Rev. John McNeill, of New York, and Professor E. I. Bosworth, of Oberlin college.

Bishop Fallows Honored by Colored Citizens of Chicago

Memorial services in honor of the late Bishop Fallows were held at Wendell Phillips High School, Chicago, on September 24. The services were under the auspices of the colored citizens of the city. Among the speakers was ex-Governor Edward F. Dunne.

Sunday School Attendance Will Be Promoted by Chicago Ministers

The first union meeting of the ministers of Chicago was addressed by Rev. Hugh T. McGill, of Washington, D. C., executive secretary of the International Sunday School Council of Religious Education. His theme was "Building Together in the World's Best Business."

Friends Compromise on Differences

THE smaller denominations have quite as keen differences of opinion as the larger. Because the members know each other so much more intimately these differences are probably more painful. At the Five Years Meeting, which corresponds to the national convention of most denominations, and which was held recently at Richmond, Ind., the question of a creed aroused keen interest. There has been a growing demand for some kind of creedal statement which would define the position of the Quakers. This demand has been resisted by others who held that it was out of accord with the very genius of Quakerism to make a formal statement of doctrine. The following compromise resolution was passed by a well-nigh unanimous vote and ordered published by the Meeting together with the documents mentioned:

"We recognize with profound sorrow that there is in the world today a great drift of religious unsettlement, unconcern and unbelief. We desire at this time to call our own membership to a deeper religious life, a greater consecration of heart and will to God and a more positive loyalty to the faith for which so many of our forerunners suffered and died. We wish to reaffirm the statements and declarations of faith contained in our Uniform Discipline, viz., 'The Essential Truths,' 'The Declaration of Faith' issued by the Richmond conference in 1887 and 'George Fox's Letter to the Governor of Barbadoes' and we urge all our membership to refresh their minds by a careful reading of these documents which gather up and express the central truths for which we stand, now as in the past. But we would further remind our membership that our Christian faith involves more than the adoption and profession of written statements however precious they may be. It stands and lives only in free personal loyalty and devotion to a living Christ and in an inward experience of his spiritual presence and power in the soul, making the facts of our religion as real and as capable of being soundly tested as are the facts of the physical universe. May Friends everywhere bear in their bodies the marks of the Lord Jesus."

The reports of the Friends indicate that they have sent out twenty-two new missionaries into foreign lands since 1917. The names of 140 missionary volunteers are known to the foreign mission board but there are no funds to send these out. The sixty thousand dollar deficit was provided for and a strong board of directors was elected. Great rejoicing was found in the record of the splendid philanthropic service which Friends have rendered in the various stricken countries of Europe, particularly in Russia.

This address was intended to strike the keynote in a campaign which is planned by the churches of Chicago to recruit more adults and young people for Bible study during the year 1922-23. At this opening session of the union ministers' meetings there were present a large number of Sunday school superintendents as well as ministers.

Methodists Show Institutional Churches Successful

Rev. F. D. Stone, superintendent of the Chicago western district of the Rock River Conference of the Methodist Episcopal church, reports that during the past year there has been a marked increase in membership in the churches of the district, and he states further that the increase is particularly noticeable among the institutional churches, where a social and recreational program has been carried on for a number of years. "The church looks at this," according to Dr. Stone, "as evidence that the church of today, in order to reach the community, must present a seven-days-a-week program."

"Industrial Relations and the Churches"

The September issue of the Annals, the bi-monthly publication of the American Academy of Political and Social Science, is given over to a discussion of the church's relation to the industrial problems of the times. The editors of this volume are F. Ernest Johnson, research secretary of the Federal Council of the Churches of Christ in America, and John A. Ryan, director of the department of social action of the National Welfare council. Dr. Sidney E. Goldstein, pastor of the Free Synagogue, New York, is one of the contributors. Other ministers and also trade journal editors, industrial leaders, labor union officials and social science experts have also contributed to the volume.

Methodist School for Negroes Has New President

Clark University, Atlanta, Ga., is one of Methodism's leading schools for the training of the youth of the Negro race. Professor J. W. Simmons, of the department of religious education in Southwestern College, Winfield, Kan., has been elected to the presidency and has accepted. He succeeds Dr. Harry Andrews King.

Presbyterians Lose Widely Known Mission Leader

With the passing of Dr. Charles Edwin Bradt at Presbyterian hospital, Chicago, the Presbyterian church lost one of its most useful and most widely known promoters of missionary work. He spent his last seventeen years as central district secretary for the Board of Foreign Missions. His death, which occurred September 5, was due to pernicious anemia, from which he had suffered for more than two years. Dr. Bradt was a graduate of the Wooster College and of the Chicago Theological Seminary. He early served as a pastor in Lincoln, Neb., and Wichita, Kan. One of his achievements was the organization, in 1907, of the Omaha foreign missions convention for men which set an average of five dollars a year per member as a goal for the entire denomination. Under the leadership of Dr. Bradt and with the generous cooperation of Henry P. Crowell, the every member plan was tried out in Illinois for three years, and proved so successful that it was adopted by the church at large.

Epworth League Broadcast Message on Rally Day

The Epworth League observed Sunday, October 1, as rally day. A special feature this year was the broadcasting of a message at Station KRW, Chicago. The transmitter at this station is the most powerful in the world and has a sending radius of three thousand miles, and thus the message was heard by leaguers throughout the country.

Christian General of China Inspires His Soldiers With Hymns

General Feng Yu-huiang, who is known as "The Christian General," carries his religion into his training quarters. The singing of hymns is a frequent accompaniment to the step of his marching soldiers. When a soldier enlists under him, along with his first shave and clean clothing he is given a small book containing some of the rudiments of military life and also some elementary Christian teachings.

Presbyterian Ministerial Relief Secretary Soon to Begin New Work

Henry A. Cozzens, who was appointed field secretary of the Board of Ministerial Relief and Sustenation of the Presbyterian church, early in the summer, will take up his new task November 1. Mr. Cozzens has for thirty-eight years served as secretary of the Y. M. C. A. at Newark, N. J.

Detroit Ministers Off for Good Season

The Detroit ministers will hold their first union meeting on October 9, under the leadership of Rev. H .B. McCormick, pastor of Woodward Avenue Christian church. The first speaker for the season is Bishop Breyfogle, of Reading, Pa. Visiting social workers in attendance at the Prison Conference of America will speak in many Detroit churches on Oct. 15. The ministers are also taking an active interest in the approaching primary fight and will provide their congregations with the lists of dry candidates furnished by the Anti-Saloon league. The evan-

Episcopal Convention Closes

THE triennial convention of the Protestant Episcopal church held at Portland, Oregon, has closed. Its record is like that of most religious conventions, mixed in character. Perhaps the most significant fact in the entire legislative record was the refusal to enter the Federal Council of Churches. This refusal is not to be laid up against the clergy of the church, but strange to relate, to the lay deputies. The bishops voted 57 to 31 in favor of participation in the work of the Federal Council. The vote in the house of deputies showed that the clergy voted by a majority of five to enter the council while the lay element rejected the motion by one-half vote, that of a missionary district. Another motion was passed for the appointment of a commission to consider the matter further. The Protestant Episcopal church is thus put in the anomalous position of seeking through the World Conference on Faith and Order, Christian unity, and yet rejecting the only project in the practice of unity that has so far been able to function.

The question of the status of women in the church remains unchanged for the most part. The house of deputies was willing that women should become lay readers, but this proposal was vetoed by the bishops. The house of deputies was also willing that deaconesses should be recognized as an order of the ministry, but the bishops vetoed this as well. The bishops voted to admit women to the house of deputies but the house of deputies rejected this motion. Thus the various motions revealed an awakened consciousness of the significance of women in the leadership of the church, but because of the bicameral arrangement of the convention no motion on this subject secured passage.

It is a comfort to most Episcopalians that they will no longer have to pray "Have mercy on all Jews, Turks, infidels, and heretics." This prayer has not been conducive to missionary work among the Jews, and has brought a sense of shock to most Christians, for most people nowadays put infidels in a very different class from men of other faiths, particularly those which are monotheistic in structure.

The proposed change in the order of holy communion aroused the most violent feelings in the house of deputies. Dr. Alexander Mann of Boston, who presided over these sessions, was obliged to admonish the brethren that they were considering a Christian sacrament in an unchristian way, and he stopped the discussion for prayers. The house of deputies two days later adopted a motion which inserts in the order of communion a prayer to the virgin Mary.

The case of the bishop of eastern Oregon has excited wide interest. A new executive will henceforth shepherd the flock in this missionary district. The election of the Rt. Rev. William P. Remington, suffragan bishop of South Dakota, as Bishop of Eastern Oregon, was confirmed. Probably in no convention has there been so much discussion of insurgent bishops as in this one. The case of Bishop Paul Jones, the pacifist bishop of Salt Lake City, who resigned under fire during the war, was made the object of much popular discussion. Portland was placarded with a popular demand that this bishop be restored to active service.

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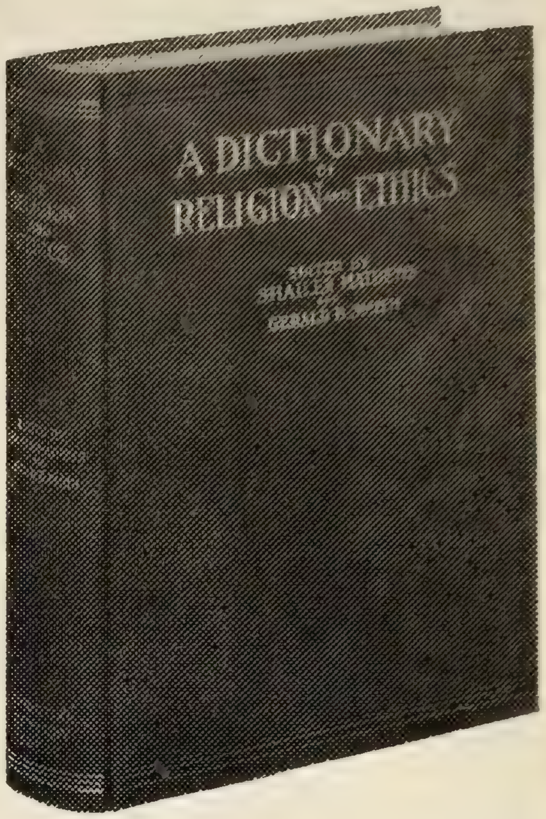
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gelistic committee of the Detroit Council of Churches announces as speakers during the coming year Dr. S. D. Gordon, Dr. A. W. Bustard, Dr. Floyd Tomkins, Dr. John McNeill, and Dr. M. S. Rice.

Woman's Missionary Society Will Hold Meeting in Pittsburg

The national convention of the Woman's Home Missionary Society of the Methodist Episcopal church will be held in Pittsburgh, Pa., October 18-25, inclusive. Some conferences have never been represented in a national meeting, but with the inauguration this year of the national plan for equalization of expenses the Pittsburgh convention hopes to welcome many new friends.

Christian Protest Changes Theater Jokes

Three vaudeville circuits in this country will henceforth ban the prohibition joke. No jest which is either favorable or unfavorable to the eighteenth amendment will be permitted. This action has been taken in view of the frequent protest of Christian patrons who objected to the practice of making our fundamental law ridiculous. Were the same measure of protest registered in the offices of certain newspapers there would probably be a change in the practice of cartoonists as well.

Conference of Outstanding Christian Bodies

A conference in which some of the most outstanding union organizations of American Christianity will participate will be held in Washington, Oct. 17, 18. It is called the Conference of Allied Christian Societies Engaged in Community Work. The participating organizations are the Federal Council of Churches, the Council of Women for Home Missions, the Home Missions Council, the International Committee of Young Men's Christian Associations, the International Sunday School Council of Religious Education, the National Board of the Young Women's Christian Association, the World Alliance of Churches for International Friendship, the Federation of Women's Boards of Foreign Missions, and the Young People's Organization. Alfred G. Bookwalter is executive secretary of the conference. The sessions will be held in the New York Avenue Presbyterian church. Among the outstanding speakers will be the following: Rev. James E. Freeman, rector of the Church of the Epiphany; Bishop James Cannon of Norfolk, Dr. Nehemiah Boynton of New York, Mr. Hugh S. Magill, and Bishop Francis J. McConnell. The President of the United States has granted an audience to the conference at the White House and will speak to the assembled churchmen.

Fifteen Deaf Mutes Become Episcopalians

The provision for the spiritual needs of the deaf people of the country is being extended rapidly by many communions. Fifteen of these people were admitted to membership in St. Mark's Episcopal church in Denver on a recent Sunday. Dr. James H. Cloud, who is deaf but not dumb, prepared the candidates for confirmation and repeated the service to these people in the sign language. The sermon of the bishop will be printed in

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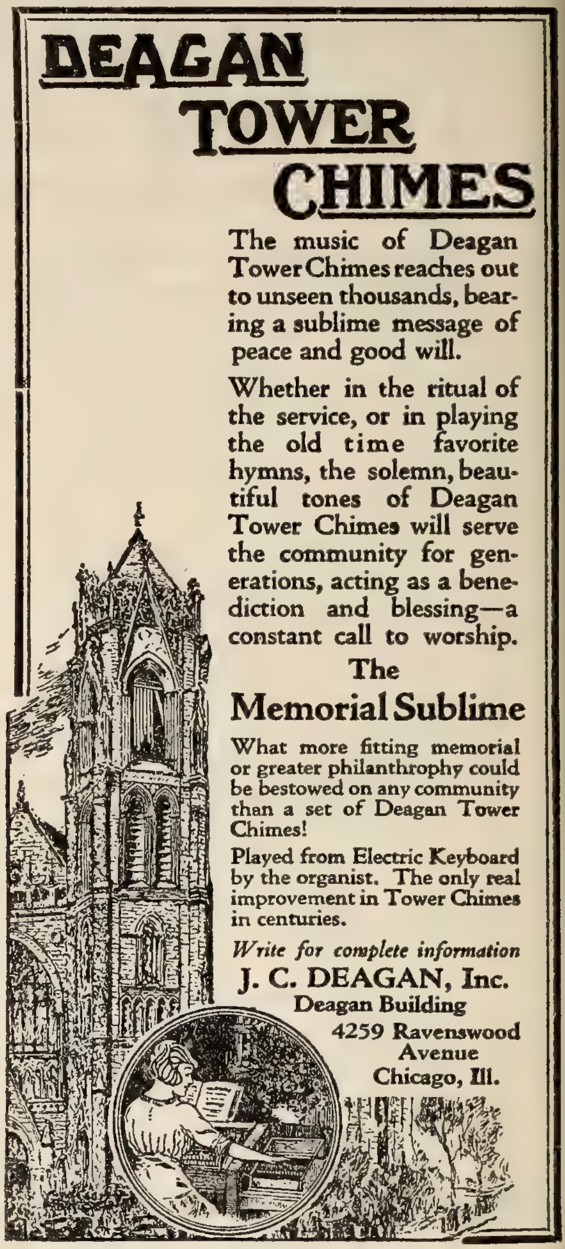

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We thank Dr. Dewey for having inadvertently written in these excerpts the best New Republic advertisement of the season. He will not rejoice in the distinction perhaps, but that will be only because he has never had the fun of snaring the wary reader's check or of counting such Coupons

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C. C. 10-5-22

a magazine for the deaf. The members of the confirmation class made their vows of loyalty in the church in the sign language.

Disciples Minister Takes Commission From Methodist

Denominational fences have wide gaps in them these days. Down in Missouri, where these fences were once in good repair, Presiding Elder Robinson, of the Southern Methodist communion, arranged for forty simultaneous series of revival services. At the last moment one of his evangelists failed him. He at once got in touch with Rev. C. H. Swift, pastor of Cape Girardeau Disciples church, who was at that time away on vacation. The Disciples minister filled the appointment made for him by the Methodist presiding elder, winning eleven converts for the Methodist church.

Southern Churches in Great Building Enterprises

The Manufacturers' Record, a secular journal, has tabulated the church erection enterprises in the southern states for the past eight months, and the total for buildings costing ten thousand dollars or more is $23,612,595. During the past seventeen weeks contracts have been let for buildings at an aggregate cost of $6,776,000. In the list are some ecclesiastical structures that rival anything in the northern states. First Methodist Episcopal Church, South, of Dallas is starting a building that will cost $850,000 when complete. First Baptist church of Houston is starting in on a $600,000 enterprise. The new Baptist building at Shreveport, La., recently completed, cost $500,000. It has a ten story tower together with connecting rooms in the annex, which furnishes quarters for a Sunday school of 3,000, and rooms for twelve young people's societies. This church has its own broadcasting station, the first church in the world to establish this service independent of commercial companies. The auditorium seats 3,000 and the roof garden 1,000. The Unitarians are erecting a $400,000 building in Washington for the use of All Souls' church.

DR. JOWETT CHALLENGES CHRISTENDOM

(Continued from page 1230)

ical ideals of their faith, and their determination to have peace on earth and good-will among men. Let this be done in every Christian church throughout the world, whether it be Protestant, Roman or Greek.

"But I will go further than this. In every nation I would have representative leaders of the Christian church meeting together, not in councils of war, but in councils of peace, to express the luminous principles of our Lord on some of the grave matters which are now plunging the world in confusion and strife. Have we any guiding principles which are intended to be to men as the light of day? Let them be proclaimed in every nation with an authority which is drawn from their sacred Source and with a strength of testimony which would be derived from the act of a united church. There need be nothing elaborate about these national gatherings. There is no necessity for complicated machinery. In every nation someone would have to take the lead, and surely someone could be found to do it. Surely it would be possible in every country to find men and women who would be the originating centers of the simple organizations which are to get these councils together. Of course it would mean work and plenty of it. But the laborer in these fields would be sowing seed which would yield a hundredfold.

"As far as our own country is concerned, let us have a Council of Peace in London with delegates from every part of the empire. Let the delegates be distinguished Christian men, not merely drawn from the ranks of ecclesiastics, but also from the wider realms of commerce and art and literature and labor. Let them be broad-minded, deep-hearted men, with personal loyalty to Christ and a passion for the kingdom of God. Let us have a three days' council here at the heart of the empire, not merely to make speeches, but to visualize and demonstrate the existence of a corporate body which has in its custody the moral ideals of Jesus Christ, and which intends to give them their purposed sovereignty in the reconstruction of the world.

"What have the young leaders in the church of Christ to say about all this? If we elder men are somewhat timid, or if we are too much imprisoned in traditional ways, if we have become a little stiff in our joints, stiff in our mental movements and stiff in our aptitude to seize the possibilities of a new era, let the younger men grasp the occasion, and let them use it to establish the will of the Lord in the upbuilding of his kingdom. The eyes of the young are not dimmed, they can see new worlds building upon the horizon, and they can discern the high-road along which are to come the ransomed of the Lord with joy and singing. Let the young believers in Christ put their hands to the task, let they lay their backs to the burden and let them make our confusing day the day of the Lord."

Chicago Ministers Study World Crisis

NO ministers' meeting in recent history has equalled in attendance the assemblage on Sept. 25. Under the call of the Chicago Church Federation the men of many denominations met at the Association building to face their international obligations. The speaker of the day was Dr. William T. Ellis, newspaper correspondent and Presbyterian elder. He brought to the discussion the broad vision of a world traveller. Dealing chiefly with the present near east crisis, he declared that we may be upon the eve of a world conflict which will mean the end of the white man's civilization.

He said: "The only solution is the Christian solution. Until nations and men are ready to do what is right and what is neighborly, we shall never get out of the bog in which we flounder. What shallow persons sneer at as old-fashioned Sunday school morals is really the only type of statecraft great enough to pull us through the world emergency. The most tragic part of the near east trouble is the collapse of allied unity, the failure of civilization to function. The Turks have gone unpunished for the Armenian atrocities. The allies played politics instead of punishing the Turks at Constantinople. If they had done what is so plainly right that a heathen school-boy could not mistake it, instead of trying to grab and scheme for their own individual advantages, there would be quiet and prosperity in the near east today, instead of an upheaval which threatens another world war."

A dramatic incident of the meeting was the introduction of Dr. Hugh S. McGill, the new secretary of the International Sunday School Association, by Marion Lawrence. Mr. McGill spoke at length on the work of the Sunday schools sounding the slogan, "Bigger and Better Sunday Schools." He asserted that the peddlers of international quack medicines have misled us. The only hope of the world is a new Christian spirit that shall arise from the processes of religious education.

The large attendance and splendid esprit de corps of the Chicago ministers bear testimony of the growth of the cooperative spirit. Under the leadership of Dr. H. L. Willett, the Federation came to command wide areas of influence and developed its various departments of work. His place is now filled by Dr. Howard Agnew Johnston, who serves the federation with great effectiveness, without salary, as a labor of love.

Following the public meeting in the Association building, the various denominational groups organized in separate rooms at the Morrison Hotel to discuss their peculiar problems. No topic was of more moment than the autumn program of evangelism. The emphasis was far less upon the evangelization of adults than formerly. It is now conceived to be the duty of the churches to win their children to active, cooperative, church membership before they are sixteen. Among the objectives is not only to bring the children into church membership, but to establish regular habits of church attendance.

The union meeting of ministers will be held the last Monday of each month during the coming year. Meanwhile the denominational meetings seem to drag a bit. The Presbyterians are considering the possibility of getting on without a ministers' meeting save for the meetings of presbytery. The Congregationalists are discussing the possibility of a meeting held twice a month instead of the weekly meeting. The Disciples are under way with their weekly gatherings again, having recently elected Rev. C. R. Oakley, pastor of Jackson Boulevard church, as their president for the coming year.

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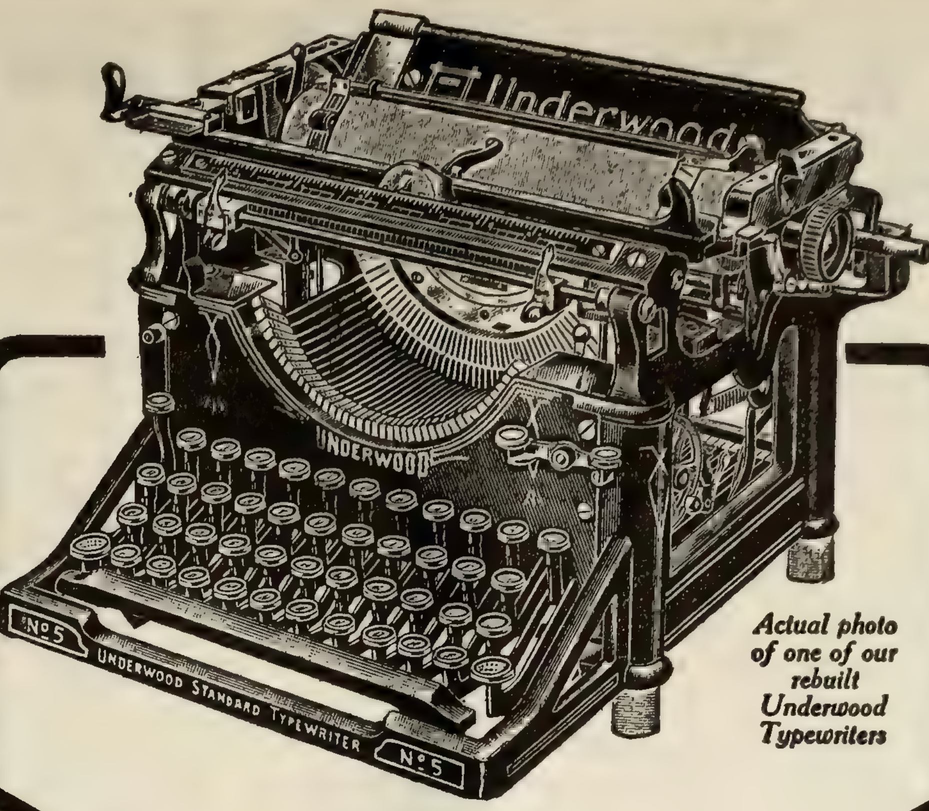

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Without Cultural Leadership

The main criticism, as we find it, is that the people support ventures that are unworthy, that represent no cultural standards. The public is fed on low-brow reading matter, low-brow movies, low-brow theatrical productions, low-brow music, low-brow newspapers, low-brow magazines. We think the criticism is unfair in that it does not recognize the fact that the public is without cultural leadership. Those who have the divine spark get off by themselves. We believe the public has never had a real chance, never had an opportunity to get acquainted with the great and the beautiful things of life. Given half a chance, the public will respond.

We believe there has been enough talk about the public's inferior taste. The time has come to give the public an opportunity to find out something about philosophy, science and other higher things. And it must be done at a low price, because the average person's pocketbook is not fat. As it stands, the publishers charge about five dollars a volume, and then wonder why the people stand aloof.

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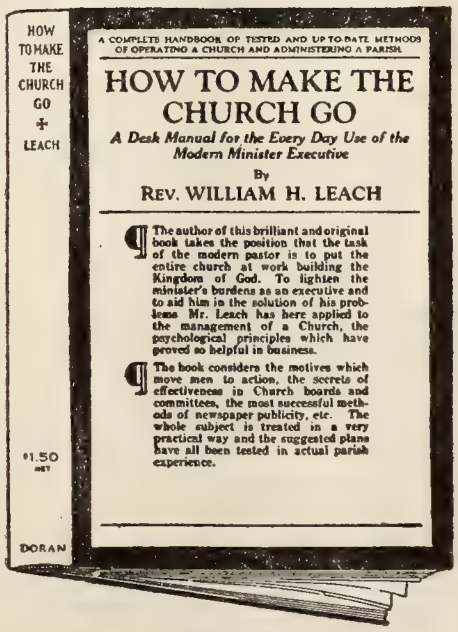

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXIX CHICAGO, OCTOBER 12, 1922 Number 41

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, *at the Post-office at Chicago, Illinois, under the act of March* 3, 1879. *Acceptance for mailing at special rate of postage provided for in Section* 1103, *Act of October* 3, 1917, *authorized on July* 3, 1918.
Published Weekly *By the Disciples Publication Society* 508 *S. Dearborn Street, Chicago*

Subscription—$4.00 a year (to ministers $3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

The Christian Century is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

The Church that Cheapens Itself

GEORGE BERNARD SHAW'S recent interview about the church is in typical Shavian style. He gives the encouraging judgment that if all the churches were closed, it would not be long until others were opened with greater constituencies than ever. His warning about the church which cheapens itself might well hang in every minister's study. Dropping paradoxes, he says: "At present the church has to make itself cheap in all sorts of ways, to induce people to attend its services, and the cheaper it makes itself, the less the people attend." One thinks at once of some of the publicity devices that are resorted to in order to catch the fancy of the crowd. The publicity that brags, threatens and coaxes sounds very different from the advertising of a staple household article in our popular magazines. The slang and cheap drama that one encounters in certain pulpits is a pitiful effort to get the crowd. A congregation that laughs sin to scorn is one thing; the crowd that laughs at the preacher as well as with him is quite another. Someone started the heresy a good while ago that people would rather sing doggerel than great hymns. Big revivals and religious conventions united to popularize productions like "The Glory Song." Publishers of this type of music waxed fat upon the Sunday schools. Dignity without dullness is a possibility in any church. One never meets a truly great personality without admiring the combination of virility with perfectly good manners. A preacher does not need to shout, wave his arms or make sensational assertions to convince an audience. Phillips Brooks used to stand quietly with his hands on his coat lapels to keep them from doing any gyrations. His great audiences proved that preaching was not a gymnastic art. Perhaps the cheapest thing the church ever does is to invite into membership unprepared people. When entrance into a church is only a ritual act, or the mouthing of a religious commonplace, the world stands critically by while self-seekers take upon themselves the outer garment of righteousness. The world demands of the church the reality and the dignity of a great spiritual program.

J. Pierpont Morgan As Vestryman

AMONG the autumn books are many autobiographies, and none more interesting than "The Story of a Varied Life," by Dr. William S. Rainsford, for so many years rector of St. George's church, New York, of which the late J. Pierpont Morgan was a vestryman. There was a warm friendship between the rector and his vestryman, and we have some vivid glimpses of the great financier in a capacity not often associated with his name. They came near to falling out when the rector decided that the church must be democratic. Whereupon Mr. Morgan rose in a vestry meeting with this remarkable declaration: "The rector wants to democratize the church, and we agree with him and will help him as far as we can. But I do not want the vestry democratized. I want it to remain a body of gentlemen whom I can ask to meet me in my study." A strange remark, we may think, for an officer of a Christian church to make; and fortunately he was voted down, seven to one, by the vestry. Thereupon he declared that he would never sit in another vestry meeting. But the tact of the rector, aided by a friendship which the irate vestryman needed more than many would have thought possible, persuaded Mr. Morgan to swallow his defeat and return to his place. The story shows how difficult is the connection between rich and conservative men and the great religious organizations; and yet if the church is not democratic it is hardly worth bothering with. Also, it shows us that men like Pierpont Morgan are more helpless and more human than we realize, and that even in a materialistic age there is something besides dollars.

"When Jesus Wrote On the Ground"

A NEW volume of sermons by Dr. Edgar DeWitt Jones, of Detroit, will be welcomed by a wide circle of readers who have followed the work of that distinguished and gracious preacher. It is described accurately in its subtitle as "studies, expositions and meditations in the life of the spirit," and like all his work it reveals an exquisite touch both of insight and of art. Here is the same rich and varied culture, the same artistry in homiletics, the same aptness of illustration, the same brooding beauty, but there is growing range of thought and a deeper reach of experience—and withal the serenity of one who has gone further in his fellowship of things immortal. Devoid of mere cleverness, using no tricks of rhetoric, the style of the preacher has real distinction and charm—and the style is the man, who unites an old world courtesy with a new world vision. If there is less emphasis on the social gospel than is the vogue of the day, there is more of the pastor, the teacher, the mystic, the wise mentor of the inner life, who would lead us into the presence of the Master, and detain us there, knowing, as we are told in a passage of haunting beauty, how in that fellowship even a bitter bereavement may become a way to Emmaus. Indeed, to read the book quietly, letting its music and its cumulative assurance steal over the heart, is to have an experience of which one hardly dare speak—a sense of "the Lord of all good life" as near, real, approachable, at once intimate and august, as when he wrote on the ground.

The Churches Want No Holy War

BISHOP Cannon, of the Southern Methodist Episcopal church, has been misrepresented in a section of the secular press which claimed that he advocated the launching of a holy war. The bishop has cabled the state department from Constantinople calling attention to the heartlessness of the Turkish demand that all refugees must leave Smyrna by September 30. He calls attention to the appeal made by church leaders last July for the allied forces to investigate conditions in the near east, and asserts that had a prompt response to this appeal been made the tragedies in Smyrna might have been prevented. One may safely assert for the churches of America that they want no holy war between cross and crescent. The time has long gone when the religion of Jesus may be propagated by violence. Christianity depends upon the preaching of the gospel and the conversion of individual lives to God. On the other hand, church leaders see in a political policy of indifferentism a menace to the peace of the world. America has accumulated an authority in the world's affairs that the nation hardly knows it possesses. The world is aware that America alone of the various victors of the world war secured no material reward. This creates the impression in the minds of the nations that America is capable of idealistic action. The care of the Armenian orphans and the splendid educational service in the near east show our nation at its best. America should speak in unmistakable terms to the Turk in this international crisis. This does not mean war; it means testimony. As Dr. Speer said in a recent meeting in New York: "We are not here to feed the fires of religious hatred against the Turk, not to propose war, not to urge our government to take sides on disputed political issues. We are here to declare our conviction that religious minorities are entitled to protection, to appeal to our nation to accept its inescapable duty in aiding and establishing a righteous peace in the near east, and to insist that the Armenian people are entitled to some home of their own where they can be safe and able to take care of themselves."

Evangelizing the Ministers for Open Shop

LABOR union chiefs have not yet shown much disposition to take sincerely the potential influence of the clergy of the country, though of late there appear to be here and there signs of appreciation of the generous support which ministers have given to some of the big labor enterprises. Perhaps some labor union chiefs who believe and practice violence realize they cannot get the clergy to endorse their program. Capital, on the other hand, saw several years ago that the opinion of churchmen was important in the industrial struggle, and Judge Gary has at different times circularized the ministers of the United States with his arguments. Just now the National Association of Manufacturers is engaged in enlightening the clerical mind. This organization in a recent pamphlet says: "A revival of building would put hundreds of thousands of building tradesmen to work, reduce the heavy burden of rent, and create a demand upon many other industries which would result in still further increases in employment. But here again the forces of the closed shop bar the way." The ministers of Chicago smile as they read this misinformation. They remember that last spring there was a long labor struggle in Chicago in which workingmen were beaten down in their wages. Not only has big business absorbed all of this decrease of wages in increased cost of materials, but has even on some items gone far beyond anything known. Those who helped defeat labor unions in Chicago last spring took the money out of the pockets of workingmen and increased the dividends of the cement trust and of the lumber corporations. But in spite of the extortions of big business, some of the building trades in Chicago are so busy that contractors are bidding against one another, paying wages higher than the unions ever demanded. Thus what organized capital was able to accomplish last spring by means of a big fund and a committee to enforce the Landis award, the natural forces of supply and demand are about to undo. Secretary Hoover says America needs a million and a half new dwelling houses. The building of these furnishes the trusts dealing in building materials with their opportunity.

What Chesterson Saw in America

WHEN Mr. G. K. Chesterton landed last year to begin his lecture tour, he solemnly promised not to write a book about what he saw in this country. Happily he recanted, and his book, "What I Saw in America," is by far the best book ever written about America by an Englishman. "In international relations," he says, "there is far too little laughing and far too much sneering. But I believe there is a better way which largely consists of laughter; a form of friendship between nations which is actually founded on differences." So he does not give us a "comedy of comparisons," but a rollicking interpretation of what is most uniquely and distinctly American, from the policeman in Oklahoma to the bright lights of Broadway, rejoicing in differences, and describing all sorts of queer things with sparkling phrases, quips, conceits. prods, puns, and, of course, paradoxes. "The worst way of helping Anglo-American friendships," he says, "is to be an Anglo-American"; and we believe he is right. He knows the sanctity of difference, as he taught us in his exposition of Browning, and he never mistakes difference for inferiority. Instead of sneering at things unfamiliar, he tries to understand them—some of his explanations being fearfully and wonderfully made—and what he cannot understand he adds to his stock of mystery stories. Everything delighted him except prohibition, which he regards as a violation of the order of the universe; but apart from his lunacy on that subject, he saw and understood more of the real America than any English writer who has inspected us.

Where Denominationalism Entrenches Itself

RURAL districts were the first to feel the need of abandoning competitive denominationalism. This was indicated by the sporadic efforts of a half century ago to establish "union" churches. These early efforts to bring the community into one organization to worship were perhaps too much concerned with doctrinal and ritual differences, and probably too little concerned in working out a program of service. But their very existence was a protest. The metropolitan cities long since saw that unrestrained competition meant defeat for Protestantism. City federations were formed with comity commissions which took care of the most flagrant cases of overlapping, and through which the planting of new churches was carried on with better Christian strategy. The place where denominationalism is still brazen and unashamed is in the smaller cities. In these communities there is apparently room for the various kinds of denominational organizations. The population is predominantly native American, and the process of growth brings in still more Americans. Great edifices have been erected in these cities. The churches in such communities are the mainstay of the denominational boards. From the smaller cities come the demand for the stricter brand of orthodoxy on the part of the boards, and these demands can be enforced by the tightening up of the purse strings. It is in such locations that the progressive minister is most likely to be crucified. The business man of the small city is by no means as liberal minded as the farmer or as the typical city dweller. He probably reads less, and knows less of world movements. Of course all such communities have in them some saving salt. The choice souls whose minds are emancipated should recognize their duty to increase in their communities all the means of Christian and democratic liberalism. The public library, the lyceum course, the circulation of good literature in the homes are tools at hand for creating world vision.

Eyes of Fire

IT is possible for a very active man to have entirely dead eyes. It is possible for a very shrewd and adroit man to have eyes without that bright and kindling quality for which one instinctively looks in the journey through the world. It is possible for eyes which can gleam with the sudden flare of passion or send out sudden swords of selfish purpose to be quite without that light of the spirit which brings the surest illumination to this hard driven world. It is possible for eyes which twinkle with all the zest of deft and successful manipulation of men and movements to be incapable of that flame of creative energy which is the sure index of a vital man in a vital age.

It is rather curious how many dull and heavy eyes there are in the world today. Some of them are like burned out volcanoes. Now there is only dust and ashes where once there was vivid and glowing flame. Some of them are like lamps which have never been lighted. The shade may be beautiful in form and lovely in color, but there is no light anywhere. As one looks into the eyes of modern men one sees evidence of notable ability but little evidence of creative joy. They move rapidly. Within certain limits they see clearly. But the wonderful warmth and light which come from a glowing fire within are lacking. And in the midst of all the hurry and nervous movement one sometimes catches a furtive expression which suggests a sense of futility and a suspicion of having lived busily while somehow missing the very secret of life.

In the great creative ages of the world there are eyes of fire everywhere. These passionately inspired people are not always right. They make great mistakes. They plunge into great tragedies. But they are triumphantly alive. They have mighty and mastering and deathless enthusiasms. They see great summoning beacons on the mountains of the world. They have kindled responsive flames in their own hearts. And as you look at their faces you see only the burning power of their eyes. They meet with failure. They march upon weary pilgrimages. They die with hopes unfulfilled. But they keep the secret of the imperishable fire. They die with their eyes still glowing. And out of all their living and suffering and striving there emerge at last new and creative works of art, new and commanding institutions, and all the priceless achievements of creative civilization.

It was because he found this rich and creative quality in the thirteenth century that Henry Adams, one of the first men to voice the disillusionment toward which the nineteenth century was drifting, found a home for his spirit in the older age while he wandered in a lonely and joyless brilliancy of cynical days through the age in which he was forced to live. It is a matter of profound concern that so many men find this day in which we live an age of eyes without light. For no mental acumen and no skill in action can take the place of that creative inspiration which is the source of all the power of moral insight and the inspiration of that spiritual vision which give to all great periods their highest distinction and produce their noblest achievements in letters, in art, and in institutions.

We may think that it is impossible to produce the men with eyes of fire in our age. We are too scrupulously critical. We are too coldly analytical. We live in a century of analysis. The passion which fuses men and minds in great synthetic purpose and action is not for us. But it may well be that to reason so is to take counsel too easily with the forces of despair. It is at least clear that the men with deathless fire in their eyes did not live in easy ages. They were not men without power to analyze. Indeed the greatest of them knew all the passwords of the shrewd cynicism of their time and yet maintained contact with sources of perpetual inspiration. Because their hearts were burning and yet not consumed their eyes glowed with deathless burning passion. If we think closely and clearly we shall probably conclude that only in an age like ours is the greatest sort of morally triumphant passion possible. It was in spite of the bitter disillusionments of the seventeenth century that the noble fire of pietism came to Germany. It was in the very atmosphere of deism that the great revival came to the England of the eighteenth century. But we are not thinking merely or especially of religious expressions of the fire of creative inspiration, though it may well turn out that there is a religious source for all permanently productive idealism. We are thinking of the fact that one must fight for the possession of the fire which burns in deathless eyes and we are reminding ourselves that the fight is one which may well summon every energy of strong men in an age like our own.

Matthew Arnold once wrote some revealing lines:

> "Quench then the altar fires of your old gods,
> Quench not the fire within."

It is the quenching of the fire within which civilization cannot permanently survive. It is the presence of this fire which renews the life of the world. Nothing else matters so much in this age of buzzing machines and of men who have turned their spirits into belts and wheels as the recovery of creative and exhaustless fire in the heart of humanity. The men with fire in their hearts will have fire flashing in their eyes. And the men with eyes of fire will renew the life of the world.

The Episcopalians and the Federal Council

AFTER prolonged and at times heated discussions, the Episcopal General Convention meeting at Portland, Oregon, voted not to become a constituent member of the Federal Council of the Churches of Christ in America, but to continue the present contact with that organization through the commissions on social service and church unity, and to appeal to their people to make financial contributions to the council. At earlier sessions of the convention it seemed probable that a more favorable action would be taken. In the house of bishops the proposal to unite with the council won by a vote of fifty-seven to thirty-one. But in the house of deputies, after what appeared to be a favorable action by a very small majority, a second vote was taken in which the resolution was defeated by half a vote. This negative action was later concurred in by the house of bishops, and the question was thus deferred for another three years. It was, however, decided that a joint commission should be appointed, consisting of three bishops, three clergymen and three laymen, to make a study of the entire matter and report at the next convention.

It can hardly be doubted that this outcome was fortunate for the Federal Council. Entrance of the Episcopal church among the constituent bodies now comprising its membership by so narrow a majority as was at first indicated would have led to constant friction between the two groups in the church, and diminished materially the value of the new relationship. Furthermore it would have resulted in embarrassment to the council in its relations with a hesitant and half-committed religious body. It is not unlikely that another three years of study of the problem, with the labors of a carefully selected commission as a directing agency, will result in more united action, and may find the Episcopal church ready to take its place in the council with entire conviction and enthusiasm.

That this great religious body is committed to a sympathetic consideration of the proposal is clear from its historic and insistent advocacy of church unity. No communion has spoken on this theme with greater urgency and devotion than the Episcopalians. The plan for the World Conference on Faith and Order is of their devising, and has been brought to its present promising status largely through their efforts. A very large number of the members of that body have labored earnestly and sympathetically in promotion of the various movements looking to closer cooperation among the churches, including the Federal Council. It would appear that the rightful place of a church that has taken such aggressive steps toward closer relations among the people of God should be in the one organization that stands most conspicuously for unity.

And this is the conviction of many of the most commanding leaders in the Episcopal church. Bishop Brent, whose conspicuous service as the head of the chaplains in the American army during the world war endeared him to the nation, said on the floor of the Portland convention:

"The Episcopal church is in danger of illustrating what Pope Pius IX said to Dr. Pusey, 'Why do you keep ringing the bell, and do not come in yourself?' The Episcopal church has kept ringing the bell for the people to come into the temple of Christian unity, but are still in the bell tower. We are timid as a church. We lack courage to take action."

The gifted and lamented editor of The Churchman, the leading organ of the Episcopal church, whose recent death has brought sorrow to all his editorial colleagues and a great host of admirers, said in an urgent plea to the delegates to the Portland convention to take favorable action on this proposal: "Fellowship is a creative act founded upon the Christian instinct of love. It is an act of faith because it trusts the Spirit to create through our communion with one another benefits which we have not the wisdom even to pray for. How dare a churchman with his knowledge of church history doubt such a truth? Pentecost was not the product of a council on unity. Neither was the Christian church. Fellowship prepared the way for Pentecost, and Pentecost created fellowship. There were a hundred more perilous, divisive questions to be settled and differences to be accommodated before the Christians of the first century could be bound together into the fellowship of a church than there are today separating the churches of Protestant Christendom."

The Southern Churchman of Richmond, Va., perhaps the most influential of the Episcopalian journals in the south, quotes Bishop Parsons of California as saying: "We ought to accept membership in the Federal Council. Our present relation to it is the perfection of straddling and quibbling," and the editor adds, "The fact that this church of ours is not now a member of the Federal Council is a distress to a growing multitude of her communicants. It is more than a distress. It is an embarrassment to that Christian conscience which looks upon the grievous needs of our world and recognizes the challenge which these present for a more effective cooperation in service between all Christian people."

In the Lambeth pronouncement of two years ago the bishops made this very important recommendation, that "Wherever it has not been done, councils representing all Christian communions should be formed with such areas as may be deemed most convenient as centers of united effort to promote the physical, moral and social welfare of the people, and the rule of Christ among all nations, and over every region of human life." This fine suggestion must commend itself to all thoughtful persons as a most valuable means of realizing the present spirit of cooperation abroad in the world, and of carrying it to still fuller expression. But, as The Churchman cogently declares, "In America we have ready at hand, without setting up new machinery, precisely the type of council suggested by this resolution of Lambeth. The Federal Council of Churches has been tried out and is already performing efficiently many kinds of Christian service over a vast area. If we are guided by the spirit and counsel of Lambeth the least that we as a communion can do is to open negotiations with the Federal Council that we may assure ourselves whether membership in that body is not feasible and a duty. To cooperate in a half hearted way, as we are now doing through our department of social service, does not meet the requirement of Lambeth."

Members of the Episcopal church who object to union with the Federal Council urge one of two or three difficulties in the way of such affiliation. The first is that they are not quite sure that the Episcopal church is to be counted a Protestant body. There is a strong party in the church that believes that their relationship is with the Roman Catholic church. As some of them have expressed it, their body is a Catholic church with a Protestant constituency. In worship, history and doctrine it allies itself with the Roman group. In its environment, associations and friendships it stands with Protestant Christianity. It must be remembered, however, that even on this ground the fellowship of the Federal Council offers opportunities for common service with the Roman Catholic church which no single religious body has obtained, as has been shown in the cooperation of the council with the Catholic authorities in the promotion of the conference on the reduction of armaments, and the joint appeal for the settlement of the coal strike.

Another objection is that the constitution of the Federal Council does not sufficiently emphasize the importance of doctrinal convictions and statements. But it does not minimize or depreciate the significance of such statements. It merely recognizes that the churches are themselves the responsible authorities in creedal matters, and that the function of the council is the expression of the cooperative interests of the churches, without undertaking to pronounce on questions of doctrinal character. Similarly the argument that the declarations of the council eliminates distinctions between the various points of view of the different Protestant churches on the subject of church orders is to be answered with the basic utterance of the council that in the nature of the case it cannot undertake to fix the grounds to be occupied by the constituent churches on the subject of church organization and order any more than on that of doctrine. Its field is the unquestioned area of Christian life and work. And in that area its experience has demonstrated the practicability and efficiency of cooperative service.

The various communions of the church, east and west, have manifested some degree of interest in the projected conference on faith and order. With the exception of the Roman Catholic church, all Christian groups throughout the world, so far as they have been visited and invited, have given evidence of their willingness to participate in the proposed conference. Yet the fact that the Protestant Episcopal church remains out of formal relations with the most conspicuous effort yet made to realize the oneness of the followers of Christ can hardly fail to have its influence in cooling to some extent the sympathies of the communions invited to the conference. If it has not appeared practicable to the Episcopal church to join with other Protestant churches in efforts to accomplish the common Christian tasks of evangelism, religious education, social service and interracial relations, how can it be expected that the churches can come to any likeness of mind on the intricate and perplexing problems of doctrine and holy orders?

The Episcopal church stands today very much where the Disciples of Christ stood a few years since in their relations to the Federal Council. Committed by all the sanctions of their history to the advocacy and practice of Christian union, they yet found themselves hampered in their public gatherings by a sectarian sentiment which succeeded for a time in controlling their convention policies. And this sentiment took the form of opposition to the Federal Council because the plan of cooperation proposed by the council did not include all the doctrinal items in the position of the Disciples. The demand made by the reluctant section of the communion really amounts to insistence that the denominational program of the Disciples must be accepted by all with whom intimate and effective fellowship was to be established. This was but another way of saying that as soon as the other Protestant churches were ready to attain unity by joining the communion of the Disciples, they would be welcomed. Open-minded leaders in the communion protested against so narrow and unchristian an attitude. And yet it was only after several years of agitation and education on the anomalous situation that favorable action was taken toward union with the Federal Council, and the intolerable paradox was ended of a religious body pleading for the unity of the people of God and yet refusing association with an effective means of realizing an immediate and appreciable measure of that unity.

In one regard at least the Episcopalians have broken fresh ground in this area. They have so far heeded the wishes of that half of their own body which ardently desires inclusion in the Federal Council as to appoint a commission for study of the entire question, and subsequent report. It ought not to prove impossible to agree on favorable terms of fellowship. The council is the servant of all its constituent bodies, and its purpose is to make it possible, without compromise or evasion on the part of any, to unite for such types of Christian service as are most needed today, and cannot be accomplished effectively by any denomination in isolation.

BY THOMAS CURTIS CLARK

"If Winter Comes"

If winter comes, and winds blow wild and chill,
If queenly roses perish with the cold,
Be well assured that in the ashen mold
Shall bourgeon lovely gardens that shall fill
The earth with beauty. For the wood and hill,
By north wind shorn, bright robes of living green
Shall soon be wrought, unheard, unseen,
By Him who turns destruction to His will.
If winter comes—alas, and it shall come!—
Men's hearts will ache, with lonely brooding pent;
In that bleak hour shall every choir be dumb
That fills our hearts today with sweet content.
Yet Life still reigns, and soon the year will bring
Maytime and joy, with all things blossoming.

The Postage Stamp

A Parable of Safed the Sage

THERE came unto me a friend who is something of a Joker, and he inquired of me, saying, Dost thou purchase Fine Steel Engraved Portraits of Great Men?

And I said, A few.

And he said, I fain would sell unto thee a Portrait of George Washington.

And I asked him, Which Portarit, and How Much?

And he said, It is the most famous of all Portraits of Washington, but I remember not the name of the artist, nor yet that of the engraver, but it is Straight Goods. And I will sell it unto thee for Five Farthings. And I have also a Bronze Medal with the Head of Abraham Lincoln by a Famous Sculptor, and that also will I sell unto thee for Five Farthings; for I love thee, and would fain see these treasures added to thy Collection.

And I inquired of him, saying, How dost thou get that way? For I can buy thy portraits of Washington at the Postoffice for two farthings, and thy medal with the head of Lincoln do they sell at the Bank at the rate of ten for a dime.

So he did not get me that time, but it was a clever trick, albeit an ancient one. And I meditated on this portrait of George Washington that is finely graven in Steel, and selleth for two farthings, that it will go further than any other portrait of Washington known to Collectors.

And I said, Consider the Postage Stamp. It is Inexpensive, Unobtrusive, and well-nigh Ubiquitous, but how much it can convey of sorrow or joy. Hast thou a friend in Arizona? Thou canst write him a word of cheer, and drop it in the corner box or hand it to the RED man at the end of the route, and the little steel engraving of George Washington will convey it all the way. Hast thou a neglected brother in Skowhegan, Maine, there is ever available unto thee in his behalf a Postoffice and a Throne of Grace, and both of them are blessings of high order. Thou canst write unto thy Congressman, protesting against his vote, or unto thy Minister, thanking him for last Sunday's sermon, and stick on a picture of George Washington, and go to bed with a clear conscience.

And he said, All those things are worth doing, and the price is dirt cheap.

And I said, There are many more lessons of the Postage Stamp, but there is one which, though it be not new, is so important I could wish that all men might learn it. The Success of the Postage Stamp is in this, that it doth stick to one thing until it doth arrive at its destination, and achieve its result.

And he said, That, indeed, is a good lesson.

And I said, If I could cause this lesson to go with the purchase, then would I invest a large fraction of my visible wealth in portraits of George Washington, and I would stick one on every woman's mirror, and one in the crown of every man's hat, and say, If thou hast before thee any worthy object, Stick to it, like a Postage Stamp, and verily, though thou art punched and defaced, thou shalt eventually arrive.

The New Sociology and the Old Gospel

By Charles A. Ellwood

MODERN SCIENCE is gradually sifting and testing truth in every field. If there is truth in religious experience, surely it will in time be corroborated by the independent, dispassionate investigations of science. And modern science is making rapid headway into the very fields which have hitherto been occupied by religion and ethics. It is pertinent, therefore, to inquire, How fares it with the great ideals of ethical religion—the worth of love, of service, of self-sacrifice, in human life? Is the validity of these ideals, by which men have tried to build their ideal society in the past, overthrown or reenforced by modern science?

It is perhaps premature to give any definite answer to questions like these, as scientific investigation along these lines is far from complete. But it may be of interest to cite the conclusions of a few leading social thinkers whose investigations and reasoning entitle their opinions to consideration. They represent samples, to be sure, of merely one school of sociological thinking; but if the writer is not mistaken this school is the significant one in sociology at present and for the future. Many other sociologists of the highest standing whose names we shall not even mention belong equally to this school.

REAFFIRMATION OF IDEALS

It may be worth recalling that sociology started with a reaffirmation of the social ideals of ethical religion. Comte's sociology, indeed, was largely an attempt to find support for Christian ethics in science rather than in theology. Comte recognized explicitly that his ethical principle of altruism, or "live for others," was but a restatement of the principle of service which the church had long taught. In his later life, moreover, Comte saw that this principle of altruism must be grounded in the affections, or the heart. He tells us, "The intellect should always be the servant of the heart, never its slave." His great trinity was love, order, and progress. "Love," he says, "seeks order and urges to progress; order fixes love and directs progress; progress develops order and gives new scope to our love." All nations, he thinks, are aspiring more or less to develop universal love. Perhaps confusing what ought to be with what is, he asserted in his "Positive Polity" that "we tire of thinking and even of acting, but we never tire of loving." He even quotes Madame de Stael's aphorism, "There is nothing real in the world but love," with approval. All of these ideas were taken up and made a part of Comte's positive "Religion of Humanity"; but by most of the "hard-headed" social thinkers of Comte's time and since they have been regarded as sentimentalism.

The reaction against the religious idealism of Comte's sociology was led chiefly by Herbert Spencer and Karl Marx, though a host of thinkers in economics and in the biological and physical sciences followed in their footsteps. It became the fashion in sociology to repudiate, if not to ridicule, the "soft" views of the Comteans. This materialistic reaction has, however, practically run its course, and there are now signs that Comte's fundamental attitude in sociology, which we may call the humanitarian, may be reinstated. The very watchwords of modern sociology show a trend in this direction. The best of modern sociologists are emphasizing, not mechanistic and unconscious adjustments, nor even conflict, as the great building forces in the life of societies. Rather, they are recognizing such processes as socialization, cooperation, coordination, and idealization as fundamental. They see social evolution in the future, whatever it may have been in the past, not as an outgrowth of economics, but rather as a product of ethical ideals. The justification for this statement will appear in the quotations given later in this article.

PROCESS OF SOCIALIZATION

The process of socialization, which occupies such a conspicuous place in modern sociology, especially deserves attention. We may accept Professor E. W. Burgess' definition of socialization as "conscious and willing coordination by the person of his interests with those of the group." Such socialization may be, of course, with reference to a very small group, such as the family or the local community; but sociologists generally use the word as having reference to very large groups, especially to nations, civilizations, and even humanity. In general, sociologists of the school of which we are speaking would not recognize socialization as complete unless it led the individual practically to identify himself and his interests with those of humanity as a whole. It is to such socialization of the individual that the sociologists of the school we have mentioned look for the solution of the great problems of our civilization, rather than to mere external social control.

Social control depends upon constraint of the individual, while socialization would place the control within the individual, and thus it would reconcile social control and self-control. Moreover, the sociologists of this school recognize that such socialization of the individual can not be effected by the education of the intellect, but involves the establishment of right emotional attitudes and right will attitudes as the basis of a right social order. Such socialization of the mind and heart of man can be achieved, of course, only through an educational process, but when once achieved it will do much more than establish a secure social order; it will also insure social progress.

LOVE A DYNAMIC

The difficulties in the way of such a socialization of the mind and will of all individuals it is not our purpose to discuss. We would point out merely that the dynamic which these social thinkers rely upon to bring about such a change in individuals and in society is the old one, which has long been advocated by ethical religion, namely, sympathy or love. Perhaps one of the first among English-speaking sociologists to break away from the "hard" school of social thinkers, headed by Herbert Spencer, was the late Lester F. Ward. Ward not only asserted the supremacy of mind in social evolution, but also the supremacy of feeling in determining the social process; and among the feelings he singled out sympathy as the basis of altruism and so the feeling which was therefore particularly favorable to social progress.

In discussing the causes of progress he rightly stresses the influence of agitators and reformers, but he says: "There must be deeper causes that not only create the agitator and the reformer, but that also create the quality of the moral and mental soil in which the seeds they sow will take root and grow. . . . They are many, but may for the most part be reduced to one, viz., the growth of sympathy in the human breast." He concludes with the paradox, "Reforms are chiefly advocated by those who have no personal interest in them," and thus recognizes practically not only the possibility, but the actual power, of disinterested sympathy and love in human society.

CONSTRUCTIVE FORCES

Prof. Franklin H Giddings is another American sociologist whose general ideas tend strongly in the same direction. Professor Giddings finds that likemindedness, the consciousness of kind, sympathy, congeniality, and resulting affection are the true constructive forces in the building of human society. Without stopping to give quotations from his works, however, it may be permissible to hurry on to two other American sociologists whose ideas very definitely illustrate the trend which we have mentioned. The first is Professor Charles Horton Cooley of the University of Michigan, whose work in sociology has been to demonstrate the important role which "primary," or face-to-face, groups, such as the family and the neighborhood, play in social evolution. Professor Cooley shows that it is from these groups that men get the ideas by which they seek to regulate their social life in general. From these groups we get our notions of love, charity, justice, and kindliness—we get, in a word, the sentiments, ideals, and values which make us human.

All human history is an attempt to take the sentiments and affections which are natural to these groups and carry them over to human relations in general. "Those systems of larger idealism," Professor Cooley tells us, "which are most human and so of most enduring value, are based upon the ideals of primary groups." Such a system of idealism is Christianity. "Sentiment," moreover, "is the chief motive-power of life and, as a rule, lies deeper in our minds and is less subject to essential change than thought, from which, however, it is not to be too sharply separated." By sentiment Professor Cooley means "socialized feeling, feeling which has been raised by thought and intercourse out of its merely instinctive state and become properly human. Thus love is a sentiment, while lust is not." "The sentiment of mutual kindness or brotherhood," Professor Cooley points out, "is a simple and widespread thing, belonging not only to man in every stage of his development, but extending, in a crude form, over a great part of animal life." But he adds, "This sentiment flourishes most in primary groups where it contributes to an ideal of moral unity of which kindness is a main part."

CENTRAL FACT OF HISTORY

Now the central fact of history, according to Professor Cooley, is the gradual enlargement of social feeling, social consciousness, and rational cooperation. This is what explains such movements as Christianity and democracy. These are not excrescences on the historical tendencies which are socially abnormal. "One of the most obvious things about selfishness," Professor Cooley tells us, "is the unhappiness of it." Professor Cooley thinks that everything which tends to bring mankind together in larger entities of sympathy and understanding is good. He stoutly maintains that this is the normal trend of development.

In a striking passage he sums up the matter by saying, "The mind, in its best moments, is naturally Christian; because when we are most fully alive to the life about us the sympathetic becomes the rational. . . . The one in whom human nature is fully awake, 'Love your enemies and do good to them that despitefully use you,' is natural and easy, because despiteful people are seen to be in a state of unhappy aberration from the higher life of kindness, and there is an impulse to help them to get back. The awakened mind identifies itself with other persons, living the sympathetic life and following the golden rule by impulse."

HUMAN MINDS INTERWOVEN

Even stronger is the trend toward the reaffirmation of the ideals of ethical religion in Dr. A. J. Todd's book entitled, "Theories of Social Progress." Dr. Todd tells us like Cooley, that "Human minds are not separate but interwoven." "The social bond is established and rooted in the development of self-consciousness itself." He goes on to say, "We are all of us part and parcel of each other. It is the community of ourselves that has hauled us up out of the Eocene pit and made us men." Quoting with implied approval Aristotle's maxim that "Friendship or love is the bond which holds states together," Dr. Todd goes on to assert, "It is not too much to say that a man is just so much of a man as his sympathies are wide. . . . It is not some special quality of altruism or sentimentality, but simple imagination and its correlative, kindly sympathy, that form the basis of social ethics and serious social reform. It is likewise the basis of our whole social organization." Dr. Todd sees nothing in this doctrine which will emasculate men. The truth is that we are all one and that it is our business to serve. "We are freest when love and intelligence constrain us to identify ourselves with our fellows." To bring about progress, therefore, we must evangelize and educate the individual in this direction, but such education, he rightly says, will be futile unless the material factors in the social situation are also changed.

Even more striking is the trend toward the reaffirmation of essential ethical religious ideals among the British sociologists. Here it may be remarked that British social thought seems characterized by more maturity than American. It is also characterized by greater freedom of expression. Scientific taboos seem to have less power in Great Britain than in America, and British social thinkers do not hesitate to express themselves clearly, even though they may be accused of sentimentalism. Among the earlier British thinkers who led the reaction against Herbert Spencer and his "hard" philosophy, great credit must be given to Benjamin Kidd. In his "Social Evolution" Kidd pointed out that social progress is even more dependent upon the accumulation of altruism than it is upon the accumulation of material goods or of knowledge.

SECRET OF SOCIAL MORALE

In his latest work, "The Science of Power," Kidd showed that emotional attitudes are the secret of social morale and of social efficiency, and that if we could secure a right education of the emotions we might transform our civilization in a single generation into a Christian society. While Kidd at times exaggerated the factors he emphasized and neglected other factors, yet there can scarcely be any doubt as to the soundness of his central positions, as we have just stated them. It was the development and education of the sympathetic or altruistic emotions which Kidd emphasized as the main thing necessary for social progress. He failed to stress the equal need of intelligence and belittled the part which rationality might play in human society. These faults of Kidd are fully overcome, however, in the writings of such typical British thinkers as Wallas, Hobhouse, and Branford.

Professor Graham Wallas is a teacher of political science in the University of London. In his well-known work, "The Great Society," he pleads, not only for an organization of thought and activity in modern society, but an organization of good will or love. Defining love as "the common conscious factor in those dispositions which incline us to benefit our fellows," he points out that love is increasingly needed as social evolution advances. "As the scale and complexity of social organization extend, the need of clear-sighted love will extend with it." To those skeptics who maintain that love is impossible when there is no personal acquaintance he replies, "Many sociologists have contended that outside the range of our senses strong social emotion (love) is impossible. . . . This is clearly a mistake. . . . Love for those whose existence is presented to us only through our imagination may act with enormous force." Wallas holds, therefore, that the love of humanity is not a self-delusion, but is a real sentiment of tremendous power increasingly needed in modern life.

VINDICATION OF IDEALISM

Professor L. T. Hobhouse, professor of sociology in the University of London, and perhaps the profoundest philosophical thinker among English-speaking sociologists, is probably the investigator who has furnished best the scientific and philosophical background for the defense of ethical religious idealism. The results of his researches are to be seen in his great work, "Morals in Evolution." This work may be said to be a vindication from the sociological standpoint of humanitarian idealism, and so of Christian ethics on its positive side. The development of ethics, Hobhouse tells us, "has shown that when we look at matters from the point of view of common humanity it is true that there is none so lowly but he must be considered equally with the noblest, that the spirit of mild equity is better even in the interests of order than that of harshness, that it is a hard fact that hatred does not cease by hatred but by love, that the fundamental remedy for evil and for error is not physical force but spiritual regeneration." "The social type," Professor Hobhouse points out, "inherits the earth. It does not defeat itself. It succeeds." Hence, as he says in his book, "The Rational Good," "The good citizen is essentially a cooperative unit." "The truth is," says Professor Hobhouse, "that each personality is itself but a part of a whole and its harmony but an element of a wider harmony." "The moral order implies a spiritual principle which, from its most salient feature, we may call briefly the principle of love."

WORLD OF MIND A UNITY

In regard to achievement as the end of life and of personality, Professor Hobhouse says, "There is a limit to the expansiveness of faculty and achievement where there is no desire to share the fruits with all who can enjoy them. These limits disappear only when we come to the whole world of mind, aware of itself as a unity, bound together by love and reason. . . . . The ego must find an object because it needs love and it needs something to connect it with the world of mind. But the world of mind is based on love within, and has nothing without to connect itself with. Thus its end is the achievement and maintenance of harmony within." In giving this philosophical justification of love as the central principle of a harmonious and rightly developed social life, Professor Hobhouse points out that "the end must be the harmonious development, not of the individual personality as such, but of all that group with which the individual can enter into organic relation—ideally of nothing less than collective humanity."

It is Mr. Victor V. Branford, founder of the British Sociological Review," however, who, next after Kidd, has given the clearest statement of his belief that love is the dynamic to which we must look for the solution of our social problems and the securing of an ideal social order. In his little book, "St. Columba: A Study of Social Inheritance and Spiritual Development" (which deserves to be much better known), Mr. Branford tells us, "the evolution of idealism in the race is paralleled in the individual by the cultivation of love." Because "it is the property of love to change the soul into that which it loves," love is the human dynamic which makes possible the sociologist's aspiration to integrate personality and community.

LOVE CREATIVE

Moreover, "love when it looks into the future is creative," and the will to love is the will to grow holy, i. e., to integrate into sanctity and stand righteous towards every human and divine relation. "We inherit," Mr. Branford tells us, "a tradition of evil which weighs as a burden on each of us." But there is also possible for us an ideal world, and this ideal world may be entered by always acting as if we loved our neighbor as ourselves. Sympathy and love, using intelligence, or science, as its instrument, will build in time the ideal human community, and will change the whole aspect of life from one of suffering and sorrow to one of joy and satisfaction.

If these things had been said a generation ago, they would undoubtedly have been regarded as mere expressions of sentimentalism. Many would no doubt still so regard them; but it may be pointed out that they are statements made by men who are practically all engaged in the most careful study of human nature and human society. No name, for example, stands higher in the whole field of science and philosophy than that of Professor Hobhouse. It would seem, therefore, that the ideals long supported by ethical religion, and particularly by the teachings of Jesus and Paul, are about to receive unexpected support from the present day development of modern scientific social thought.

Anyone who is at all familiar with the teachings of Jesus and Paul will recognize that these conclusions by leading scientific students of human society are but restatements, for the most part, of their teachings. If anyone asks how this is possible, the student of social evolution would doubtless reply that religious idealism is based upon reflection upon the experience of many generations of men, and that its beliefs, while not exact scientific generalizations, were built up on relatively true and careful inductions from human experience. Therefore it happens that religions with their "revelations" and "intuitions" often anticipate the generalizations of science built up after the most careful research. The intelligent Christian should surely, therefore, welcome the work of science with its task of sifting truth from error in the religious as well as other traditions of the past. If we can judge from the present trend in sociology, there seems to be little danger that the Christian ideal of life will be overthrown. On the contrary, I prophesy that sociology, instead of being "the diabolical science," as once it was characterized by certain orthodox churchmen, will prove to be the great instrument by which ethical religion may not only redeem the human world but vindicate its own ideals.

The Minister Between Sundays

By Lloyd C. Douglas

THE editor of this magazine has invited me to furnish some talk concerning the week-day pursuits of the minister, as he goes about doing good, or doing badly, or doing indifferently, in the capacity in his parish. The commission stipulates that these remarks are to be addressed particularly to the younger members of our profession. All the venerable veterans in the service are hereby notified, at the outset, that the observations made in this and the subsequent papers appearing under the caption which decorates these lines are intended for the questing youth of our vocation. Our elders and betters will find very little here previously unknown to them; and it is freely conceded that this thesis might easily be elaborated by almost any of them in phrases more felicitous and in a tone of higher authority. I am writing, then, to the novices of our profession. They will kindly drape themselves about the old man's knee, and cock an attentive ear. If the oldsters wish to stand by, and make sure the clinic is conducted properly, there will be no objection. The seat of the scornful, however, has been removed from the pit, temporarily, to make room for the class.

To take immediate advantage of the privileges of senescence, let me speak briefly of my general feeling toward the ministry as a life-work, in reminiscent mood. These things are spoken for your encouragement. To say them, at all, I must be autobiographical. I am on the eve of celebrating the twentieth anniversary of my ordination into the Christian ministry. I entered this profession, which was my father's, with both eyes open to most of its exactions, many of its sacrifices, and some of its rewards. Now that a score of years have been spent in it, were I again to choose a vocation, knowing all that I do today about the ministry, I should unhesitatingly ratify my earlier decision.

In these days when so very much is being said about "an overworked and underpaid ministry," it affords me some satisfaction to express my gratitude to the church as a just and considerate employer. "Overworked and underpaid" is a fetching phrase—balanced, euphonistic, oratorical. But, so far as it relates to by own experience, it is false. Doubtless it must be true in many cases, else it would not be spoken so often; but it has not been true with me. I have not been overworked. At no time have I been so busy as some member of my congregations admitted that they were; and I think I have enjoyed more leisure than most of them. Neither have I been underpaid. My income, through the years, has compared very favorably with that of the majority of those who subscribed toward it. It has never been my right of duty to inquire how many of my confessedly overworked and underpaid colleagues might have increased their wages and reduced their labor by donning some other uniform; but I have some private opinions on that matter locked in my desk to be published posthumously when I am safe from the remarks which verily would be their reward.

"OVERWORKED AND UNDERPAID"

If one may take the risk of being irritatingly candid—the less talking you do about "an overworked and underpaid ministry," the brighter will be your chances to be able truthfully to refute that statement as it might apply to your own case. Most people are too much occupied with their own affairs to make meticulous invoice of their neighbors' actual value. They accept others at their own rating, just as the fire insurance agent takes your word for it that you have two thousand dollars' worth of furniture in your house. Only when there has been a fire does he come around with a pencil and tablet to investigate the exact state of your worldly goods. Likewise, it is only when your personal value to society is on the stand, indicted, that the public goes to the bother of making a serious inventory of you. Ordinarily, it rates you at your own appraisal of yourself. If, therefore, you go about saying that you are overworked and underpaid, most people will catalog you with all the rest of the overworked and underpaid persons of their acquaintance—an estimate which will not only do you no credit but actually jeopardize your chances to improve your condition.

It's one thing for a man voluntarily to assume a life-work, inadequately remunerated, preferring to derive his happiness from his opportunities to serve than from pleasures purchased with a good income. It's quite another thing when, having entered upon it, fully aware of the conditions indicated above, he sourly frets and complains.

Moreover, you do well to avoid contracting the silly habit of chattering about how busy you are. This is a pet American obsession. Seven persons out of every nine, in our country, are indulging in this foolish talk about themselves, obviously to create the impression that their services are in great demand. Well-meaning old ladies will tell you that you are working yourself to death. If they prefer to believe this, so be it. But it is a known fact that preachers are considered a preferred risk by life insurance companies. Only in exceptional cases do they not live to a ripe old age. Of course, if it should come to the sorry pass that you do actually work yourself to death, that will not be an unbecoming way for one to die who is pledged to follow the leading of a man whose career closed at thirty-three—but the chances of your surviving the exactions of your job are excellent. When, therefore, solicitous friends seem disposed to mourn your untimely end, superinduced by heavy labor, embrace the opportunity offered you to do some constructive counselling on the high importance of us all ridding ourselves of this insidious "busy-bee" which has fatally stung the poise of so many otherwise efficient people.

MENTAL TRANQUILITY

Above all, don't let your parishioners spoof you about your exhausting labors until you begin to worry about it yourself. Many members of our profession are making themselves ridiculous with running about, watch in hand, mopping a perspiring brow, as they attend, single-handedly, to the world's salvation. Perhaps the greatest contribution you can make to this hysterical generation is in offering a living example of mental tranquillity. He whom we serve said, "Come unto me, all ye that are weary and heavy-laden, and I will give you rest." This was one of the most alluring of his invitations to the public to accept his way of life. I doubt if you and I, as his ambassadors, will be able to make this precept sound very convincing unless we cultivate other habits of mind and conduct than those which propel us about, panting and puffing, in a state of perpetual panic and stampede.

From the first day of my experience in the ministry, my social position has been made by my office. My associations have always been with the most influential people of the towns and cities in which I have lived. I was not required to earn their friendship by long residence among them. I found the place made for me when I arrived. My family's social position has been no less pleasant and secure. When a young physician contrives to make a place for himself, in a new community, by dint of five years' diligent application to duty, people comment pleasantly upon the promptness of his arrival into their confidence. Let him remove to another town, and he has it all to go through with again. The same goes for the lawyer. But the preacher is a person of consequence in the town before he has had time to unpack his freight. This is a perquisite of our office which is not to be sniffed at. Neither is it to be ignored. Such a singular privilege carries with it a distinct responsibility. Not only may the minister step immediately into a place of social prominence in the town where his lot is temporarily cast, but he must accept that distinction and make adequate use of it. Let him bottle himself up, and refuse to avail himself of the courtesies extended him, via his office, and he diminishes his usefulness in that community in exact proportion to the depth of his seclusion.

VINDICATING THE DEACON

Much has been said of the cantankerous stage deacon—hard-fisted, narrow of vision, dictatorial, impertinent. I hereby rise to speak in the defense of the deacons and trustees. Almost without exception, the officers of the churches I have served have been men of high caliber, broad sympathies, and generous disposition, who have patiently borne with my blunders and excused my shortcomings to themselves and others, quite beyond any reasonable expectation. All this criticism of the deacon is easily explained on the ground that the general public really wishes it were better than it is; but, unwilling to discipline its character to the attainment of this creditable aspiration, it prefers to bemean the morality of those who are appointed to exemplary offices in the church, so that the gap between their respective moralities may be less offensively apparent. In other words, if, wishing to be as good as you are, I do not care to make the sacrifices involved in elevating myself, my next best course is to find enough fault with you to bring you nearer where I am. This is the plain solution of the obvious greediness with which the public receives the theatrical misrepresentations of the preacher and the deacon. It is a left-handed way of complimenting itself upon the possession of a noble sentiment. It wishes there were not so wide a chasm between its moral code and his, and, unable to bridge that chasm by rising to a higher level it tries to bring its spiritual superiors down to where the majority live.

It will be very unfortunate for you to begin your ministry with the subconscious belief that the deacon is going to cause you trouble. You do well to assume that he is your staunchest friend. Keep close to him. The better you know him, personally, the less opportunity there will be for any misunderstandings in matters of administration. And, in the event of your failure to see eye-to-eye with him, remember, before you commit any audacity, that the deacon has been living in that town for a long time before the people ever heard of you. Make up your mind that, in most matters, the average deacon is right. He is honestly anxious for you to succeed; for, if you fail, his church will be injured by that much. If, however, conditions should arise which make it positively imperative that you should go to the mat with him, in some matter of grave import, do it in his own house, in a sportsmanly manner, and not in the house of his neighbor, himself not present.

So long as we happen, momentarily, to be thinking about church officers, and the minister's relation to them, this may be the place to remark that you are the custodian of the church property. I am aware that there is a "house and grounds" committee in the board of trustees. But you must never get to thinking that if the church roof leaks it is none of your business. Fresh from a board meeting where much talk was had of the necessity of economy—one of the most popular topics of conversation at board meetings—you may be reluctant to report that the cellar wall, under the parsonage, needs attention; that the front steps are ready to fall down; that the plumbing is out of kelter; that the electric wiring is unsafe. But you are the custodian of that property; and if you let it run down, you will get little applause from the board for neglecting to inform them, promptly, of necessary repairs.

WHAT THE TRUSTEES EXPECT

And if you think to win their approbation by allowing the church, or any property belonging to the church, to fall into decay, for the sake of saving expenses, you think a poor thought. True, you are not employed as the caretaker of the church property; but you had better take care of it, anyway. The congregation will forgive you an occasional slump in the pulpit; but it will view with much regret and distaste an unmowed front lawn, an untidy back yard, unshovelled snow and ice on the walks, and an old shirt in a broken window of the attic, at the residence of the parson. While you are ambling along through your homily, on Sunday night, some of your parishioners, whose pursed lips and upturned eyes indicate a state of holy contemplation, may not be indulging in pious reflections, at all. They are gazing fixedly at an electrolier in which four lamps are dead—the same four lamps that were dead last Sunday night, and the Sunday night before that. Indeed, they are the same four dead lamps that were deceased six months ago. It isn't your fault. You are not the janitor. But, just to be on the safe side, go over the whole plant, occasionally, and make sure that such little matters receive attention. After all's said, it is your business, and you can't ignore it. Much as you may wish it otherwise, the fact that the linen collars on the choir-robes are dirty is your fault. It is your fault that the church clock is ten minutes slow. It is your fault if the organ, because of some pulmonary infirmity, breathes louder than it squawks —(to borrow a reference Mark Twain made to his accordion.) It is your fault if the church is too cold on New Year's day. Of course, it isn't really your fault—but it will be your fault, and don't you forget it!

MENACE OF PROFESSIONALISM

Now, having cleared the way for some candid talk about your ministry, let us get down to particulars. You have entered what might be called an "unprofessional profession"—by which I mean that the more "professional" you are, in the pursuit of your calling, the less success you will have in it. Some vocations affect a uniform. This saves the persons engaged in such employment from the necessity of making themselves otherwise differentiated from the public. The policeman doesn't have to swagger about, with a vengeful, bull-dog expression on his face, in order to let the public know that he is in the business of keeping order. The doctor has his little bag o' tricks by which he is known as the doctor.

Most of the younger set of preachers, who may read these words, are not in uniform. By no means am I disposed to hold in contempt the clerical garb. Indeed, there are many occasions when its usefulness so heavily outweighs its disadvantages that it is perhaps a toss-up whether it is better to button one's collar and waistcoat in front or behind. However that may be most of the men I am addressing, at this moment, are garbed in the ordinary dress of the layman.

In default of any distinguishing marks, to set forth their profession, many ministers either consciously or unconsciously contract funny little habits of posture, accent, and tone, obviously to indicate their line of business. Now if you have made up your mind that you don't care to succeed, admirably, in the ministry; that you are entirely willing always to be doing a grade of work not quite so good as that which you are potentially capable of—go to it, with all your ingenuity, and become just as affected and artificial in your "ministerial manner" as you like. If, however, you are ambitious to make something of yourself, in the ministry, and come at length into a position worthy of your ability, deal very severely with the first signs of a budding "ministerial air." Watch yourself for queer little tricks of speech. Don't fall into mannerisms. Above all —for goodness' sake, don't try to imitate the personality of some other man whom you hold in high esteem.

DISILLUSIONMENT

The other day, at a convention, I heard a fine young fellow read the Bible. He was six feet, two inches high; broad shoulders; square jaw; unruly shock of bronzed hair; tanned Indian red; hair on his hands—a regular he-man, as the vernacular has it. It did one good to look at him. He had been asked to read the Scripture lesson. I happened to know that he had been given his own choice of weapons; and I rather wished he had picked something with a lot of drive to it. He chose, rather, one of the more soporific of the sedative Psalms. I don't recall which one it was, now. In fact, I don't believe I was entirely conscious of what he was reading. My interest was wholly occupied with the Miss-Nancy way he caressed his sibilants. How that big, fine-looking animal did fondle his esses, and linger over them, and spin them out in a long, soft, pious hiss. The effect of it was so narcotic as to be almost lethal. I was sorry for him. The sight of him was excellent; the sound of him was disappointing. One got the same feeling of disillusionment, after looking at him, so admiringly, and then hearing him, otherwise, that John had when he ate the little book that the angel gave him.

MINISTERIAL "IMPORTANCE"

Some ministers may be easily identified as such by the fact that when they stop to speak to anybody on the street, every one who passes by pauses to note the oratorical inflection and wealth of gesture accompanying the great man's conversation. Just on the eve of falling into any such disgusting habits, take careful thought, my friend, for the future. Put it down as a hard-and-fast rule that the men in our profession who have contributed most mightily to the cause in which we are all concerned, kept themselves as "unprofessional" as possible. Don't—as you love your life—affect any tricks that will make you conspicuous. When you distinguish yourself, do it some other way. A very commendable modesty and shyness, manifesting itself in self-consciousness, will break out on you, like a rash, during your early experience as a public speaker.

The fact that you are a youth, and the fear that people may be disinclined to listen respectfully to you, on that account, may put you in the habit of speaking, in public, with a different inflection, a different tone, than is yours by nature. Such habits are much more easily formed than broken. I have heard preachers talk, whose native state or land none could surmise. Indubitably, there was a pronounced accent there, but exactly what it was, New England, Georgia, Kentucky, Canadian, Welsh—the most astute detective might have failed to guess. I have known young preachers—and old ones too—who seemed to be inordinately vain of a tremendous pile of unbarbered hair. This observation may be only the ranting of a depraved jealousy in me, who have so little opportunity to offend in this manner. What I am really trying to get at is this: you must be unaffected, natural, spontaneous.

UNPROFESSIONAL PROFESSION

When I speak of our business as "an unprofessional profession," I mean, also, that we must beware of too great reliance upon tools and machinery. How I have envied the dentist the glittering and awesome trinkets of his trade! With what covetousness have I not watched the doctor get out his blood-pressure thing (I fear it must have some other name than that among medical men)—his high-frequency machine—his various nickle-plated weapons! How I have wished when entering a house to make a rather difficult call, that I might have at least the equivalent of a clinical thermometer to stick under somebody's tongue, if for no better reason than that it would guarantee me a two minutes' start on the conversation! But, alas, we are of an unprofessional profession; and we may as well make up our minds to it. When it comes to actual working tools, the barber has it all over us.

This leads me to say that the young preacher should get it firmly established in his consciousness that his business is not a desk job. Young Timothy Climber, in his first year at Waggles Crossing, sees visions and dreams dreams of a brighter day to come when, by pressing a button on his desk, he may summon into his presence an alert young woman with a stenographic note-book wherewith to record his observations concerning the world in which he lives, and give utterance to the thoughts he would communicate to divers and sundry on his official stationery. The while he waits for this glorified hour to come, he beguiles the tedium of delay by surrounding himself with all the office machinery his modest income will provide. Filing cabinets, card-indices, reference systems, and cross-reference systems, devices for the cataloguing of his one hundred and sixteen books, clipping-drawers for the accommodations of his laborious scissors-work, etc., to say nothing of parish maps, bristling with red, white, and blue-headed pins to indicate the exact geographical location of the faithful, and complicated graphs showing the net gain in accessions over the previous administration. (No graph ever recorded a loss. That's a funny thing about graphs—they are uniformly optimistic.)

"ON A BUSINESS BASIS"

And if Timothy isn't on his guard against getting wound up and milled through the gearing of his own machinery, he will soon discover that it requires more time and ingenuity to fiddle with these things than their output warrants. To be sure, every young minister is to be pardoned for wanting to run his institution "on a business basis." Just a bit envious of the precision and efficiency he notes in his visit to the president of the tomato-can factory, where pushed buttons invoke clerks, and the walls are adorned with cabinets bearing classified and assorted information pertaining to the production and the market, this youth of high aims must be forgiven if he endeavors to conduct his own affairs with something of the same methodical accuracy. He even finds it pleasant to adopt the tomato-can president's business lingo, and tries to think of himself as a manufacturer. He is a manufacturer of ideals, he says.

Again, he thinks of himself as a merchant, a salesman. He talks of "selling" a new idea to the congregation, or to the board of trustees. Time will cure him of this. But if he would spare himself the discomfort of getting into this state of mind, and going through it, and recovering from it, he will do well to avoid it altogether by saying to himself: "I am not a manufacturer; neither am I a merchant; and my occupation is not a desk-job, nor can it ever be made so except at the price of my failure as a real 'minister.'" And the less machinery he clutters his office with, in the early days of his experimentation in this profession, the more rapidly he will get on with his work.

This brings me to the point of saying that the successful minister, ardently as he may search for it, agonizingly as he may yearn for it, can never find a good substitute for close-up, hand-to-hand contacts with the individuals who compose his parish. He may write or type their names, addresses, hobbies, aversions, and the names of their chilren unto the third and fourth generation, upon five-by-three red cards, and copy them upon six-by-four blue cards, and draw maps of their place of residence so beautifully that they might be the envy of the Geodetic Survey commission—but unless he puts on his hat, and goes to see them, it profiteth him nothing. He can bulletinize them and circularize them to his heart's content and to the despair of the finance committee—but it will be as sounding brass or a tinkling cymbal if he has never wiped his feet on their door-mat. This is a hard saying; but it is true.

I, too, Timothy, have pooh-poohed the alleged necessity of ringing door-bells, afternoons, to inquire of people how they did, when the aroma of burning beans or scorching biscuits plainly certified that the visit was no more distressing to the caller than the callee. Ourselves when young did scorn a task requiring a six-foot man to go about wasting his own and other people's time in such manner. I think I have even said it in print. But you can't believe everything you see in print. Many people do: you mustn't. Any little group of preachers, in the privacy of a Monday morning chat, will vote unanimously that the prophet Elisha, who probably first introduced the custom of parish calling, bequeathed to his professional posterity a legacy of questionable value. But, that afternoon, all but the doomed will turn out and demonstrate their willingness to be legatees of the bequest. Now, so much has been said about the "drudgery" of pastoral calling, the refined idiocy of the custom, the terrific burden it lays upon the shoulders of the minister, that there may be room for some remarks on the other side of the case. I contend that this function of the preacher may not only be relieved of its irksomeness, but be made one of the chief sources of his happiness, if approached in the proper mood, and conducted according to certain fixed regulations, hereinafter to be set forth.

BETTER THAN BOOKS

Let the weary parson, who has always believed that his pastoral ministrations were intended to be of benefit to his parish, rid himself of this idea altogether, and decide that when he goes out to make a call, he is primarily going to get something. For example: as he sets out to visit old Mother Grimes, who, because she is half-blind and bed-ridden, cannot gain much impression of the world outside, let him seek her in the capacity of beneficiary, rather than benefactor, to learn the latest deductions distilled in her own spiritual laboratory. While he rushes about, attending committee-meetings and conference-lunches, distracted with innumerable trifling details—ninety-seven per cent of which come to nothing—this fine old soul is experiencing an enforced mysticism, which he has neither the time nor patience to learn. Here, for the asking, he may have in thirty minutes the best she's got—provided he goes for it as a humble seeker rather than a puffy, hasty, back-slapper and hand-shaker who rushes in, for a moment, to tell "Auntie" Grimes she is getting better and looking like a rosy-faced high school girl. The chances are that "Auntie," much as she may smile her appreciation of the fatuous compliment, and greatly as she may appreciate the great man's brief pause to shout noisy nothings at her, would give this brother a whole lot more than his money's worth, if he had the wisdom and patience to seek her counsel, candidly admitting her his spiritual superior, which he might probably do without committing an outrage upon the truth.

When he goes to a house of mourning, it may be hoped that he carries some word of helpfulness; but if he enters there in the attitude of a suppliant, eager to learn what spiritual resources are vouchsafed the bereaved in an hour of grave emergency, and frankly lets it be known that he is there rather to get than to give, he will descend from that place much more of a prophet than when he arrived. It goes without saying that the grieving soul, approached in this manner, feels the necessity of summoning all the spiritual energy he possesses to meet the demands laid upon him by his minister who comes questing rather than bestowing that which makes humanity rise to godlike proportions.

OUR OCCUPATIONAL LITERATURE

I wish I might put down on paper all that I feel and believe on this subject. Much of it seems difficult to write. I can appreciate the disadvantages under which they labored who have written books to us on parish problems. For the past twenty years, I have been reading everything that came along, written for and by preachers, relating to our business. Mostly I have bought these books with an eagerness more fully justified than satisfied. Perhaps it was because these works attempted to talk of too many things, under the same cover. When doctors write to doctors, they specialize. They do not scatter themselves all over the lot. One man produces four hundred and eighty-three pages on the eccentricities of the thyroid gland; another compiles nine dollars worth of information concerning sarcoma. When we preachers write to one another, we try to do it all, which may account for the fact that we fail to do any of it thoroughly.

I may only succeed in proving, again, that we cannot specialize in our talk; but I am going to try, in the group of articles for which this rambling screed is presumed to furnish an introduction, to make a few observations concerning our week-day pursuits. The technic of effective visits to the people who, for special reasons, are in need of our friendship, sympathy, consolation, and advice, will be discussed. There will also be some talk of our errands to the disaffected. What we ought to do and say in the sick room; what manner of service we may render the bereaved—these are matters I wish some old men had gone to the trouble of talking about, in my presence, when I was your age.

This is the first installment of a series of articles by Dr. Douglas dealing intimately with the every day work of the minister. Other articles will treat of calls upon the sick, at home and hospital, funerals and funeral calls, weddings, calls on delinquents, on prospectives, etc., etc.—a discussion vitally interesting to laymen as well as ministers.—THE EDITOR.

A Rendezvous With Life

By Gaius Glenn Atkins

NOW that the guns have been so long stilled that those who heard it have forgotten how drumfire sounds, so much of what the war engendered seems only a memory or a troubled dream. But the poetry begotten of those four tremendous years still endures. As long as the spires of Oxford lift themselves against the kind, gray skies of England we shall never forget the "Oxford men who went abroad to die," nor forbear to hope that down flaming roads God brought "them to a fairer place than Oxford town."

Nor shall we forget our own poet, Alan Seeger, who sang so nobly the more than willingness of youth to die for that which grips the soul:

I have a rendezvous with Death
At some disputed barricade;
When spring comes back with rustling shade
And apple blossoms fill the air.

. . . . . .

And I to my pledged word am true,
I shall not fail that rendezvous.

Though we paid a great price for it and though we have all too soon lost it, we may well thank God for the power of the human soul to take darkness, horror and death and transmute them into something high and splendid, making of them songs to sing and music by which to march. But all this does not really satisfy our deepest instincts and it has been left to a colored boy, Countee Cullen, to voice out of a truer insight, though with a lesser artistry and in confessed imitation of Seeger himself, those quenchless longings which give force to life:

I have a rendezvous with Life,
In days I hope will come
Ere youth has sped and strength of mind,
Ere voices sweet grow dumb;
I have a rendezvous with Life
When spring's first heralds hum.

. . . . . .

Sure some would cry it's better far
To crown their days with sleep,
Than face the road, the wind and rain
To heed the calling deep.
Though wet nor blow nor space I fear,
Yet fear I deeply too,
Lest death should greet and claim me ere
I keep Life's rendezvous.

I.

We are in debt to Cullen for a phrase which will hereafter belong to literature for we are all keeping—each in his own fashion—a rendezvous with Life. We are, as it were, pledged to keep an appointment which haunts us with the hope of it, draws us by the promise of it. It is always sending us down some road or other at the end of which there awaits us what we are endlessly seeking and, maybe, always missing, but without which our days are empty and life itself only a frame without a picture.

It is one of the contradictions of life that what we do blinds us to the meaning of what we do. The forces which impel us are strange to us who obey them but through all the interplay of interest and occupation there is this deeper thing—the passion of life striving to fulfill itself. The tides of folk who fill our city streets are not merely going out to business, they are keeping their rendezvous with Life. The sailor putting his ship out to sea, the farmer turning his furrow are keeping their rendezvous with Life. The explorer setting out for the Arctic or Antarctic regions, the mountaineer climbing the Matterhorn or Mount Everest, the racing driver sending his car two hundred miles an hour are keeping their rendezvous with Life, and Alan Seeger and his comrades would have kept no rendezvous with Death had they not with true discernment known that only by keeping faith with Death could they keep faith with Life.

The poet in his song, the musician in his rapture, the lover in his quest are all seeking the same thing—they, too, would keep their rendezvous with Life.

'Tis life whereof our nerves are scant
Oh Life, not Death, for which we pant,
More life and fuller, that we want.

It follows, then, that we need both instruction and understanding in this our master passion. The pity of so much of our spending of ourselves is that we fail to find what we seek. Having come, sometimes at almost infinite pains and sometimes at the cost of our better selves, to the place which we have dreamed the fulness of life to be hiding, we discover only disillusionment. Where, then, is that true hiding place of that fulness which we seek? What roads mislead, what roads are sure and true? This is life's master question. The answers to it have long occupied philosophers, inspired poets and given body to religion. Any man who would undertake finally to answer this question would claim for himself an impossible wisdom, any answer which may come within the compass of a sermon is, at its best, a partial answer. But having so recognized the limitations of what is about to be said, may I go on to indicate some of the ways in which we do not keep our rendezvous with Life and some of the ways in which, perhaps, we do?

II.

We do not keep our rendezvous with Life in the mere possession of things. Things have their varying values and a man would either be a fool or a hypocrite to underestimate them. They are at their best the fashioning of dreams or needs into corporate form. A civilization may be very justly tested by the quality of its things. Finely tempered tools, beautiful fabrics, houses nobly built and furnished are not mere things, they are incarnations of capacity, discipline, aspiration. More than that, things react, and sometimes greatly, on the soul. We cannot live in a vacuum. There are unescapable relationships between possession and personality. Not a little of our sense of self gathers around and grows out of that which belongs to us. We may, indeed, give new direction to this sense of possession, it may organize itself around that which is possessed in common as we possess churches, libraries, great pictures, cities and our fatherland, but, nevertheless, the passion for possession is rooted so deep in life as to indicate changeless value for the soul. A very great deal of our interest, great reaches of occupation center around things and if all this were taken away from us our lives would be empty indeed.

Nevertheless, things are only incidental in life and can never be made the end of it save at some cost of life itself. There is a cluttering up of life with possession which either keeps us in bondage to that of which we ought to be master, or else leaves us neither time nor strength for the greater things, or else gives us an entirely false sense of values, or else at the worst so hardens us as to make us akin to the things which have, as it were, veined our souls with their immobilities. Men lose themselves in the quest for things.

Our own time needs particularly to be corrected just here. We have such facility in the creation of things as to fill up our world with them out of all proportion. Perhaps if they were more justly distributed this criticism would lose its edge. They are too much piled up in some social regions, they are too sadly wanted in others. But even so, we are living in a thing-cluttered world and our own profound discontents and the mal-adjustments of a society which is organized around material production ought to teach us that we are on the wrong road. We need to remember how simply the supremely great have lived, in what bareness of material possession our greatest achievements have been made.

III.

Nor do we keep our rendezvous with Life in mere action. Here the matter goes deeper. A very great deal of our occupation with things is best understood not by the passion for acquisition, but by the passion for creative action. We must do something and things are what we do. If we were to take out of our lives all those interests and occupations which are a part of making and using, buying and selling things, our day would be unbelievably empty and, beyond debate, the driving intensities of human endeavor would find far less worthy and, probably, far more dangerous channels of expression. We must be kept busy, but there is a vast difference between the busyness of life and the business of life. A thoughtful critic of life has said that we are more truly judged by what we do with the margin—than by anything else. In other words, we are tested by our use of freedom and leisure. True, we cannot all be mystics or philosophers, nor spend our time wandering in the fields, or reading, or listening to music, or haunting art galleries; somebody, after all, must keep the world going. And for the most part those today who live lives of leisure, whether they spend their leisure in pleasure, contemplation or meditation, are doing it at the expense of someone else and laying only a heavier burden upon their neighbors.

It is possible, however, for a restless and forceful age whose sense of values has been clouded, to make too much of action. We are to be judged not by the rate at which we travel but by the meaning of our journey. An age which is going nowhere at sixty miles an hour may stand condemned alongside an age which mostly made its journeys on foot but left behind a Parthenon, a cathedral, an epic, a gospel or a type of character toward which we vainly aspire. Each age needs the correction of its fault by those virtues toward which it is least inclined and if the ages which found their ideals in the possession and contemplation of some external excellence, as George Crimpton Adams has so nobly said, needed the correction of practical action, an age like ours which is in the way of losing itself in action needs the even higher correction of the spirit against which it has so strongly reacted. And when action issues in friction and competition, driving us down bitter roads, engendering hate and upon occasion sending out embattled nations, in a last great frenzy of action, to undo the creation of the centuries and trample their frontiers into red mire, we have an arresting revelation of the goals toward which action, unmastered by something higher than itself, tends inevitably to drive us. It is a bitter thing when, at the end of a feverish and unresting road, we, who have sought to keep our rendezvous with Life, find that what we sought is no longer there.

OUR TRUE TASK

Our true task is to win from each day its meaning and to discover these meanings in what we ourselves are becoming. The truer answer to our consuming passion for some satisfying fulness of experience is not in the intense or unusual but in our power to win from all that life offers an added wealth of being. The soul has its own alchemy. It may transmute tears into tenderness, and struggle into peace, and burdens into strength, and hope deferred into a vaster hope, and discipline into steadfast and happy sunlit things, into gratitude and contentments.

One of the old, old ends of education—an end just now much obscured— is just that development of personality which makes possible a wealth of inner resource through our power to take from men and books, music, art, the changing pageantry of the seasons' satisfactions which feed the hunger of the soul and empowerments equal to every challenge. Here, also, is the deeper service of religion. It is more than creed or ritual, it is that enrichment of life toward God which fills with spiritual suggestion whatever touches the soul and establishes mystic communions between him and us in which life finds its final meanings and the soul its timeless peace.

In a sentence, the more richly developed the personality the more fully we keep our rendezvous with Life. We need neither the dramatic, nor the unusual, nor the costly, and least of all do we need what others may not share with us. We have material enough at hand in what every day supplies to meet our longing. We thus win little by little what we hunger for and though we are not wholly satisfied, and ought not to be, we are none the less persuaded of the real integrity of life and have, instead of hearts which eat themselves out, a deep and unfailing contentment. Now if the real rendezvous with Life be in such ways as these, are there plain, marked roads in the following of which we may be sure of keeping faith with the instincts which impel us and the God who wants to answer?

IV.

Yes, there is. To begin with, the one high road which runs through life and history—the road of duty. I confess here to a seeming contradiction. It is true that we discover life most fully in whatever is freest and surely you will answer that duty and freedom are far apart as the poles. But they are not. Freedom has its own high laws, but they are self-imposed; its own thrones of administration, but they are set up in the soul.

There is one word which masters law and freedom alike—the word "ought." We may not agree as to what it asks of us but we must agree as to its mystic and abiding sovereignty. What else is "ought" but just the testimony of conscience that there are in life laws and ends in which life is made perfect. "Ought" is the force of moral gravitation which in the end shapes the channels through which all the energies of life must take their course. There is no channel for any flowing stream, from the brook which threads its way amongst upland ferns to the valley of the Mississippi or the Amazon, which has not been channeled by the force of gravitation, and the river is free only as it finds and flows down its cosmically appointed course.

Life is like that. It has through its necessities and the will of God its predestined channels and these are always in the direction of duty. "Ought" is a hard master but its high rewards are there. There is a peace attendant upon goodness, a satisfaction in fidelity to duty which comes from no other source. Nay, if we may change the figure, duty is not only the channeled way down which life must flow, it is also the rock-hewn way up which life must climb. Not once or twice, but always up the long road which they have followed, those who hear the voice of something vaster than themselves and at any cost obey, even though the road be high and hard—

> Shall find the toppling crags of duty scaled
> Are close upon the shining table-lands
> To which our God himself is moon and sun.

V.

We keep our rendezvous with Life in the enrichment of personality. Here is something harder to analyze and harder still to clearly state, but we may fall back upon illustration. Most of us know men and women, not always distinguished, who suggest in themselves some fulness of life, some inner establishment in understandings and associations which make them distinct. We seek them out not for what they have to give but just for themselves. They are sometimes like the shadow of a great rock in a dreary land and sometimes like a flowing stream and sometimes like an interesting landscape. They are very often men who deal with elemental things. I have known farmers who, through much contact with the soil and much nurturing of growing things, have come to possess a wealth of simple understanding and a quiet kindness which puts the wise and the great to shame. I have known sailors who, through their mastery of winds and tides and a kind of dumb facing of the challenge of what is vaster than themselves in the constant reading of the signs of sea and sky, have come to possess a kind of simple steadfastness, the power of taking life as it is and waiting upon change of wind and tide, and a very great patience which has made their comradeship a constant delight.

I have known men who have shared great enterprises and built about themselves distinctive institutions, honored in name by their generation, who have gathered out of the very wealth of their opportunity a fructifying richness of soul which made all that they have done poor and negligible alongside the wealth of what they were, best understood not in their adequacy to command situations but in their friendly converse by their own firesides.

Save as we gather into ourselves the harvests of life, all else has been in vain. What we do is done, what we say is said and what we know is all too soon forgotten, but what we have wrought into our souls is permanent. It reappears in every revelation of ourselves, gives its accent to our speech, its quality and color to personality. In our human world personality is the end of life, experience has no meaning save its discipline and enrichment, possession has only its tool and action only its passing phase.

VI.

We keep our rendezvous with Life, and this is not unrelated to what has already been said, in open obedience to those qualities which are at once the light and guide of personality in faith and hope and love. You may protest, if you will, that faith and hope really adjourn our rendezvous; you may protest that life thus eludes and even deceives us, but you are wrong. You cannot for a moment make out your case as far as love goes. Love is keeping the rendezvous down roads whose chief concern is not for self but for others. Love is not asking but giving, not getting but sharing, a kind of divine scattering of one's self for the sake of others to whom love binds us by its mystic bonds of attachment and in whose happiness we secure our own. This final phrase is the secret of it.

We have lived to no good reason if we have not discovered how the fulness of life, which is really our quest, comes to us in by and unexpected ways. If we seek it directly it too often eludes us; if we forget it and go about some great business we have only to turn to find that all the while life has been our comrade with a blessed fulness of gifts in her outstretched hands. Love discovers this and is shiningly sure of it. The case is harder for faith and hope but they are really not postponements, they are merely the assumption of what we begin to possess as we assume it. Faith fills with its certainties the void of knowledge; faith adds what experience may suggest but not fully supply, and hope is as the rising of a great light, in which the way is as yet untraveled, become luminous and sure. And all this—faith and hope and love together—add to personality those qualities in which all lesser things ripen and give to self a greatness in which we are complete.

VII.

I do not need to speak of what God does for us in our quests, for all such things as we have been considering are simply God's ways of dealing out to us a satisfying fulness of life. Duty is his revelation, enriched self his creation, love our share of his spirit, faith is at once his gift and is complete in him, and hope is a God-given light or else it is darkness. There are, moreover, though this is hard to fit in words, senses of communion with him in which our restlessnesses are quieted and our deeper needs are met.

If we keep our rendezvous with Life in such ways as these, Life will not fail us.

I do not mean to say that life always brings happiness or unclouded light; we keep our rendezvous with Life in shadow as well as light, in loss as well as gain, in tears as in laughter. Nay, by the grace of God, those things which are strongest within us, that sense of power and attainment which more strongly than anything else establishes us in brave serenities, are very often the gift of the more shadowed side of life. Our greatest victories are always won on the fields of the hardest fighting. Nor does Life reveal itself to us all at once. The charm of discovery would be taken away if this were so. The wonder of life is the gradual deepening of its disclosures but always in duty and fellowship with God, the true enrichment of self and the steadfast going along in faith and hope and love. Peace and happiness become our comrades, broadening insight attends our thought and the high confidence that we are not only equal to what life may ask of us but that life asks nothing of us for which in return it does not leave us better and stronger, quiets our impatience, gives steadfastness to changing days.

So in the end we are taught that we keep our rendezvous with Life not in some finality of accomplishment but in enriched continuity of experience. The future must always hold something or else today is strangely empty. The residue of dissatisfaction which attends life even at its best is a part of its wealth. Life would not keep faith with us if it left us nothing to seek. If life be truly kind and God be truly just, even eternity itself will in the wealth of its satisfaction leave still a place for that hunger and thirst of the soul which if they be lost would be the end of life, which if they be not met in such measure as to give us power to go on would be the mockery of life, but which in their strange mingling of the attained and the unattained are, by the grace of God, Life's supremest kindness.

Who Won the Railroad Strike?

THERE were three fundamental issues involved in the railroad strike: the fight on organized labor, the struggle to retain higher standards of living made possible by higher wages, and a protest against the Railway Labor board. The specific reduction of wages ordered by the last decision of the board was incidental, only one of a series already made and expected but it was the straw that broke the camel's back.

The fight on labor organization has been nation-wide, and certain powerful railway executives saw in the resistance of their employes an opportunity to break the back of a labor organization which was tending more and more toward unity and understanding from top to bottom, with a growing theory regarding national ownership and employe representation in control. Technically this effort to break the back of the unions was made possible by the strike and revolved around the question of seniority. Actually, as the employes saw it, the attack, through the Labor board, on the most poorly paid men and those least solidly organized, instead of on the higher wage scales of the powerful old "big four," was simply a strategic attack on the whole labor movement.

On the direct wage issue the breaking point was the decision of the board against a "living wage" as a basic scale and the deliberate statement that the men must accept less than that "until the carriers are back on their feet." Convinced by experience that their wages at any period before the sharp rise in living costs which brought on the war were much less than enough to support a family in reasonable comfort, the men determined to resist the cumulative series of wage reductions which threatened to destroy the hope of maintaining a better level of living as costs went down. The board made approximately $800 the basic wage (100,000 men were allowed less than that) though no one, not even employers' organizations had put the minimum cost of living within $500 of that sum.

Loss of faith in the Labor board came from the series of decisions, 104 in number, which the roads had refused to obey; from the deliberate rejection of a minimum standard of living wage after the War board, the Wilson Industrial conference, and both President Harding and Secretary of Labor Davis had made that wage the minimum in their pronouncements; from the fact that the three members of the board, appointed to represent the public, voted unanimously with the three representing the roads on the moot issues. Such lack of confidence regarding the board may have been born partly of the suspicion that all judicial tribunals are made up of men whose bias is toward property as against human rights, and partly because of partisanship for collective bargaining as against any sort of arbitrament, but the lack of confidence was a fact in any case. It is significant of the deep feelings of the men that the strike vote was one of the largest ever recorded and was almost unanimous. This fact also disposes of the charge that leaders of labor engineered the strike into being.

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The Seniority Issue

The question of seniority had nothing to do with the calling of the strike, but it became the breaking point in all efforts at settlement. No railroad strike has ever been won when seniority rights were lost. The Wall Street Journal listed more than a score of strikes where seniority was forfeited, but neglected to state that in every case the strike was lost.

To the railway employes seniority "is not a privilege granted by the railway executives, but a right earned by employes through years of faithful and efficient service." If it is forfeited by striking then any effective right to strike is forfeited. To the employers the right to grant or withhold seniority rights is a means of discipline. By depriving men who strike of it they can put effective brakes on strikes and through that power deal more arbitrarily with the issues involved.

The President's first proposal for settlement recognized this claim of the men. By his proposal the roads would have won on the issue of wage cuts. The men accepted it on the single condition that the roads also accept the Labor board's decisions. Acceptance by the executives would have meant victory for the Labor board and for the principle of arbitrament in railway transportation. Their refusal was a repudiation of that principle, a refusal of the good offices of the President of the republic, and a shifting of the battle line from the issues upon which the strike was called to that of the so-called "open shop" fight.

The protest by the executives on behalf of their "faithful" and "loyal" employes was largely propaganda and real only insofar as the question of loyalty to employer as against loyalty to fellow-worker is involved, a question but little raised in this case. The President's proposal would have protected every man who refused to strike in all his rights, and these men were the only loyal men from even the most prejudiced employer's standpoint. The strike-breakers employed had not qualified as either faithful or loyal, and they had acquired no seniority rights. Such rights are acquired only through length of service and by efficient work. The first they could not acquire in so short a time and of the last most of them were incapable without considerable training and experience. Hundreds of thousands of skilled mechanics cannot be picked up in two months' time. To promise them continued work was a part of the war tactics, like promising Japan Shangtung if she would fight. It meant that an inefficient man can acquire more as a strike-breaker than an old employe can retain if he dares to strike. As a matter of fact, all claims regarding loyalty to new employes and inability to keep foremen if the men are returned to their old places betray their real significance in the settlement by which the old employes do return "to work in positions of the class they originally held on June 30, 1922, and at the same point," i. e., without loss of seniority.

* * *

The Daugherty Injunction

The Daugherty injunction is famous or infamous according to one's viewpoint; it is at least sensational. Waiving all arguments regarding the injunction as a weapon of justice or its overt use by courts to the prejudice of labor, it can only be defended by the claim that any strike on railroads is, under the Esch-Cummins law, a conspiracy. The customary and recognized legal use of the injunction is to protect property in situations where the occasion cannot await more deliberative legal action. This power was amply used in all localities where violence or destruction of property was threatened or even supposed to be threatened. National action to that end was not required, nor did the great mass of depositions and affidavits read to the court meet the requirements of a jury hearing in naming supposed criminals or in validating testimony. In other words it was furnished ex parte, and there was no opportunity given for the labor officials concerned to disprove it.

The injunction is plainly based on the old conspiracy precedents by which every effort of labor to organize was condemned in the early days of labor organization, and through which the most damaging use of the injunction was made to labor's prejudice in the days before the enactment of the Clayton act in 1914, which was supposed to be a charter for legalizing the right of labor to organize for and peacefully to conduct strikes. Unless the acts of violence committed during the strike can be traced directly to the labor leaders as a part of their deliberate conduct of the strike it would seem that the injunction is an over-ruling of the Clayton act.

The final test of this exceedingly reactionary and sweeping use of the injunction will come in the higher courts. The method used by the attorney general and the language adopted in the injunction have so far found little commendation from lawyers, much reprobation from even conservative editors, general condemnation by welfare organizations, and bitterness from labor, whose growing distrust of the courts is deepened thereby. The attorney general chose a judge recently appointed, by his own recommendation no doubt, staged his hearing without notificaion to the men accused, used the most vehement phrases in his charges, and betrayed both his prejudice and lack of astuteness by declaring, "I will use the power of the government of the United States within my control to prevent the labor unions of the country from destroying the open shop." No railway union agreement is for a closed shop. No contract calls for the closed shop nor was that issue a part of the strike in either the vote or the order. Mr. Daugherty's declaration was plainly stump speaking. It gives rise to distrust of the fairness of his motives and gives ground for the charge that he is deliberately out to assist, with all the power of government within his control, the nation-wide fight on organized labor.

The injunction itself does what congress expressly would not do when it refused to adopt just such sweeping anti-strike provisions in the Esch-Cummins law. It overthrows the right to picket which has so often been defined and upheld by the highest courts. It calls the strike order "contempt" for the Railway Labor board and for the government of the United States though the right to strike is upheld by both. It forbids the use of letters, circulars, telegrams, telephones, interviews, oral persuasion or suggestion, arguments, entreaties, and all methods of communication in the conduct of the strike. As the New York Times, a very conservative, pro-employer journal, put it, the union leaders are "condemned to a life of silent meditation and prayer."

* * *

Counting Gains and Losses

It is difficult to count gains and losses because many of them are intangible and moral, and there are so many ways to recuperate monetary losses. Some things, however, are within the scope of reckoning. The men who go back to work return on the wage scale against which they struck. All of them lose from eight to twelve weeks in regular wages and many of them will lose seniority rights through the refusal of the "die-hard" systems to accept the Warfield-Jewell agreement. The craft unions will lose on the systems where they are replaced by "shop unions." The violence committed by the irresponsible fringe that defies law and order in every nation-wide strike reacts unfavorably for labor organization. If the Daugherty injunction holds, irreparable loss is suffered until the slow wheels of legislation can remedy the defect. On the whole labor has lost largely.

The railroads have lost millions in money unless they can recover from the public through charging the loss into the cost of operation, with permission to keep rates up until it is recouped. Equipment is badly run down at a time when business is on a big increase. The strike-breakers cost more in actual wages, through bonuses paid, than the old employes would have cost on the old wage scale, and board, working clothes, and transportation were added in thousands of cases, to say nothing of the fact that the men were grossly inefficient and thus wasteful. The good-will of hundreds of thousands of employes has been forfeited, which was a more valuable asset than the privilege of arbitrary rule. "Ninety-five per cent of this railroading is human," said President A. H. Smith of the New York Central lines, "the other five per cent is merely coal and steel."

The public loses irretrievably. It loses the millions now to be charged up to travelers and shippers by the railroads. It loses through the mal-adjustments in transporting coal just as winter approaches. It loses confidence in the efficacy of the Railway Labor board which emerges from the battle badly undone through failure to avoid the strike, through inability to function in the terms of settlement, through the acutely accentuated prejudices of labor against it, and through the refusal of the operators to uphold the President's effort to solidify its power and authority. The way to peace in labor troubles has suffered another impasse and that is the public's biggest loss in every industrial war. There is a better way than war, and when the ability as that is used in production and management is put to its discovery, it will be found.

Alva W. Taylor.

Contributors to This Issue

Charles A. Ellwood, professor of sociology in the University of Missouri; author "The Reconstruction of Religion," etc.

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Edward Shillito, our regular correspondent for British religious activities; pastor of the Congregational church at Buckhurst Hill, outside London.

British Table Talk

London, Sept. 17, 1922.

IT is hard to judge when one is away from home what currents of thoughts are sweeping over the nation, but there can be no disposition among thoughtful people to underestimate the grave peril brought about by the Turkish victory in Asia Minor. It may prove the beginning of new disasters to Europe. France and England look at the near east with different traditions and varied interests to preserve. Soviet Russia and Germany are not blind to the possible escapes which a revived Turkey may open for them, and always there is the diffused Islam! Our traditional liberal policy since Gladstone's day has always been to take the side of the eastern Christian peoples, and we have had the humiliation of looking on while the Armenians whose cause we had championed have been slaughtered. At this very moment the air is full of stories of new atrocities, committed by the Turks in Smyrna. Unhappily in all near east wars the victors commit barbarous cruelties, and the Turks represent their actions as reprisals for the burning of villages by the Greeks in their retreat. But we know the Turk.

It is earnestly hoped by all responsible people that the statesmen of this and other lands will not act before they have worked out the consequences of their actions in the long future. The time is over for improvised policies. Islam is a fact; its followers cannot be silenced by the sword; they must be given a place in the sun, but they cannot be allowed to return to Europe. They must be robbed of their power to persecute the Christians of the near east. The freedom of the Straits and the protection of the harassed Christians are our chief concerns, and the government which stands for these things in a firmer yet just and conciliatory manner will have the support of this nation.

* * *

The League of Nations

The cause of international peace has found a powerful champion in Dr. Jowett. His appeal is receiving an almost universal response from the free churches. The fact that the appeal comes from one who, unlike others, has never had one foot in the political world, makes it all the more effective. It is the appeal of a Christian teacher who has lost faith in the ability of statesmen to solve the urgent problem of world reconciliation. There is a growing indignation at the failure to make more use of the league of nations with its excellent machinery. At present it has the credit of solving in a successful way the problems submitted to it, but it has been regarded by the big powers as a mere convenience, a desperate way out, a pis-aller. "The league cannot serve the world unless the world means to use it and to trust it." No more solemn reminder could be given than the following which comes from The Manchester Guardian:

"Somehow or other the terrible ghosts of the peace have to be laid: reparations, allied debts, and the chaos of Europe. The poor and the wise of the world beg the governments to try the league. They answer, 'Tomorrow, tomorrow. The work of the supreme council is not yet over.' But it sometimes happens that there is no 'tomorrow.' "

* * *

The Need for Concentration and Simplicity

That excellent journal, The Sunday School Chronicle, which has recently entered upon a new chapter in its history, makes an appreciative reference to the recent article by my friend, Richard Roberts, in The Christian Century. It refers to the article as "one of his cogent and penetrating articles" and, after outlining his positions, says: "There is much truth in Mr. Roberts' contention, though the solution of the problem is not easy. Very few churches can afford to maintain adequately three paid religious helpers, and the complete segregation of the preaching from the pastoral office would not necessarily be strength. The pulpit is suffering, like everything else, from the complexity and the multiplicity of its interests. The mind is breaking down under the weight of its own achievements. With the growth of the world's population, the facts, external and internal, that have to be dealt with are too numerous for any single brain. Salvation by knowledge is becoming a desperate undertaking. The paths of education are blocked by mountains of books. There will have to be greater specialization, and a return to the elemental facts of existence."

* * *

The Bishop's Autumn

This leads me to reflect upon the program which the Bishop of London has set forth for his autumn. He may have been moved by certain popular jibes at lazy parsons. But no one ever accused the present bishop of laziness. From October 1st till Christmas he has not an hour of his working day unpledged. He will have his public duties as bishop; he will prepare Harrow boys for confirmation; he will attend the church assembly and the House of Lords and a myriad other meetings; and he is to preach or give addresses sixty times! A writer who admires the bishop, as all of us do, has ventured to put certain questions to him and inferentially to all similar leaders. Why do they take all these engagements? Is it because churches think they alone can do the work? Is it because they have been led to think themselves that they alone can do it? The remedy then must lie not with the churches but with the men. It may be the business of the churches to ask them. It is their business to say, "No! Find somebody else. We do not mean to shorten our day of service in order to bolster up a belief that we are indispensable. No man is indispensable. You will find that out when we are dead. Find it out now and postpone the hour of our departure."

* * *

The King's Message to Free Churchmen

Not for the first time the king has shown his interest in the free churches. (It is sometimes forgotten that when the king is in Scotland he becomes a Presbyterian, for the church of Scotland is of course Presbyterian.) At the close of the war he attended a Thanksgiving service in the Albert Hall arranged by the free churches. Now he has sent a message to the Rev. Thomas Nightingale, secretary of the free church federation. Lest it should have escaped notice on the other side I enclose it. Like all the other messages of the king, it is admirably expressed: "Balmoral Castle. Your message informing the king of the organization by the national council of the Evangelical Free Churches of a movement in support of world peace has been received by His Majesty with much interest and sympathy.

"The king feels it to be preeminently the duty of the churches at the present time to declare their faith that the only warfare worth waging is against those evils which have throughout history brought upon the nations the horror of war.

"His Majesty wishes the free churches all success in their high endeavor. (Signed) STAMFORDHAM."

* * *

The National Brotherhood

It is no secret that the Brotherhood movement has been passing through critical times. Happily it found in the hour of its need a bold and able secretary, Mr. Tom Sykes. He insisted on a return to realities and published abroad the fact that numbers had seriously declined—a fact which everybody knew who had any acquaintance with those Sunday afternoon brotherhoods. The first step towards advance was to face facts. Since then Mr. Sykes has done admirable service. He is not only a good secretary but a fine speaker and has conducted missions along with Mr. Tom Holland, a tenor singer from the north. There is still a work to be done by the Brotherhoods as their secretary said, provided they "rise to the majesty of their opportunity, cultivate vision, crucify egotism, refuse to be run to gratify the vanity of the few, scrap obsolete methods, pray without ceasing and go out all the time and all the ways for the good of humanity and the coming of the kingdom of God." When we come to think of it, these conditions might well be considered by every religious society.

* * *

The Adventure of the Christian Life

Here is a fine passage from the pen of the Rev. Charles H. S. Matthews, editor of "Faith or Fear?" and other challenging books. It gives a prescription for perpetual youth. "The Christian religion, then, in calling us to a life of adventure, does but repeat, with a special emphasis, the invitation of life itself, at the same time indicating the truly adventurous path. It is thus preeminently the religion of the young and of those who never grow old. One of our best living novelists has divided men into two classes, the adventurers and the stay-at-homes, but in truth all men have within them, at all events when they are young, both the instinct for adventure and the love of home. Unfortunately many, perhaps the majority, of men as they grow older lose the spirit of adventure, and often in doing so they make home itself seem a dull place to the young. In youth it is indeed physical adventure, chiefly if not solely, that appeals to us, and of course the time must come when we are no longer fit for such adventure, but, however old our bodies may be, there always remain open to us the adventures of the spirit. To go on to the end exploring new realms of beauty, discovering, or at least making our own, new treasures of knowledge and, above all, learning to voyage more adventurously on that ocean of love which is our true environment—this is possible to us all, while life lasts: this is to gain and to keep to the end the spirit of perpetual youth, and to make of death itself but the last great adventure which this life has to offer us."

Edward Shillito.

CORRESPONDENCE

Jesus and Human Experiences

Editor The Christian Century:

SIR: Some of us have been waiting long and eagerly for the promised article of Dr. Tittle's on "The Future of the Methodists." We expected a clearly phrased, discriminating and courageous analysis of present-day Methodism, and we have not been disappointed. Most of us, at least among the younger men, share his dislike for the far famed paragraph on amusements and his restlessness under the obligation to pledge applicants for membership to a belief in the speculations of the articles of religion. We too believe with him that the worship of tradition whether it be ecclesiastical or economic is a peril that cannot be overemphasized. "Time makes ancient good uncouth."

But some of us are keenly disappointed in his treatment of the authority of Jesus.—"If men believe, as many of them are beginning to do, what Jesus said, it is because what Jesus said is being verified by the accumulating experience of the race and not because Jesus said it." We do not know just who the men are whom Dr. Tittle has in mind but we venture to say that they are not Methodists. We doubt if any great number of men anywhere are accepting the leadership of Jesus as the result of studious comparisons of his teaching with the lessons of history. And whatever be the attitude of the skeptical outsider, the mind of the church has not operated in this fashion. The history of the church reveals a great company of men and women in all the ages daring to do what Jesus said, not because experience gave its sanction but in defiance of experience. They did believe certain things because Jesus said them and they became the leaders in religious and social movements against which worldly wisdom frowned but which proved to be a boon to humanity. Just now we are engaging in a crusade for a Christian social order. Dr. Tittle, himself, is a conspicuous and commanding figure in the front ranks of these crusaders. But we are not seeking such an order because it has been tried and proven feasible. It has never been tried! And reams of arguments may be written to prove that it is not feasible. But "across the crowded ways of life" we hear the voice of the son of man and we believe him. His voice carries an authority which does not wait for the detailed corroboration of experience.

It is difficult to make one's meaning clear within the limits of a letter for the correspondent's column. I do not wish to be understood as decrying the reference to experience as the corrective of social and religious judgments. I deplore both rationalism and mysticism as the arbiters of thought. What I am trying to say is that as Dr. Tittle leaves it, the authority of Jesus is no greater and no different than the authority of Paul or Wesley. All are worth paying attention to as far as experience has corroborated their dictums but no farther. Nor is the situation remedied much by the declaration that history has so largely corroborated Jesus, that we have great warrant for trusting him in those matters upon which society and the individual have not dared to put him and his teachings to the test.

To many of us, Jesus is still the supreme and sufficient authority, and we accept that authority not because of human history but of his history. We recognize all the difficulties surrounding that history. But historical criticism leaves us still a historic figure that in life and in death and above all in the life beyond death so far eludes our human formulas that we fall at His feet with Thomas saying "My Lord and my God!" The authority of Jesus to a great multitude within the Methodist church is the person of Jesus! And to many of us still it is possible to quote him even when we cannot quote statistics and to challenge the present generation in his name. Dr. Tittle refers again and again to "the testimony of the Christian consciousness." To some of us it is a source of wonder that he does not seem to share the total Christian consciousness concerning Christ.

In conclusion let me say that I have only admiration for the noble progressive Christian idealism for which Dr. Tittle stands and that I have written because I have felt that in this one matter he has failed, perhaps unwittingly, to do entire justice to Methodism and to the Master of us all! Knowing this eloquent minister as well as I do, I have more than a suspicion that, in his own life, he gives Jesus a place of authority which his words have not revealed.

Canton, O. Albert Edward Day.

The First American Bishop

Editor The Christian Century:

SIR: As one who appreciates your timely words about the General Convention of the Episcopal church just ended, both as to the convention itself, and also as to the prayer book being the "basic document in all study of worship in the Protestant world," I would say that it has been the general impression in our communion, that the consecration of Bishop Seabury (sent by the clergy of Connecticut not by the diocese of Massachusetts; and there were no dioceses at the time) was prevented in England, not altogether by the opposition of the bishops of the established church but by an act of parliament which forbade the consecration of a bishop without his taking the oath of allegiance to the British crown. The good man, formerly a chaplain in the British army, waited a full year, for he was to go first to England and lay before the bishop his credentails, and failing in that he was to go to the non-jurors of Scotland.

He followed this course, the Scotch bishops intimating beforehand their readiness under certain conditions (English clergymen bore a prominent part in this persuasion.) He was consecrated there, and agreed in the concordat he made with the Scottish bishops that "if the Scottish eucharistic service was found to be agreeable to the genuine standards of antiquity," he would use his influence to have it adopted into the prayer book in America. If you will notice in the prayer book, the prayer of consecration in the holy communion has its source in the Scottish and not the English book.

The act of parliament was afterward revised to apply to the case of a foreign bishop, and Bishops White, Provoost and Madison were consecrated in England, and all succeeding consecrations have been in America. From an early document I quote: "That as it's the right, so it will be the duty, of the said church, when duly organized, constituted, and represented in a synod or convention of the different orders of her ministry and people, to revise her liturgy, forms of prayers, in order to adapt the same to the late Revolution and other local circumstances of America; which it is humbly conceived may and will be done, without any other or farther departure from the venerable order and beautiful forms of worship of the church from whence we sprung, than may be found expedient in the change of our situation from a daughter to a sister church."

Stuttgart, Ark. HARWICK A. LOLLIS.

A More Accurate Designation

EDITOR THE CHRISTIAN CENTURY:

SIR: My attention has just been called to a letter by a legionnaire in your issue of September 14, regarding a statement of mine in an article on America and Japan on July 13. I have not the article at hand. I had meant to guard myself so as not to imply that the Legion, as such, was responsible for any persecutions of Japanese families. I spoke of "representatives" but indirectly, from the testimony given, I should have said "certain members of the American Legion." I am glad to know that the critic is ready to have "offenders disciplined and redress made," and that he was pleased with the general tone of the article.

Boston, Mass. LUCIA AMES MEAD.

THE SUNDAY SCHOOL

Jesus' Temptations and Ours*

THERE is one golden key which opens every door in this story—it is "power." At his baptism, Jesus became aware that he was "The Son of God," and that the power of God was his. Under the burden and under the spell of this infinite obligation and opportunity, he was inwardly compelled to seek the silence, where he could think his problem through. I am penning these words, sitting upon a rock, among the pines and silver birches of Canada. It is Sunday afternoon, August 20, and I am in the heart of a great forest. Far away, on the lake, I can hear the engine of a boat; overhead is the deep, blue sky, all around are trees and rocks. I am hundreds of miles from my church and, for the hour, alone. This is the place to look into one's soul and settle things. Already I have made some far-reaching decisions. This is the place to write of Jesus facing his future in the silence and loneliness of the wilderness.

His big problem was: "How shall I use my new power?" Every boy and girl faces this problem very early—new power—how use it? Suppose some one should give you a million dollars—what would you do with the new power? Each newly-rich person faces this question. Few people have sense enough to use power of any sort. Give them a gun and they will kill someone with it. Give them money and they will give a demonstration of idiocy. Give them political power and they will spoil something. Give them physical power and they will turn bully or prize fighter. Give them exceptional brains and they will become scornful intellectuals and quite useless, to say the least. Who can use power? Who has the wisdom to use voice, charm, money, brains, position, or any other power to the best advantage? Power is as dangerous as T. N. T. Only the exceptional person can be trusted with any power. Seated behind a seventy-five horse-power motor and in front of twenty gallons of gas, is a good position in which to prove oneself a perfect fool. Suddenly to inherit a fortune affords the decent citizen a fine field in which to exhibit his lack of mentality or vision. Now Jesus becomes aware that unlimited power belongs to him—how shall he employ this new power?

Three temptations assail him, and let us be glad that they did—and that he overcame them. (1) So intent was he upon the solution of his problem, so absorbed in his thinking that hours passed by like so many minutes. Then all at once he became aware of keen hunger. Why not use the new power to turn stones into loaves—the stones about him looked like loaves. Could he do it? Yes—but not as the Son of God! God's Son would not use power to satisfy selfish, bodily needs. A vast field was now conquered. Thus endeth the first temptation.

(2) Why not win instant popular acclaim by performing some outstanding miracle? Suppose when the temple was packed with worshippers he were to cry out and hurl himself from the pinnacle of the holy temple, but instead of falling crushed among them, he were to employ his divine power to float gracefully down into the throng? Would they not immediately hail him as the Messiah? Could he do it? Undoubtedly—but not as the Son of God. The world is not helped on by stunts, but by regular, lawful activities. Another vast field was here subdued; and thus endeth the second temptation.

(3) Now appears the most deadly and subtle of all temptations—ambition and its realization. How many great souls beside that of Cardinal Woolsey could rise up and bear testimony to its eternal strength? "By that sin fell the angels." Jesus saw the world at his feet; he saw himself crowned King of kings and Lord of lords—the kingdoms of this earth being all his. How attain this coveted prize? Mohammed, later on, would answer, "By the sword." Others, still later, would say, "By money." Jesus felt in his soul, that only by the long, slow, painful path of sacrificial, loving service could the world, at last, be completely won. Suffering love—the way of the cross—could he not use his power to find a quicker easier road? Undoubtedly—but not as the Son of God. The whole realm of the universe now was conquered—thus endeth the third temptation. The circle of life had been swept. Pale, haggard, spent, the Master emerged from the wilderness—but he had decided how to employ his new-found power. Power is for love. Power is for service—not gratification. Profound, indeed, is this decision. Far-reaching as the stars and eternal as heaven. How will you use your powers? Will you use them as brute or as son of God? Such is Christ-like-ness.

JOHN R. EWERS.

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*Lesson for October 22, "Jesus Tempted." Scripture: Luke 4:1-13.

Red-Blooded

That describes our publication prepared for adult and young people's classes studying the international uniform lessons—

The 20th Century Quarterly

This Quarterly is undenominational. John R. Ewers' talk on the lesson (see above) is a big feature of the Quarterly.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Propose Celebration of 150 Years of Methodism

The Francis Asbury Memorial association has recently called on world Methodism to agree upon the celebration of 150 years of Methodism. In 1784 the famed Christmas conference was held and in Baltimore in 1884 the centennial of this event was celebrated. It is proposed that the various Methodist denominations should set themselves worthy goals to be achieved by 1934, and that a great celebration should be held at First church, Baltimore.

Dean Inge Has Been Invited to Come to New York

Dean Inge, of St. Paul Cathedral, London, has been invited to come to New York and preach a series of sermons in Grace Episcopal church where Rev. Charles Lewis Slattery is rector. Dean Inge is considered by many to be the leading thinker in the Episcopal church of England at the present time, though those of the ritualistic persuasion would hold that this honor belongs to Bishop Gore. It is believed by Mr. Slattery that Dean Inge will accept and that when he comes he will have a message not only for Grace church but for all America.

Some Laymen Wanted Ministerial Salaries Cut

In the Primitive Methodist church of England the ministerial salaries are set by the conference and not by the local churches. Following the war there has been a considerable increase, and, now that wages in other callings are falling, it was argued by some laymen that the ministers should take a cut also. The ministers retired when the discussion began, and let the laymen settle the question. The vote overwhelmingly affirmed the present salary standards, for it was stated by many laymen that the ministerial salary in England is still far below what it ought to be in view of the emoluments of other professions.

Layman Tells Catholics Why They Get Few Converts

The Catholic weekly called America has been printing editorials recently dealing with the question of the small number of converts to the Catholic church. In the correspondence printed in the journal there appeared recently a letter from a physician who had been an inquirer at a Catholic church, but had not joined on account of the too rigid canons of the church on divorce. He voices the following complaint of the Catholic church: "I frequently go to Catholic services and recently instead of a sermon I heard a choleric diatribe of thirty minutes because some one came to confession a few minutes after the usual hour. At another time a priest was interrupted in the midst of a sermon by a child falling from a pew and crying. The sermon was stopped, rather than interrupted, for the remainder of the speaker's time was given to an angry lecture. Here is one difficulty. Then, too, there is little or no chance to obtain instruction. I wish there was a Catholic Sunday school where grown-up Catholics could learn and to which I could go for the same purpose. I asked my dentist friend why there was none such. He said: 'I don't know.' I find him well instructed but he seems to impart his information reluctantly. There's a cause for this. What is it? Catholics should be proud of their faith, it seems to me, but they are not proud of it. There's a cause. What is it? They seem inclined in religious matters to slink and hide. They seem to endure rather than enjoy their services. To me these services seem beautiful, but not so to them."

Second Elijah Appears in China

The Peking Daily News printed recently an astonishing incident in connection with the summer drought in China this year. General Feng Yu-hsiang, a Christian man, sent out invitations to the mission churches in Honan to join him in a great prayer meeting on the parade ground. After a parade the men sang the national anthem, and the various army officers joined in a prayer for rain. The general who had called the prayer meeting offered up the following prayer: "O God, just and benevolent, Thou punishest sin and wickedness with natural calamities. We do not come to utter our complaints, but we humbly implore Thy mercy. Oh! have mercy upon me, Feng Yu-hsiang, a miserable sinner. Punish me alone, and spare all the people of the province. Punish me for the sins and crimes of all the people of Honan, but spare them, O Lord! Cut me to pieces and scatter my ashes to the wind. I am willing to go down to hell for the sins and wickedness of my people: and indeed I will praise Thy justice even in hell." Only a few hours after this prayer was offered a rain adequate for all needs fell in that province.

Smelling Committee Finds Interdenominationalism

The heresy of interdenominationalism is now regarded in the Southern Baptist camp as one of the most damning departures from the faith. When a man gets affected with this heresy, he will cooperate with his Christian brethren of other communions in Christian work. Recently a "smelling committee" from the Southern Baptist Convention has been investigating charges that Prof. Dow of Baylor University was teaching evolution and other abominations to his students. The committee secured the following explanation from the president of the university about the conduct of Prof. Dow: "The only criticism I heard for the first year had to do

Aim Blow at Oregon Parochial Schools

THE state of Oregon has the initiative and referendum. A bill recently proposed which will go on the ballot in the fall elections would eliminate parochial schools in that state. A fine of from five to one hundred dollars is provided in the bill for any parent who refuses compliance with its provisions, and each day a child is out of the public school constitutes a separate offense. While the Lutherans, the Seventh Day Adventists and one or two other organizations have parochial schools, the chief result aimed at is to put an end to Catholic schools. It is claimed that the bill has the support of the Ku Klux Klan and of the thirty-second degree Masons. It is also supported by many Protestant churchmen. Twenty-five Presbyterian ministers in Portland have decided to oppose the bill. One of the provisions of the referendum law is that the state provides pamphlets with the arguments on either side of a proposed bill. The arguments submitted in opposition to the proposed legislation are as follows:

"1. That it is the parent, and not the state, who bears, feeds, clothes, aspires for and loves the child. 2. That it is a fundamental right, inherent in nature and in the constitution of the United States, for a parent to choose the means by which his child shall be educated. 3. That dictatorial state power over the training of children—imitative of the former Prussian system—destroys independence of character and freedom of thought. 4. That compulsory public-school education of the 12,000 Oregon children now attending parish or other non-public schools would be an additional and unnecessary tax burden on the people. 5. That there has not been a single invidious fact or condition affecting public interest called to the public attention furnishing the slightest excuse for the proposed legislation. 6. That the same standards of education maintained in the public school, by law obtains in all of the sectarian and private schools; and, further, that competitive examinations in the same branches for the same grades have revealed an average superiority of education imparted in denominational schools in Oregon, the rule being that the denominational school pupils were better grounded, better disciplined and more thoroughly educated than the competing public-school pupils. 7. Unqualified support of all elements involved of the public-school system, and a challenge by all to prove a single attempt to antagonize or retard the growth of the public-school system in the state.

"And finally, by the committee of Presbyterian clergymen: 'If (the bill) is based on the philosophy of autocracy that the child belongs primarily to the state; it is an unjustifiable invasion of family authority and threatens ultimately the guarantee of our cherished American liberty.'"

with the expressions wherein he deplored the presence in small towns of so many churches of all denominations when one could perhaps serve better. He was speaking from the sociologist's point of view and was not always careful to say that the single church should be a Baptist church. There being critical young students in the classes, they were quick to sense the possibility of his teaching interdenominationalism.

Preach More Doctrine, Is the Slogan

Professor Rall in a recent issue of the Zion's Herald insists upon a larger amount of theological preaching. One would expect this from the teacher of systematic theology in Garrett Biblical Institute, but it is rather surprising to find both Unitarians and Universalists voicing a similar demand. In a recent discussion conducted by the Unitarian Laymen's League almost every speaker demanded greater preaching of theology, though not so many of them were enthusiastic over the "five points" which historically have been the contention of Unitarianism. Dr. Halldorson of Winnipeg said: "This tearing down of old doctrines is out of date. Our church in Winnipeg would have been killed several times if it had not been for the generous support of the A. U. A., because of that very thing, tht everlasting cold analysis of the faults of the orthodox churches. We are fortunate in having a man now who can preach a theological sermon and make it interesting and we are all interested in it. We have had him about six months, and during the hot spell in summer I have never seen our church less than three-quarters full. If the minister does not allow himself to get into theological problems which we laymen do not understand, you can leave him alone to do his work. Our minister told me just before I left that he intended to give a series of lectures this winter on the different doctrines of Christianity, on the different books of the Bible. From what I have heard him say I believe that he can make it interesting. It all depends on this—that the preacher doesn't speak over the heads of the people." Mr. George C. Falch in the Universalist Leader says: "Following the prevailing fashion, the Universalist church has likewise reduced to a minimum the preaching of doctrine. It is easy to see how this has come to pass. Lacking the old atmosphere of hostility, with no more attacks coming from the pulpit across the street, there has been, of course, a very natural tendency to consider the battle won, and to turn our attention almost wholly to other matters."

Congregational Leaders Will "Labor" With Dr. Orchard

The recent announcement that Dr. Orchard, pastor of King's Weigh House of London, was ordained some years ago by Rev. Vernon Herford who claims to be a bishop of the Syro-Chaldean church, has produced widespread astonishment in Great Britain. Dr. Orchard now has a triple ordination in the Congregational, Presbyterian and Episcopal orders. That he should have accepted ordination at the hands of a man regarded by many as an ecclesiastical adventurer has greatly pained many Congregationalists. Dr. Horton has been appointed by the Congregational Union of England to "try to reason the whole thing out with him." Dr. Horton says of the incident, "If I accepted what Dr. Orchard appears to believe, I should have felt it incumbent on me to sacrifice everything and to have joined the Roman Catholic church. That, as I conceive, is the only logical action for anyone in that position."

Presbyterian Board Will Send Out Surveys

The Presbyterian Board of Home Missions of New York is offering to mail out printed volumes of surveys made in connection with the Interchurch World Movement. These are distributed without expense except for postage. There is a volume on home missions and another volume on foreign missions, both profusely illustrated in two colors with maps and charts. A score card for rating city churches with regard to their educational facilities is an interesting feature. The religious and social life of Susquehanna county is a more detailed study which takes up the problems of American communities at closer range.

Millennial Dawn Students Hold Convention

The International Bible Students association held an international meeting recently at Sandusky, O. In spite of the misfortunes of war period when many of its leaders were in prison for disloyal utterances, the organization continues to flourish. Fifteen thousand people were present at the Sandusky meeting and the present leader, Judge J. F. Rutherford, formerly of Missouri and now of New York, had to address the meeting with the aid of the magna vox. Six hundred people were baptized by immersion. All members of evangelical churches are re-baptized when entering this association, it being held that even Baptists and Disciples were baptized without a proper understanding of the rite. Several couples were also married. There were delegates from Poland, Greece, Norway, England, Canada, Germany, Italy and Asia. The organization long ago translated its books and pamphlets into many languages and its missionary work has been done largely with the aid of the printed page. Disclaiming that it is a church, it holds Sunday meetings in most cities, and Christian people are urged to leave the churches, since the "dispensation" is past for the church.

Catholics Admit Defections in Bohemia

When the first reports began to come through of the large defection from the membership of the Roman Catholic church in Bohemia, Roman Catholic newspapers in this country were inclined to ridicule the reports. Information now comes by way of the Vatican which leaves no room for doubt. According to these sources, the Catholic membership in Bohemia has fallen from 98 per cent of the population to 73 per cent. Some of the most eminent of former Catholic prelates now wear the John Huss badge openly. The newly organized national church has 500,000 members, and other denominations have grown.

What Happened to Some Union Enterprises

The detached church is always subject to the ambitions of church leaders. Unable to secure a pastor, many such churches in the past have departed from their union ideals for practical reasons. A Methodist bishop is reported to have boasted of the "capture" of a community church in Illi-

Unitarians Differ on Pulpit Freedom

THE organization of the Unitarian Laymen's League has given the laymen a forum where they may discuss their convictions about the church and ministers. At a recent meeting of that organization a resolution was offered "Be it resolved that it is the sense of the Laymen's league that the Christian minister is within his province in presenting reasoned convictions on any matter of moral or religious import, and in so doing we pledge him our support." The preaching of the social gospel is regarded by Mr. Breaux of Louisville, Ky., as beyond the limits of a proper pulpit freedom. He said: "We all know, Mr. Chairman, what has happened in some of the prominent churches of this country because the minister has departed from the teachings of religion. We have in New York City a prominent example of an historic Unitarian church that no longer bears the Unitarian label, because the minister of that church, a man prompted by humanitarin motives and the highest ideals, chose to prostitute his pulpit chasing butterflies, principally socialistic butterflies. In my own church in Louisville we had a young minister fresh from the seminary. He tried it out on the Louisville church. All these young ministers who come from the seminaries have an idea that they can preach some one particular "ism" and reform the world. This minister succeeded by his talks—they were not sermons—but by his talks on socialism in driving all the best people out of the church. I say that is not the mission of the Unitarian church. If this minister and the minister of any church would confine himself to talking militantly the gospel of Unitarian Christianity—because it is the true church, the best church, the only church that dares to couple common sense with religion, the only church that does not insult the intelligence of its congregation,—if the ministers would confine themselves to that, our church would grow and be progressive and aggressive and accomplish the sacred mission that it has for humanity."

ois. The Presbyterians recently absorbed Hope Union church, northwest of Chicago, fter this church had maintained an inde- endent existence for twenty-five years. In owa the churches of the community type re setting up machinery to secure minis- ers, being willing to accept men from any vangelical church. Until the denomina- ions recognize the community church, as a egitimate solution of the church problem in mall communities, the wasteful process of uilding up union enterprises and tearing hem down again will continue.

Drake Secures Acting President

Since the resignation of President Holmes of Drake University, the school as lacked leadership until recently Prof. D. W. Moorehouse was secured as acting resident. He is a productive scholar in is favorite field of astronomy and dis- overed a comet, which now bears his ame. The search for a permanent president of the institution is now on. Drake the largest of the Disciples schools nd is located at Des Moines.

City Closes Up on Sunday

City conditions have quite changed he attitude of many people on the ques- ion of the proper observance of the Christian rest day, and in most communi- ies there has been a growing laxity since he war, due no doubt to the ideas rought back from France not only by the soldiers but by the religious workers themselves. In some communities the post-bellum laxity is giving away to a movement in the contrary direction. In Piqua, O., which is a city of seventeen thousand people, a city ordinance will henceforth close all gasoline stations, motion picture houses, restaurants, drug, grocery, cigar and candy stores on Sunday. A ban is being put on Sunday newspapers.

Canadian Methodists Restless Over Union Question

For twenty years the question of the union of the Presbyterian, the Congregational and the Methodist churches of Canada has been pending. A minority in the Presbyterian church has stubbornly fought the union and secured delays.

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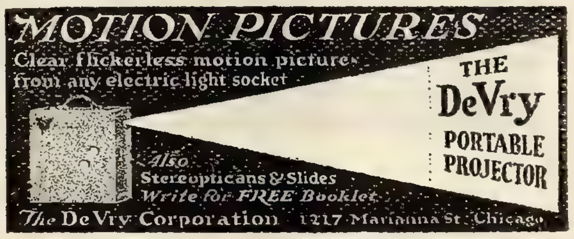
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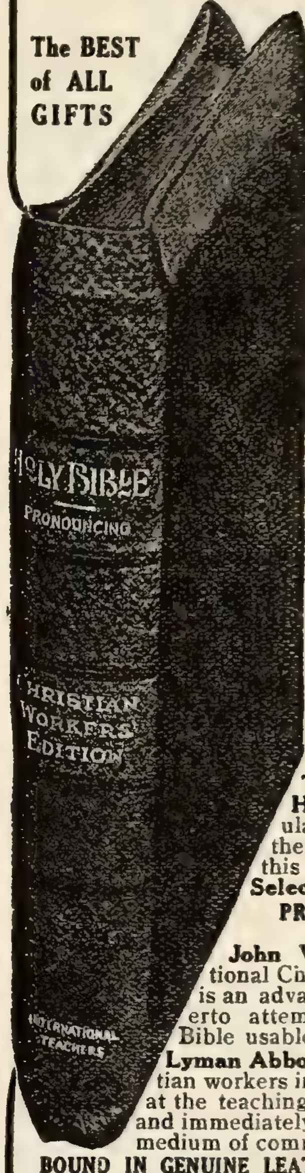

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Meanwhile in the great northwest many union churches have sprung up owing allegiance to none of these denominations, but hoping for fellowship in the united church. The approaching general conference of Canadian Methodism will consider the outlook for union once more but with some impatience this year. Members of this church believe that the time for action has come.

Lutherans Will Face Union Question

The convention of the United Lutheran church to be held in Buffalo this month will face some urgent questions. Among these none is more pressing than the attitude of the denomination toward union movements. The United Lutheran church is not yet a constituent part of the Federal Council. The World Conference on Faith and Order has invited the Lutherans to participate and action must be taken upon this invitation. As usual in religious conventions there is some family linen to be washed. A theological seminary in North Dakota is moving into Minnesota without the consent of the convention ,and this topic will doubtless bring about heated discussion. The relief work in Europe is to be considered, and the denomination will face squarely the question whether such work should be continued.

Will the Law Enforcer Reveal His Secrets

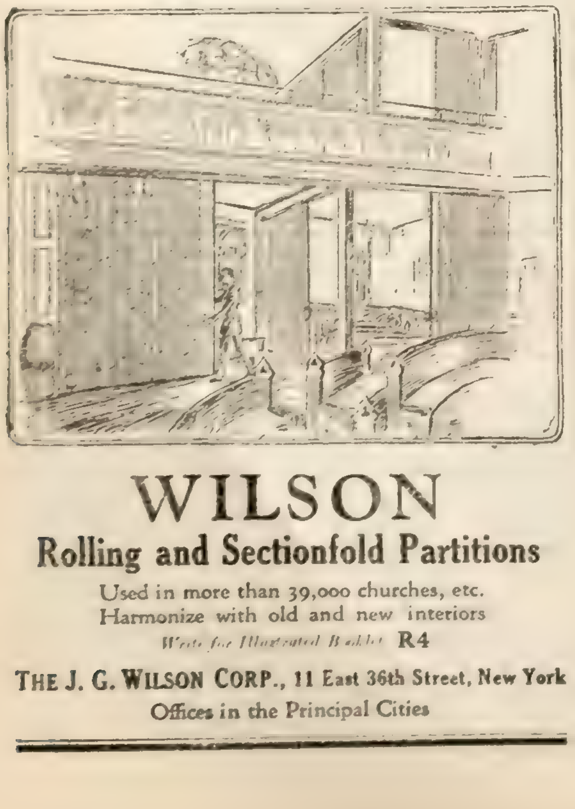
Chicago has had no more unique ministerial figure in the past year than that of Rev. J. W. Williamson, who bore the strange title of "law enforcer' in connection with the city administration of Chicago. He was appointed to this office at a salary of ten thousand dollars a year by Mayor Thompson. Not many days ago he was summarily dismissed by the mayor after the law enforcer had had some differences with the Chief of Police. It seems probable that the Rock River Conference of the Methodist church will reappoint him to his old charge in Chicago, Normal Park Methodist church. Once back in his pastorate will he talk about his experiences telling what he knows about the prevalence of vice and lawlessness in Chicago? His relation to the city government has never been a joy to his brethren of the Methodist ministry nor to the ministers of other communions, and resolutions offered to commend his work as law enforcer have failed of passage in ministerial groups. The secular press that has been hostile to the Thompson administration has been very critical of him up to the time of his discharge, but has of late assumed a more friendly tone.

Bishops Are Getting the Money

The emergency in the foreign mission situation of the Methodist church is being presented in many cities this month. The call has been made for 20,000 gifts of $100 each, which would make a total of two million dollars and it is proposed to secure this money in cash before October 31. Bishop Edwin H. Hughes of Boston is prominent in the campaign. In some churches the people of smaller means are demanding a part of the campaign and recently in a Methodist church at Ocean City Bishop Fisher secured a loose collection of $2,680.

Will Align Negroes With Temperance Forces

The board of temperance, prohibition and public morals of the Methodist church has issued a call, through Bishop William F. McDowell, for a conference



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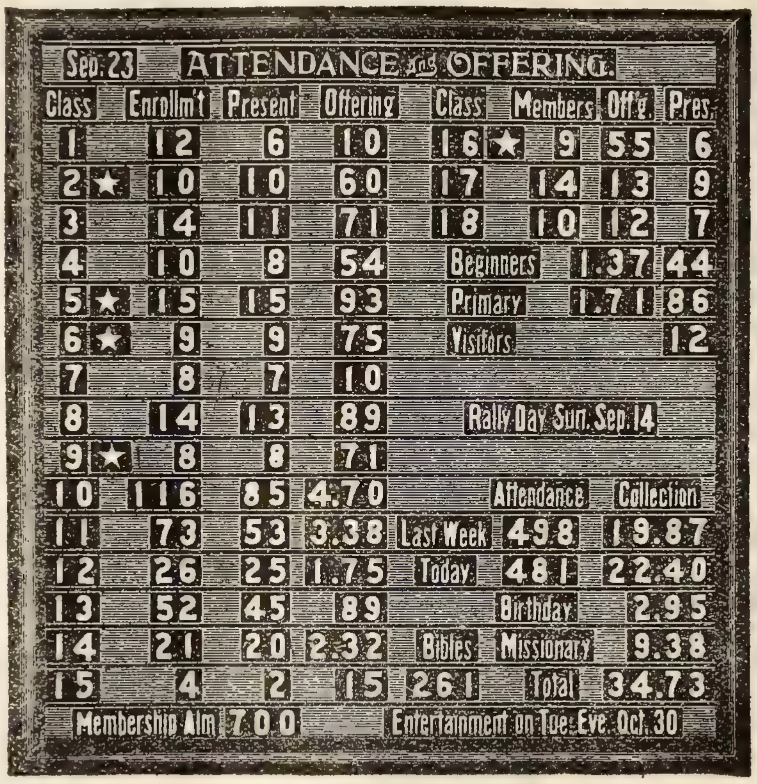
Sep. 23 ATTENDANCE and OFFERING.
Class Enrollm't Present Offering Class Members Off'g. Pres.
1 12 6 10 16 ★ 9 55 6
2 ★ 10 10 60 17 14 13 9
3 14 11 71 18 10 12 7
4 10 8 54 Beginners 1.37 44
5 ★ 15 15 93 Primary 1.71 86
6 ★ 9 9 75 Visitors 12
7 8 7 10
8 14 13 89 Rally Day Sun. Sep. 14
9 ★ 8 8 71
10 116 85 4.70 Attendance Collection
11 73 53 3.38 Last Week 498 19.87
12 26 25 1.75 Today 481 22.40
13 52 45 89 Birthday 2.95
14 21 20 2.32 Bibles Missionary 9.38
15 4 2 15 261 Total 34.73
Membership Aim 700 Entertainment on Tue. Eve. Oct. 30

Illustration Shows No. 3 Size.

This Score Board shows a record of all classes. A comparison of attendance with Enrollment and Offering. Notice class No. 1 having 12 enrolled, only 6 present and giving **10c**, while class No. 2 has all present, is giving **60c**, and shows a **Gold Star**, which means ALL MEMBERS **Present.**

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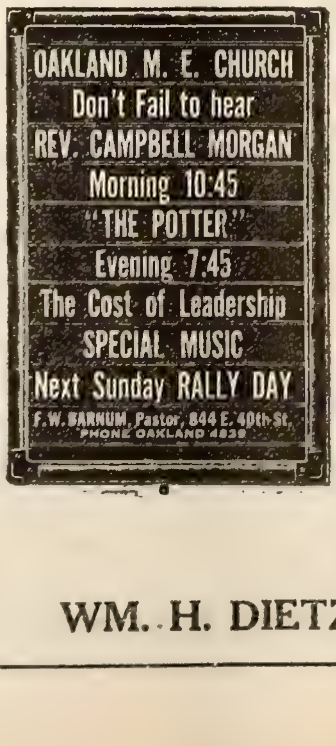

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Great Increase in Candidates for Priesthood

While nearly all Protestant sects worry along with an inadequate supply of candidates for the ministry, the Roman Catholic seminaries in this country are being enlarged to take care of the ever increasing throng of students. New institutions are being created at Chicago, New Orleans and Washington, the latter in connection with the Sulpicians. A considerable part of the increase in the student body is due to a Catholic Student Mission crusade which now has an enrolment of 200,000. It is said that the enrolment of women for the religious orders has kept pace with that of the men. Many American students of theology are now going to Louvain university and to Paris and Rome. A favorite ending of academic work is an ordination to the priesthood in Rome.

Churches Present the Moving Pictures

For several years the Community Congregational church at Winnetka has been presenting moving pictures in the parish house. All recreational work is carried on by a community organization, though the church owns the property. In a

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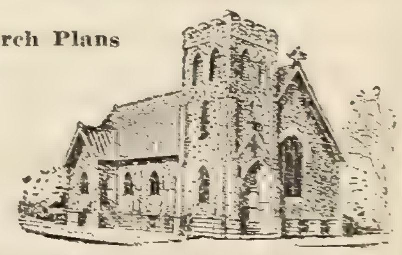

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number of smaller towns this has been done as well. The Presbyterian church at Emerado, N. D., a community of seven hundred people, has been given a Saturday night entertainment with the film. No admission is charged, and the pictures are supported by free-will offerings. This church has had seventy new members the past year, though no one would connect this interesting fact directly with the recreational program.

Big Contest on in Religious Publicity

The Christian Endeavor Societies of Oklahoma of the various denominations are now engaged in a big contest in the field of religious publicity. The various societies are endeavoring to get secular papers to print stories of the achievements of young people in religious work. Paid advertising counts on the same basis as news stories. The result has been that thousands of columns of matter have been presented to the people of Oklahoma. When the state convention meets in 1923 a fine bulletin board will be awarded to the society which leads all the rest. Exhibits will be made of the various types of publicity in use in the state.

Lutherans Will Feature Luther Translation

The United Lutheran church at its convention at Buffalo, October 17-26, will feature some old Bibles that are printed in the original translation of Martin Luther. The Bibles shown are four hundred years old. Among the interesting facts called out in connection with this convention is the statement that by 1522 there were a hundred thousand copies of the Luther Bible in the world, though printing was but recently invented and was exceedingly clumsy. The Lutheran church is exceedingly zealous in the matter of the circulation of the holy scriptures, and this anniversary will mark a fresh effort to bring the Bible to the attention of a still llarger number of people in the world.

Denominations in Illinois Hold State Meetings

October seems to be the month for holding the denominational meetings in Illinois. The Baptists begin their convention at Centralia October 17 and the same day the Presbyterians open their synod at Streator. The Disciples met at Rock Island on October 3. Four churches in Rock Island and Moline are the product of the state missionary program Prominent among the interests this year was the reinforcement of the campaign of Eureka College to secure $265,000 on a $400,000 endowment campaign. The remainder of the fund is promised by the General Education Board of New York.

Sunday Evening Club Starts a New Season

The Sunday Evening Club of Chicago began its sixteenth year on October 1. This unique organization is very largely the product of Dr. Clifford W. Barnes, a Christian layman. He was educated at Yale and Chicago and did post-graduate work at Oxford. Earlier in his life he acted as an assistant pastor and knows how to fill the pulpit on occasion. Each Sunday evening in advance of the church service, he conducts a Bible class at Orchestra Hall. Addresses were made last Sunday evening by the first speaker of the year, Sir Charles Wakefield and Mr. Harold Spender, representing a delegation of Englishmen who have brought to this country statues of Pitt Burke and Bryce.

Dr. Taylor Is Back From Bohemia

Dr. Frederick E. Taylor, president of the Northern Baptist convention, and Dr. Carter Helm Jones have traveled through Czecho-Slovakia this summer, gathering together companies of Baptists and speaking to them through an interpreter. The Muckocin meeting was quite amusing. The interpreter did not arrive, and the preachers called upon a Jewish physician to interpret. They insist he got more gospel in one evening than he had had in a whole lifetime. At Brno the leading theatre of the town was packed for two nights. Dr. Taylor spoke on the meaning of the Christian life and Dr. Jones on Baptist conceptions of freedom. In one town there were no Baptists a year ago. At the present time there are sixty church members

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and more than sixty others who are waiting for baptism. Dr. W. S. Abernathy and Mr. W. T. Shepherd have gone to Poland where conditions are less favorable than in Bohemia. They have visited Danzig, Lodz and Warsaw. In Warsaw the America workers were greeted with a great audience, and in this audience were important officials of the government.

Reinforce Mission Study With Lantern Slides

The young people and the women's societies of the various denominations will study India this year as their field of missionary interest. In order to assist in visualizing the materials in the textbook, "India in Transition" the Methodist board has gotten out a fresh stereopticon lecture upon the subject. Some older sets are also available, including "The India Mass Movement" and one called "Sarju the Outcast." The slides are distributed by the area secretary. The Presbyterians also have lantern slide sets on India which will be used this year in more churches than formerly.

Baptists See Realization of Religious Liberty

Were Roger Williams to revisit earth at the time the Baptist World Alliance meets in Stockholm, July 21-27, 1923, he would be agreeably surprised at the progress which has been made on behalf of his ideals. In many countries where religious liberty was denied three centuries ago, it is now completely established. In other countries progress has been made so the Baptist of continental Europe dares to erect his own conventicle and to carry on public services of his religion. The independency of the Baptist faith is being modified with the coming of a world consciousness in the communion. The catholic ideal is succeeding parochialism. Churches are being bound together, not by labored agreements in the field of doctrine, but by mutual service. The Stockholm meeting will reveal considerable latitude in doctrinal holdings, but a determination that the world round Baptists shall bear one another's burdens.

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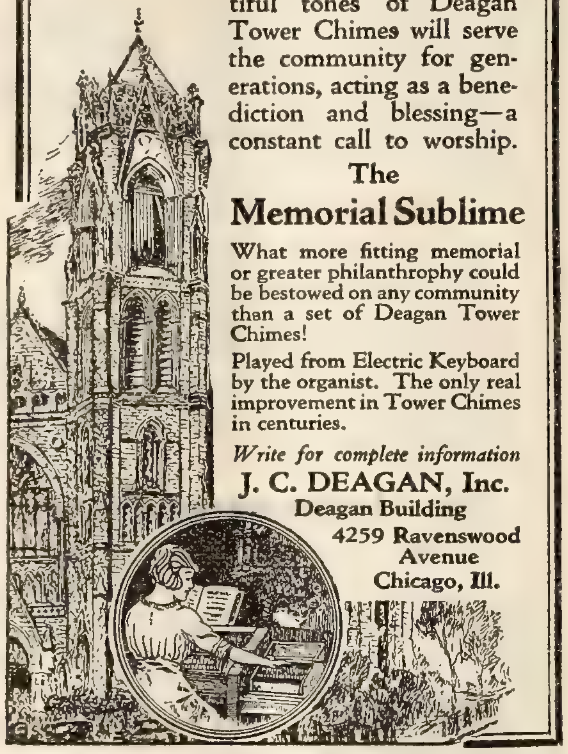

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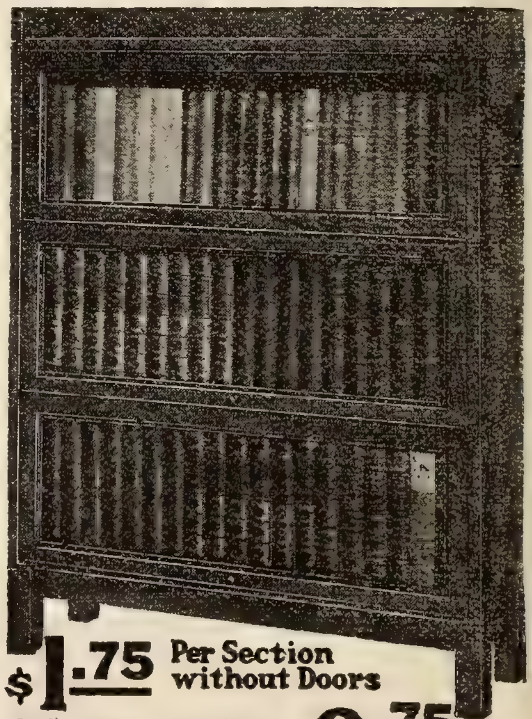

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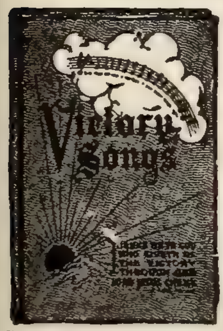

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It is charged that the public is intellectually incompetent. Is this true? It is charged that the public is afraid of ideas, disinclined to think, unfriendly to culture. This is a serious matter. The facts should be faced frankly and honestly.

Without Cultural Leadership

The main criticism, as we find it, is that the people support ventures that are unworthy, that represent no cultural standards. The public is fed on low-brow reading matter, low-brow movies, low-brow theatrical productions, low-brow music, low-brow newspapers, low-brow magazines. We think the criticism is unfair in that it does not recognize the fact that the public is without cultural leadership. Those who have the divine spark get off by themselves. We believe the public has never had a real chance, never had an opportunity to get acquainted with the great and the beautiful things of life. Given half a chance, the public will respond.

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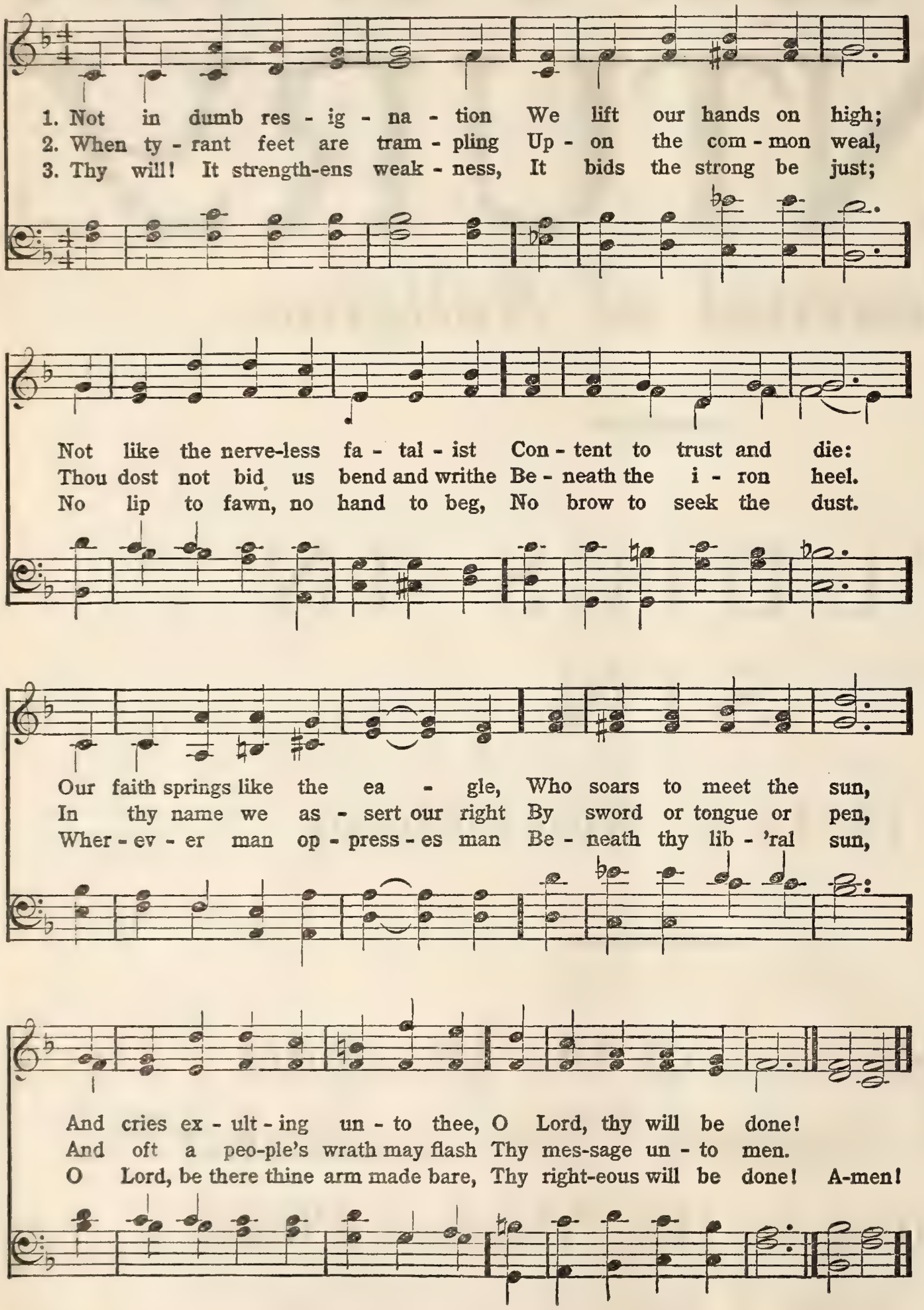
1. Not in dumb res - ig - na - tion We lift our hands on high;
2. When ty - rant feet are tram - pling Up - on the com - mon weal,
3. Thy will! It strength-ens weak - ness, It bids the strong be just;
Not like the nerve-less fa - tal - ist Con - tent to trust and die:
Thou dost not bid us bend and writhe Be - neath the i - ron heel.
No lip to fawn, no hand to beg, No brow to seek the dust.
Our faith springs like the ea - gle, Who soars to meet the sun,
In thy name we as - sert our right By sword or tongue or pen,
Wher - ev - er man op - press - es man Be - neath thy lib - 'ral sun,
And cries ex - ult - ing un - to thee, O Lord, thy will be done!
And oft a peo-ple's wrath may flash Thy mes-sage un - to men.
O Lord, be there thine arm made bare, Thy right-eous will be done! A-men!

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXIX CHICAGO, OCTOBER 19, 1922 Number 42

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly By the Disciples Publication Society 508 S. Dearborn Street, Chicago

Subscription—$4.00 a year (to ministers $3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

America's Children Young Pagans

THE surprise that some people express with regard to the ever increasing juvenile delinquency is hardly justified in view of the educational program provided for the average child. The Dayton News asserts that "nineteen out of every twenty Jewish children under twenty-five years of age receive no religious instruction; three out of every four Catholic children receive no formal religious instruction; two out of every three Protestant children receive no formal religious instruction. Or, taking the country as a whole, seven out of every ten children and youth of the United States under twenty-five years of age are not being touched in any way by the educational program of any church. This calls up a vital question: How long may a nation endure, with seven out of ten children and youth receiving no systematic instruction in the religious and moral sanctions upon which its democratic institutions rest?" Are the great moral imperatives instinctive, coming in the natural course of things, or are they principles which are imparted only by an educational process? Were moral principles instincts, then we would expect to find the human race the same in its conscience around the world. That is just what we do not find. People have no higher moral standards than are imparted by the instruction of the family, the tribe, the church and the nation. With the improvement in public facilities, the American family has largely abdicated its responsibility for the moral training of children, not to mention their religious training. Not long since a woman complained to her pastor of the inefficiency of the Sunday school, asserting that her little girl knew no Bible at all. The pastor's reply was a question: "How can the little girl of Christian parents be completely ignorant of the Bible even though she never went to Sunday school at all?" Why should the community bear the total responsibility of rearing this woman's children? The Sunday school may be quite as inefficient as religious educators say it is. So long as it is the only public agent of religious education, it should command the best people of the church as teachers and it should certainly be supported by the family in its modest demands for punctuality, regularity and home study.

The Creed of World Peace

DR. Jowett, in his ringing appeal to the churches to mobilize the Christian conscience against the drift toward war, proposes that we have a day set apart when the congregations of all communions shall simultaneously and audibly express their desire for a sacred peace and their faith in the common brotherhood of mankind. So far good, but why have only one day for an affirmation of faith in the fraternity of humanity? Why should such a faith not be a part of the creed of the church every day? One day, however picturesque and dramatic its ceremonial, is no sufficient expression of faith in human brotherhood. Next to faith in God, the Father, faith in the brotherhood of man is the most fundamental article of Christian belief—far more fundamental than many dogmas which are recited in the creeds of the churches year in and year out. Brotherhood is no mere poetic fancy in the teaching of Jesus; it is the very essence of his gospel. The plain truth is that Christianity has not failed, but is only now being discovered—our journey hitherto having been a slow advance toward Christianity. The discovery of what is really fundamental in Christianity will draw our divided churches closer together, and, perhaps, in a desperate hour, lead a united church into the widening breach between snarling nations and envious classes, and so rescue civilization from impending ruin. Great social ideals can only be realized under religious influence and inspiration, and for this we need an education of faith, not merely on one day, but all the time and by all the instrumentalities at command.

The New Jewish Ritual of Social Justice

THE problem before the modern world is the creation and cultivation of socially minded men and women, and this labor has only just begun. A significant token of this tendency, and of the rapid advance being made, is the new ritual of social justice in the observance of the Day of Atonement in the Jewish church. Indeed, the revised ritual of that high and solemn day, always the most impressive day in the Hebrew calendar, reads like a sociological essay, and the New York Times even detects in it a leaning toward socialism. "Great plenty and abject poverty," it says, "exist side by side. No peace of mind is possible when one lives in the shadow of unwarranted economic uncertainty and in the fear of industrial power that is felt to be used arbitrarily." All through the vocabulary is that of the modern publicist, but the spirit is that of the mighty prophet of the Old Testament. The prayers, prepared by the Association of American Rabbis, breathe the same passion for justice, responsibility, and the growing need of a more humane social order. "Affliction of the body and fasting alone cannot cleanse the soul of sin. These are the true means of atonement: let justice well up as waters, and righteousness as a mighty stream. Show compassion every man to his brother; speak ye the truth every man to his neighbor. Do justly, love mercy, and walk humbly with thy God." Only by fraternal righteousness among men may we hope to realize atonement with the Father of men.

The Widespread Habit of Seeing Red

MODERN psychology has provided a new word which is proving itself convenient on many occasions. People with a mild form of a mania are supposed to have a "complex." A group of our fellow-citizens seem to have developed a "red" complex. They imagine the country full of spies from Russia. Some very worthy charities the past year have had the label "red" pasted on them, and the relief of famine in continental Europe halted. Mr. Paxton Hibben, representing Russian relief, is now being represented as a dangerous "red" in syndicated articles appearing in the newspapers from the pen of R. M. Whitney. Mr. Paxton Hibben proposes to sue his traducers in a court of law for the sake of other men who have suffered in a similar way. He has been represented as stealing important state documents in Brazil and escaping in disguise. He asserts he was never in Brazil in his life, and never employed in a consulate. It is this evil spirit of suspicion that has kept our government from coming to an understanding with Russia. President Harding stood for this course at the time of his inauguration. But the country has been sown down with the lies of conservative propagandists, and this policy has not been carried out. The present situation in the near east might have been all different had the United States carried out the President's announced policy. The worst result of the "red" complex is that men are arrested in various parts of the United States for "radicalism." This country, which was once the boasted haven of any man who wished to speak his mind freely, is now in the unenviable position of being the most illiberal republic in the world. Men of public affairs assume one of their functions to be that of a sort of wet nurse to truth. In a democracy, men have lost faith in democracy. Instead of meeting radicalism with conservatism, a cowardly spirit has sought the use of policemen and prisons to stamp out opinions that seem undesirable. Meanwhile the wave of intolerance has swept on over the church. One could find churchmen who would use the fagot if they had the opportunity. One would commend to this generation the reading of such ancient documents as John Locke's Letters on Toleration and a well known book by John Milton.

Where Home Life Fails

HOME has lost something of its sacred meaning under the circumstances of modern life. Father goes off to business in the morning before the children are up. Mother is very busy with the clubs. The children not only have their school work, but they soon wander about the community without anybody being responsible for them. The new novel by Hutchinson, "This Freedom," gives a picture of the home life of a modern woman in such convincing terms as to make it a very disturbing book in thousands of households. With his suggestion that motherhood is losing its sacred meaning and that children come to a bad end because they have never had a mother, he challenges thought. The book is one-sided in that it strongly emphasizes the failure of modern motherhood without at the same time giving an adequate portrayal of the failure of modern fatherhood. One is glad to pick up a book once more in which married love is not befouled with the meanderings of the psychoanalyst. In "This Freedom" the unfaithful mother is at least a faithful wife. She goes to her own work in the office every day while her husband goes to his. But she is not forever flirting with other men, nor dallying with possible adultery. She has an honest monagamous love for a splendid man. She is a normal modern woman in whose heart love has its rightful place, but deluded with the modern gospel of the emancipated woman, she tries to bring up her children with a nurse maid. The study of the psychology of these neglected children is deftly done. One can see just such boys and girls in every city. They are selfish, restless and unadjusted. They lack the guidance of great ambitions. Perhaps the tragedy which befalls this family of children savors of the melodramatic. One boy goes to prison and ends up in Canada a refugee. The girl dies in an abortion, and her younger brother commits suicide. The motherhood that Rosalie Ocleve denied her own children, she gives to a grandchild when at last she perceives that motherhood means sacrifice. The book will call back to the path of grateful duty many a careless American parent.

Juggling With the Destiny of Nations

UNFORTUNATELY we do not know the author of "The Pomp of Power," who prefers to remain anonymous, save that he is a Canadian, and was intimately associated with Mr. Lloyd George both in war and in peace. He writes neither as a friend nor as an enemy of the prime minister, but as a keenly interested and finely balanced observer of things at close hand. His book is a thoroughly competent and fully documented piece of work, with many close up views of Haig, Joffre, Briand, Wilson, Clemenceau, Northcliffe, and, of course, Lloyd George. It is indeed an annihilating analysis of the policies of the peace conference, the tragedy of which is told in two cutting sentences: "Mr. Lloyd George often got the better of Mr. Wilson and sometimes of M. Clemenceau. But Wilson either did not realize it or awoke to the fact too late; while Clemenceau always knew it, and when he had to bow to it he did so sardonically, as part of the game." Exactly, it was a game of dice, but always a game, in which the players were apparently more eager to outwit each other than to devise a stable peace. It was a game with the existence of civilization as the stake, in which men juggled with the destiny of nations—like the sleepy old game of whist in Washington which is said to have brought on the American civil war—and it is this idea of international relations as a game, a matter of clever dicker and deal, that must be done away forever. Hereafter the peoples will "listen in," demanding to know why they are pawns in the hands of clever diplomats about a green table. The anonymous author of "The Pomp of Power" has written a greater book than the Gentleman With a Duster will ever live to write.

"Spiritual Energies In Daily Life"

DR. Rufus Jones is not only a great scholar, but one of the noblest living interpreters of spiritual experience; and in his new book, "Spiritual Energies in Daily Life," he seeks to show busy, distracted modern folk, who are living truncated, inhibited, and undeveloped lives, how to find the rest of themselves through religious faith and service. It is one of the best books on practical mysticism so far written; a study of religion as energy, a source of power, a dynamic for the defeat of disillusion and all the grey moods that beshadow faith and personality in this after-war world. Such books are greatly needed, because the mystical element has been too much neglected, if not driven out of religious life, with the result that it leads to all kinds of spiritual boot-legging by cults of many kinds; and no man among us is better fitted to lead us in this field of spiritual exploration than Dr. Jones. Our troubles, he tells us, consist largely now of failure to lay hold of moral and spiritual forces that lie near at hand and to utilize powers that are within easy reach. Paul, Augustine, Francis, Luther, Wesley, Fox, lived in dismal times, when the world seemed bereft of vision; but they found power to transform their times and to create new types of spiritual society. That power is with us still, if we know how to discover it and use it. The chapter on "Psychology and the Spiritual Life" is a welcome relief after so many books which deal with psychology without the clear and wise insight which this book reveals, and which it expresses with so much literary charm.

The Quiet Work of Scientific Research

IN the midst of the disturbances which mark many areas of modern life, it is a satisfaction to note the ceaseless efforts which men and women devoted to the study of facts are making to master the story of the physical universe, and convert it to practical uses. Scientific inquiry is the domain in which most assured knowledge has come to assignable values in our generation. In comparison with whatever progress has been made in the fields of philosophy, ethics, religion, politics and education, over so many of which the dead hand of tradition and authority maintains its control, physical science with unprecedented ardor has pushed out into every province of investigation where actual facts awaited discovery and classification. There is a certain exhilaration in the thought that so many thousands of devoted and enthusiastic workers are turning up results daily that fit into the marvelous and fascinating narrative of the physical universe. All the sciences are making their daily contributions through the researches of tireless observers in laboratories, observatories, clinics, experiment stations, and unwearying journeys of investigation by land and sea. Most of this work is unknown outside the limits of highly specialized groups of students, or in the publications of technical journals. It makes its way only slowly into the wider area of general information. Yet it is proceeding without cessation. And if the cosmic order could be conscious of the process, as dreamers have sometimes believed it might be, there would be without question a mystic satisfaction in yielding up these priceless secrets for the enlightenment and enrichment of men. Paul talked about the whole creation groaning and travailing in pain, waiting patiently yet eagerly for the revealing of the sons of God, the disclosure of reality, assured knowledge, which they alone who are worthy to be called sons of God, the selfish seekers after truth, are competent to bring to light. When one reads of the departure of Raul Amundsen on a new quest of investigation regarding the polar zone; when the story of Donald McMillan's latest voyage to add to the world's information regarding other sections of the far north is recited; when the records of the American expedition into Manchuria and Mongolia are read, telling of astonishing discoveries of the remains of prehistoric life, matching similar fossils in Utah and Idaho; when one reads of the extensive and costly preparations being made by a dozen universities in various lands to capitalize by photographic and spectroscopic observation the solar and lunar phenomena that will be disclosed during the brief space of four minutes at the time of the approaching total eclipse of the sun, along a narrow zone touching barren tracts in Australia, and a few desolate islands of the South Pacific, he obtains a suggestion of the ceaseless and inexhaustible labor that is going on in a hundred areas to push back the curtains of ignorance, and let in the light of intelligence. And this field of physical science is but one of the many tracts where the work of the explorer is proceeding. It is just now a little more purposeful and valuable, because it is less hampered by conservatism and tradition. But it is the prophecy of what must be attempted in all the provinces of human interest. And the results in all will be as astonishing and worthful. It is reality alone that is of value. It is truth alone that makes free.

Releasing the Prophets

A NEW form of endowment has been discovered in our day. It is the endowment of men of unusual power as exponents of important ideas so that they are able to devote all their energies to the dissemination of the truths which they have come to evaluate as the supreme ideas of the age. By the discovery of such men, and their release from hindering obligations of financial character, certain great causes are receiving continuous interpretation of the most intensive and convincing order. It has long been understood that the endowment of a college, university, journal, library or other foundation is a most effective means of spreading knowledge and promoting human welfare. It is increasingly apparent that the endowment of men of high gifts is even more immediate in its results, and reaches an even wider public with the same measure of investment. It is the release of a prophet for effective proclamation of the truth.

The economic phases of the prophet's work are always an interesting study. How did the men whose names are linked with the vocation of moral and religious leadership support themselves in antiquity? And was the value of their service promoted or lessened by the limitations of their resources? It is natural to think of the men whose names are most familiar in this role as quite above the level of economic solicitude. There was something unearthly, was there not, about their calling which lifted them above the sordid needs of food, clothing and family budgets? Yet with rare exceptions it is probable that the intellectual and spiritual leaders of every age have found themselves held to rather rigorous attention to the commonplaces of financial means and ends.

Amos, one of the most impressive of the preachers of Israel in the rising period of prophecy, was a farmer whose income was derived from the meagre stock of beef and fruit which he sold in the market cities of the two small kingdoms. Micah appears to have belonged to the same agrarian class, if one may judge from his insistent denunciation of the rich landlords of the western slope of Palestine, who were making the tenent husbandmen of their region wretched with their merciless exactions. It may be that Isaiah and Hosea were men of property, at least sufficient to make a daily vocation unnecessary to them. And it is certain that Jeremiah had a sufficient inheritance from the ancestral estate at Anathoth to permit him to buy additional property when that act had the value of encouragement for his besieged and beloved Jerusalem. Of the other prophets no word has survived to make clear their economic status. But it may well be true that their support was in part derived from the so-called schools of the prophets, the only educational foundations of the age, or from the gifts of devoted friends and disciples who mediated their teachings to wider communities, set down their words in records the scanty remains of which have survived to our day, and provided for their support.

In the circle of Jesus the question of supply was variously solved. Some of the disciples were men of affairs, engaged in different forms of trade, or possessing homes and families to which they returned on occasion, and from which their needs were met. Others, like the Master, had no property or income, and subsisted on the gifts which ardent friends supplied. A little treasury was thus provided for the most urgent demands, and in those regions where the greater part of Jesus' ministry lay, hospitality was free and the needs were few. Some men of wealth joined the movement in its earlier period, such as Barnabas, but their possessions were soon placed at the disposal of the entire group in what appears to have been an ill-advised attempt at a common treasury, and the number of the poor who attached themselves to the new enterprise was large.

Paul, the greatest missionary of early Christianity, though probably a man of property in his family relations, intimates that he sacrificed it all for the faith; unless perhaps he may have treasured some portion of it for the supreme days of opportunity during his stay in Rome. At least it is certain that he labored with his own hands to support himself in the cities of his evangelistic labors, and took gifts of money only from tried and trusted brethren, such as those at Philippi. The money he was at such pains to gather from the non-Jewish churches he saw safely delivered by the hands of trusted friends into the charge of the leaders of the Jerusalem church. How much wider, safer, and longer might have been that notable ministry of the apostle's if there had been some means for his maintenance, such as the church has learned to provide in later years for the release of its representatives from the most exacting cares of self-support.

For the church has slowly discovered that there are great souls who ought to be set at liberty to employ all their powers in the notable ways which preaching and scholarly tasks make evident. The centralized and controlled churches, like those of the Greek and Latin communions, have always recognized the necessity of releasing their strong men from the routine of detail and administration for the supreme activities of public speech and private scholarship. The church of England has pursued a like policy. Nominal attachments to some cathedral or scholastic institution have provided livings for men who were thereby left free to follow in their own unfettered way the high callings of preaching or of authorship as they might elect. And the masters of church administration have felt that the funds at their disposal were well bestowed in making possible the rare achievements of such ornaments to the pulpit and the cloister. Some of the greatest names in the roll of modern British scholarip are those of men whose services in research and the opularization of scholarship were made possible by hurch foundations.

In America the duty of the church to scholarship has een obscured by the slow development of educational inrest, and the absorption of religious resources in denomiational competition Preachers, even the greatest of them, ave been limited to the parochial obligations of performg many different sorts of work. Only rarely has a great rophet of the faith been recognized as a national asset, and eleased from confining ministries to perform a broader ervice. A few colleges and universities have permitted eir ablest teachers to render to the communities and the ation the benefits they could yield. Most of the rich inds of the American academic group have been comelled to devote themselves with absorbed attention to the etails of class-room instruction, longing evermore for the eedom which at least partial release from these duties ould offer for research and writing.

As long as college and university administrations limit eir interest to groups of students in their class-rooms, d fail to understand the obligations to their communities d the nation to release their strongest men for some easure of approved and endowed service as speakers, riters, and public leaders, and as long as the churches exust themselves in denominational rivalries and the efrt to build up sectarian establishments rather than to ve some portion of their intellectual and spiritual posssions freely and as a trust to the wider world, so long ill both the university and the churches fail of their most nportant function. But both are learning, and the rease of the prophets of scholarship and of religion for suprted and generously offered service in extra-mural aces is an encouraging, though late-arriving, sign of the mes.

In the meantime the opportunity for individual promoon of the public work of strong men is increasingly aprent. In some rare instances it has been possible for ose with the most useful gifts and of great power as inrpreters of religious, educational or economic truth to ve wide-spread proclamation of these themes at their vn charges. It is a great service which is rendered when man of wealth has also a timely message to deliver as his ntribution to the progress and the amendment of the age. few such there are, and they are heard with the greater tisfaction that there can be no misinterpretation of their otives.

But those who possess this combination of ability and reurces are few. A larger group is that which could utter word of the very highest value for the enlightenment of e nation if they could be released for this purpose. Men wealth are endowing universities, churches, libraries and her useful public agencies. Why should not some of them dow a man who possesses the true prophetic spirit to end the remainder of his effective life in the nationwide terpretation of a compelling theme which all his fellows ould understand? There are a few great preachers in e nation whom it is a mistake to confine to one congreation and one city. Most men find their best results in a mited sphere. But some there are whom all the people should be permitted to hear. Some inspiring interpreters of the Bible ought to be offered freely to many localities rather than limited to one. Prophets of the social message there are for whose stimulating word a multitude waits, and they are kept in a limited circle by institutional necessity. And not a few there are who in these tense and nervous days, when the sharp edge of international suspicion and animosity seems ready to cut again into the half-healed wounds of the world, ought to become apostles of peace and proclaimers of the duty of the hour to a disturbed and distracted people.

If there is satisfaction in the endowment of institutions, still greater is the satisfaction of endowing men to perform unceasingly and through years the service one would like himself to be able to obtain. A few instances there are of this order of personal endowment. In such cases there is little danger of any limitation of the full freedom of the message. For those who are worthy to be the prophets of great truth are, like the moral leaders of old, accountable to their own consciences and to God alone for the message they voice. But their friends who make possible their work of public speech may well feel honored by the relationship and the privilege. It is the release of the prophets for their larger and truer task.

Too Much History

ONE of the sage discoveries of the distinguished newspaper correspondent, Walter J. Woof, after "looking over the situation" abroad, is, that Europe is afflicted with too much history. His final deduction from all the facts available is that "the trouble with Europe is the same thing as the trouble with America. They are both inhabited by the human race." The very profundity of this observation compels admitting that he does not "see what can be done about it." Of the less elemental and constitutional ailment, namely, the malady of too much history, he does not appear quite so hopeless. Why, indeed, should it not be possible for forward-looking populations to dispense with historical trumperies? We in America are in no such desperate state as is Europe, but even we might profit by the same relief. It is one of the refinements of religion to "forget the things that are behind." Zeal to press forward toward the things before was never a holier virtue than in these distraught times. If both Europe and America could discover, or search out, or work out, or find revealed, this fundamental religion, the way of salvation would lie before us plain and joyous. Henry Ford's scorn of history may fail to take account of its inherent benisons, but the history business is certainly overdone. He is partly right. Idolatry of racial traditions and nursing of ages-old animosities, which go far to "Balkanize" the whole of Europe, not only condemn that continent to turmoil and relative poverty, but such passions violate all the sanctities of religion, not particularly to specify the Christian religion.

Our American civilization was inaugurated with a fine scorn of grandfathers. They are slipping back into their old seat by the fireside and about the council table of state, church, and commercial enterprise, having lost too little of their old querulousness and timidity. Loyal sons will not begrudge them a degree of dignity and influence, for American civilization suffers from recklessness, as well as from reaction and conservatism. But the present distressing estate of Europe should warn our younger society of the perils of this terrible spiritual blight, this deadening irreligion which religious officialism too often champions. History cannot teach us everything. History which cultivates hate is a terrible curse. We should draw upon all the spiritual resources of a faith which bids us "forget the things which are behind."

Remembering these things behind is the essence of our current denominationalism. Inability to forget that one's father and grandfather were Methodists or Baptists, or belonged to some other one of the almost infinite variety of sects which our turbulent religious history has bequeathed to us, is the only substantial support left for the decadent and increasingly impotent denominational order. If we could truly forget this history, then the concentrated aspirations and endeavors of those who sincerely love God and their fellowmen would speedily usher in the millenium, an era of grace capable of making insipid the utmost bliss which the fundamentalist promises through his cataclysms and vanquished heresies. Here is indeed triumph for the Christian religion: let it teach all men the bane of "too much history," of loyalty to barren traditions which foment jealousies and pit race against race, nation against nation, "first families" against aspiring peasantries, adherents of historic orthodoxy against liberals and progressives. Give us a faith for today; a confidence in the virtues and vitalities of our own generation; a sense of the reality which is here and now. Would not some of us be amazed to discover in such a faith the true religion?

The Backfire

A Parable of Safed the Sage

I KNOW not how it is done, but this I know, that sometimes an Automobile doth send its spark in the Wrong Direction.

Once upon a time, which was a few days ago, a man set forth, he and his wife and his friend and his friend's wife, and they undertook a Little Ride in the Country in an Open Car. And they came upon a Railway Track, and there the Car stopped. And when they essayed to start it, then did the spark ignite the Gas,, but it went not out so as to make the wheels go around, but it Back-fired.

And about that time I arrived.

Now, the manner of my arrival was this. I was on an Express Train, and we came thundering down the track, and we turned a curve, and we struck a Car that was Blazing. For the Back-fire had set fire to the car, so that the Combustible parts of it were aflame, and its mechanism did melt with Fervent Heat. And about the time it was Red Hot came the Whistle of our Train, and the people in the Car jumped out and held their breath and said a little prayer for us.

Now, I was in the very front Coach behind the Engine, when we suddenly bumped into that car at the rate of Forty Miles an Hour, and we picked it up, and tangled its mechanism in our running gear, so that the flame of the Blazing Gasoline was about my Coach, and upon my side of it. And we went through fire, even as did Elijah, but there were no horses on our chariot, and we stopped a little way this side of Heaven, though not so very far. And the Automobile was a few pounds of Junk, and we were scorched and battered, but able to limp to the next station where they gave us another Engine.

Now there was a man upon the train who lifted up his voice and said, The great Day of the Lord is near. Many shall run to and fro, and knowledge shall be increased.

And I said, Be silent. As for the speed, our train was not going too fast, and the Automobile was not going fast enough; and if there be any increase in Knowledge, thou has been omitted in the distribution.

And I knew that I had the sympathy of the folk upon the train, for it was not a time in which men wanted to hear talk that darkened counsel by words without knowledge. And indeed it had been for a few moments a Terrifying Experience, and there were certain that cried out in fear. For we knew not what had occurred, but only that suddenly we were Enveloped in Flame, and it seemed as if we should have been consumed.

Now it occurred to me that it was probably some small defect in the mechanism, or in the lack of skill of him who handled it and got rattled, that that machine Back-fired and balked, and a very little change in the one or the other would have taken that Car off the track and sent it humming down the road; whereas, it became a Total Wreck, and very nearly spoiled the day for us.

And I said unto myself that I had known men whose spiritual mechanism has the same faulty adjustment, so that they Back-fire when they should produce a good spark, and go steadily down the road. For there be wrecks that might be saved and perils that might be avoided if men would get a new Spark Plug in their intelligence or their disposition.

BY THOMAS CURTIS CLARK

Revelation

SAY not that death is king, that night is lord,
That loveliness is passing, beauty dies;
Nor tell me hope's a vain, deceptive dream
Fate lends to life, a pleasing, luring gleam
To light awhile the earth's despondent skies,
Till death brings swift and sure its dread reward.
Say not that youth deceives, but age is true,
That roses quickly pass, while cypress bides,
That happiness is foolish, grief is wise,
That stubborn dust shall choke our human cries.
Death tells new worlds, and life immortal hides
Beyond the veil, which shall all wrongs undo.
This was the tale God breathed to me at dawn
When flooding sunrise told that night was gone.

Studies In Sin

By H. D. C. Maclachlan

I. The Sin of Spiritual Immaturity

IT has been said that the present generation "is not troubled about its sins." As there is a measure of truth in this, so is there a reason for it, namely, that the traditional treatment of sin has been theological rather than psychological, social and personal. Theology tends to abstraction. By removing its subject matter out of the context of religious experience, it robs it of much of its concreteness; and by studying sin and virtue apart from sinful or virtuous personalities, a flavor of unreality is imparted to its whole ethical system. The scriptural method of approach is very different. Scriptural theology and its implied ethics—till we come to St. Paul, at all events—being prevailingly biographical and historical, are bound up with the bundle of life and palpitant with personal values. This is also the scientific method, since actual sin is always the resultant of complex life-situations, where alone it can be studied aright. This can be done in two ways—in history and biography, as we have said, or in the great imaginative literature of the world. In the latter, however, we have a double advantage. In the first place, we have the aesthetic, intuitive approach, which interprets life more surely than logical analysis or biographical appraisements; and, in the second place, art achieves the paradox of producing "types" that are at the same time not abstractions, but of the very concrete stuff of life itself.

* * * * *

I have chosen for our first study that of a soul that never grew up ---Ibsen's Peer Gynt. The mental counterparts of Peer we already know. We call them variously "imbeciles," "feebleminded," "morons," "defectives," but their common denominator is immaturity. They are minds that have never aged, and the sociologists are issuing frantic warnings of the grave danger involved in the multiplication of this "defective" class with its sorry entail of poverty, lust and crime. Not so familiar, however, is the idea of moral and spiritual imbecility. Yet it just as surely exists. Consciences can be graded according to soul-age. Aborted characters exist as well as aborted minds. These are the ethical morons, mentally alert enough, but childish, freakish, egoistic, irresponsible, devoid of any valid sense of right and wrong. They are to be found in all walks of life, and if we sometimes fail to recognize them, it is because their moral deficiency is often hidden behind mental normality and a bank account. In Peer Gynt, Ibsen gives us the finished type of these ungrown souls.

A REAL PERSONALITY

The story itself is as irreproduceable as Faust or Don Quixote; but the character of Peer though complex, lends itself to analysis. He is no mere imaginative *jeu d'esprit,* but a real personality in the heroic mould—as real as Falstaff, or Wilhelm Meister. We follow his adventures breathlessly; while we despise him, there are moments when we almost love him for his unconscious knavery and exquisite "alibis." His antics amuse us like those of a naughty child. The egregiousness of his effrontery and prodigality of his invention disturb the gravity of the court even as it pronounces judgment. Besides he is thoroughly self-consistent. His life is lived on a plan from which he never deviates. But it is the plan of the nursery. He never grows up. From beginning to end, he is the boy of the Norwegian hills—the repository of weird superstitions, the creature of unbridled imagination, unable to distinguish, save in spots, between dreams and reality, the prey of moods, the despiser of conventions, the egoist, the coward, the congenital story-teller (liar is too serious a word), the incorrigible rascal, the laughable rogue. Very subtly does the dramatist suggest this perpetual juvenility by placing the action both of the opening and closing scenes in the setting of the Norwegian folklore, to which gnomes and fairies, "bogys" and "trolls" are real. As in youth, so in age, Peer is the child of fancy. Only the reaction in either case is different: the childish wonder gives way in the end to the childish terror. But the world is still that of make-believe.

CHAMPION EGOIST

As in all children, Peer's consuming interest is himself. He is the Champion Egoist. He must hold the center of the stage; he must be always "showing off"; he must himself be the hero of every fairy-tale. But what a queer, "Gyntish self" (it is his own phrase) he worships! Self-preservation, not self-realization, is his motto. Not until the end, and then only dimly enough, does it occur to him that "selves" are dynamic, not static, achievements, not gifts. Therefore, he would never grow old:

> Know you what it is to *live?*
> . . . . It is to be wafted
> *Dryshod* down the stream of time
> *Wholly, solely as oneself.*
> Only in full manhood can I
> Be the man I am, dear child!
> Aged eagle moults his plumage,
> Aged fogey legs declining,
> Aged dame has ne'er a tooth left,
> Aged churl gets withered hands,—
> *One and all get withered souls.*

And so he fears aging, refusing the only way of achieving a self. He sees the lizards on the rocks and remarks—there is as much sense in it as in most of his philosophy—that they at least preserve their own special stamp as they were "at the primal: Be." A petrified toad in a block of sandstone is for him the symbol of the self-sufficiency he craves.

It is a commonplace of child-psychology that the line between fact and fancy is not sharply drawn. To the normal child the fairies and ogres are as real as breakfast. Its "fibs" are frequently just situations in its fancy-world.

This is Ibsen's main clue to the "childishness" of Peer. He steps on the stage as an overgrown boy, dividing his time between hunting and horseplay, and living in that half-way house between fact and fancy which Shakespeare has immortalized in "Midsummer Night's Dream." We laugh at his lies—gigantic as they are—because they are no more deliberate or malicious than the child's "fibs." He does not mind being found out, since what is there to find out? He will call himself a liar, if need be, and think none the worse of himself for it. He will make the old Norse legends his own: if they are not true, he will make them true. He will ride the reindeer over the Gendin edge like Gudbrand Glesne, the "hunter of the west-hills." He will make love to the Saeter-girls like his mythical name-sake. And, to outdo all his predecessors, he will become a "Troll," wear a tail and wed the Troll-king's daughter!

CLASSIC COMPROMISES

Thus the play instinct, so necessary to the child usurps the function of manhood, and pipes the tune to which his whole life dances. If he is "shifty," it is because the world of fancy is a kaleidoscope; if he is capricious, it is because there is nothing in "make believe" to compel consistency; if he is egoistic, it is because other human beings have no rights in a universe he invents. For the same reason he is the classic Compromiser. When in drunken day dreams he falls foul of the Bogy, that weird shape which, solid yet mist like, bars his way, indifferent to his blows, and utters its oracular "Go roundabout, Peer," he is only visualizing the fact of himself, which never allows him to face a situation squarely, since there are no clear cut distinctions between right and wrong, true and false, in the empire of whim and fancy. And so he never burns his boats behind him. He is an adventurer with the heart of a coward. No crossing Rubicons for him! He will be an Egyptian—but not out and out, mind you; only "on the basis of the Gyntish I." He needs a horse, will give —well, nearly anything for it—

My kingdom, *well half of it, say*—for a horse! . . . .

His philosophy of life is "dodging"—

The essence of the art of daring,
The art of bravery in act,
Is this: To stand with choice free-foot
Amid the treacherous snares of life,—
To know that even in the rear
A bridge for your retreat stands open—
This theory has borne me on,
Has given my whole career its color.

A past master in protective mimicry, he assumes the form and color of any situation he happens to find himself in—a "nigger trader" in the states, a Moslem prophet in the desert. He is even, after a sort, religious, since to him religion is the Grand Compromise; hence his "repentances" are like the reflex action of the star fish which, nipped as to one of its rays, calmly sheds it and grows another—the sure sign of a primitive development. Characters, souls are not so easily put on and off again!

All of which is just the poet's way of saying that Peer has not "grown up with" Reality. His life long motto is "Let's pretend." In the deepest sense his is a lawless nature, not so much because he does lawless things—though he does plenty of them—as because he has no conception of moral law at all. When he justifies his successful venture as a slave trader and exporter of idols to China by reflecting that he himself cared for his "niggers" and exported missionaries as well as idols—it is no mere Falstaffian badinage; he believes in his "alibi;" it is as reasonable as—well, riding the reindeer; and just as he tells the latter "fib" to his mother, so he will tell this one to God—

What could I do? To stop the trade
With China was impossible,
A plan I hit on—opened straightway
A new trade with the self-same land.
I shipped off idols every spring,
Each autumn sent forth missionaries,
Supplying them with all they needed,
As stockings, Bibles, rum and rice.

For such a man there are no absolute values; he is the simon pure empiricist. Anitra, the desert girl, has rather extravagant contours. Very good:

But what is beauty? a mere convention,
A coin made current by time and place.
. . . .
In the law-bound one misses all intoxication.

Towards the end of the drama there is a passage which Ibsen certainly meant for the final pin-prick of the whole sorry bubble of egotisms and antics that was Peer. It is as if in a single flash of insight Peer did for once face reality, only to find that he had always had his back to it before. He is home again in his native hills, a broken man, yet in spirit as naive as when he left them long years before. He will dodge this issue also. If all his promised lands have proven to be only "Cape Fly-aways"; if he cannot be kaiser, as he had "played-like," of any human realm, at least he can rule over the beasts among whom he lives, and write upon his tomb—

Here rests Peer Gynt, that decent soul,
Kaiser o'er all the other beasts.

But the insight comes—

Kaiser?
  Why you old *soothsayer's dupe!* (laughs inwardly.)
No kaiser are you: you are naught but an onion.
I am going to peel you now, my good Peer!
You won't escape either by begging or howling.

And peel he does, one layer after another, representing the episodes—and they are no more than episodes—of his life. At last he tediously nears the end—

What an enormous number of swathings!
Is not the kernel soon coming to light?

But kernel there is none—nothing but swathings! With all his adventures he has failed to achieve a soul.

. . . .

What, then, would Ibsen teach us? For one thing, in his picture of moral imbecility, he is getting very close to the reality of what the theologians call sin. From the psychological standpoint in one of its aspects sin is immaturity—the failure of the inner to keep pace with the outer, a harking back to primitive attitudes in developed situations. The soul's tragedy is that it lags behind in the race; body and mind outstrip it. Sin is the great anachronism; the sinner is the spiritual moron. This, of course, is no more than the familiar evolutionary doctrine of the phrases "the brute inheritance," "jungle ethics" and so forth, which are simply a picturesque way of saying that while we are existing in the age of steam, electricity and wireless, we are oftener than we like to think, willing and acting in the age of the flint arrowhead, or even farther back still, before the human had emerged from the sub-human. Primitive attitudes are reproduced with drab monotony in modern "sins." There is more than an accidental resemblance between the "Cro-Magnard man" who had the playful habit of knocking his neighbor's brains out to steal his venison, and the modern strong arm man who delivers his knockout in Wall Street and bags his millions. The modern divorce court is obviously a reversion to the free loves of forest and cave; and the rage of "Pithecanthropus" (if he belie not his looks) reproduces itself in the "brain storms," "*crimes passionelles,*" "*dementiae Americanae,*" and "hymns-of-hate" of the twentieth century.

PRIMITIVE INSTINCTS

Here we may hearken to the psychoanalysts, who apart from their wilder guesses, appear to have proved that beneath the personalities of all of us there lurks a hitherto scarcely suspected reservoir of primitive instincts and appetites that sometimes play frightful havoc with our lives. It would seem as if there were something in us that only grows up slowly, if at all—the psychoanalysts' version, I suppose, of "original sin"—to bring which under control is the task of the moralist, and to exercise it, the task of religion, which, as William James always insisted,. is itself rooted in the subsconscious. Sin is atavism. But there is a prior atavism to that of the brute; are we not all potentially "sons of God?"

It was no mere whim that led Ibsen to introduce the Sphinx scene, which has so puzzled the commentators. Peer's identification of the sphinx with the bogy is, of course, absurd; he never answers life's riddles rightly. But there is a riddle of the sphinx; and the answer is insoluble because it is never twice the same. The sphinx is Reality, and Peer would reduce it to the stuff of his dreams and childish fancies, which is the very menace of our age. We are loath to face Reality. The reality of our world has changed multitudinously and we are not changing with it. We are not growing up with the universe. The old adage is being altered to read: "*tempora mutantur nec nos mutamur in illis.*" We are victims of ancient illusions, we cling to moth-eaten fables. Our social environment is threatening to outgrow our inherited capacity, and like Peer we invent lies to get around the truth. In politics we trick ourselves with party shibboleths that have long lost all meaning. In international diplomacy the Versailles treaty reflects no advance on the methods of Castelreagh and Talleyrand; nor did its protagonists fail to tack on the, for them, truly Gyntish rider of a league of nations. In literature, as Mr. Noyes points out, we are, in the name of realism, "reducing all reality to ashes"; books are among our best sellers that, to adopt Voltaire's saying about Rousseau, make us "want to run about in the woods on all fours." Art is declining the challenge of the New Reality and finding it easier to talk the childish gibberish of cubism, vorticism, futurism, and God knows what. Our free verse is more nearly allied to free love than we think; both are atavisms, primitive reactions to a developed reality. And as to social life, we have only to read such books as "The Glass of Fashion," Arnold Bennett's "Pretty Lady," or Colonel Repington's "Diary" to realize on the edge of what bottomless gulf of moral infantality we are treading in our Gyntish efforts

> to make time stop by jigging and dancing
> And to cope with the current by capering and prancing.

THE DUAL CONSCIENCE

So much for the race; what, now, about the individual? Here Ibsen furnishes us the clue to at least one phase of that puzzling ethical phenomenon—the dual conscience. Why is it certain people, who in their private realtionships are gentle, kind, honorable, the very pattern of propriety, in their public dealings—in business, politics and what not—are hard, tricky, antisocial? The answer is: primitive souls. While, the outside of them has kept pace with a developing environment, the inside of them is still, so to speak, "in the egg." Ethically, they are living in a world of make believe. They reproduce the very self hypnotisms of Peer Gynt. Their sophisms sound like plagiarisms. The old, slave holding class justified themselves, just as he did, by extolling the care they took of their "niggers." The "respectable" brewers and distillers argued that they were engaged in

> a vast trade enterprise
> That helps whole thousands in employ.

The financial pirate would balance his knavery by munificence to church and charity. The department store head who underpays his saleswomen, the employer who refuses to install safety devices, the slum landlord who maintains "lung-blocks" and "typhoid foci," are only too ready, as a rule, to write checks for rescue homes and charity societies—which would scarcely need to exist but for unjust industrial conditions. The heads of the public service corporation who are hand in glove with dirty politics and who buy the votes necessary to rob the city, by acquiescence in the "dive" and the gambling den, are not infrequently prominent members and even office holders of the church. These are not the type of the conscious hypocrite. They are just moral morons, grown men with the "ethical mentality" of the nursery. Peer would seem even to have anticipated the war profiteers, in the passage where he proposes to organize his fellow adventurers to foment the war between Greece and Turkey, while he, the moneyed man, will sit back and enjoy the profits of war financing.

> The more you eke the flames of strife,
> The better it will serve my purpose.
> Strike home for freedom and for right!
> Fight! Storm! Make hell hot for the Turks;—
> And gloriously end your days
> Upon the janissaries' lances
> But I—excuse me—I have cash (slaps his pocket)
> And am myself *Sir Peter Gynt.*

Is the "Sir" an unconscious prophecy of some of the British war titles?

And Peer is religious too, after the Gyntish fashion. That is to say, he is superstitious. His religion is a sort of magic, without ethical content, compounded of equal parts of childish fear and equally childish confidence. "Holy Willie" in Burns' matchless impalement of the Eternal Pharisee, has no advantage over our hero in his belief in special providence. He is rescued alone from one danger—

> No, no, it was more than a chance
> I was to be rescued and they to perish.
> O thanks and praise for that Thou hast kept me
> Hast cared for me, spite of all my sins!—
> (Draws a deep breath.)
> What a marvelous feeling of safety and peace
> It gives one to think oneself specially shielded!

But the very next moment he thinks he hears a lion and as he climbs a tree, soliloquizes—

> If I once can climb up, I'll be sheltered and safe,—
> *Most of all if I knew but a Psalm or two.*

He thinks that God can be bribed—

> Hist; I've abandoned the nigger plantation!
> And missionaries I've exported to Asia!
> Surely one good turn deserves another!

He has the savage's faith in formulas, and is solicitous about other people's souls. Even when in the shipwreck scene he is pushing the cook off the overturned jullyboat, he holds him a moment and says—

> By this wisp of hair
> I'll hold you: *say your Lord's Prayer, quick.*

It needs but little imagination to identify in current examples this sort of "religion." Long ago, Henry Drummond pointed out that there were people for whom "salvation" consisted in creeping into the embrace of a "formula," as the hermitcrab creeps into the abandoned shell of some mollusc. So the Gyntish representatives of today would substitute faith in formulas—"orthodoxy," "the atonement," the "gospel," and what not—for the ethical content of religion. Not many years ago, it will be remembered, a prominent churchman died, whose financial operations were responsible for the "wrecking" of great railroad systems, and when his will was opened, it was found to begin with a solemn asseveration of his assurance of salvation through the atonement of the Lord Jesus Christ. Truly a Gyntish twist! Similar instances abound. An ex-United States senator expelled for dishonesty, boasts that he believes the "book from kiver to kiver." Among the opponents of Judge Lindsay in his chivalrous fight for the children of Denver were men who seemed to find no inconsistency in being elders and Sunday school superintendents and at the same time supporters of one of the most corrupt machines that ever debauched a city. The very word "spirituality" is becoming suspect in our churches, being so often usurped by people whose emotional natures find satisfaction in certain religious manifestations while their spirits are narrow, mean, selfish, dictatorial. Hypocrites? No more than Peer Gynt. Just tailored and millinered savages turning their prayer-wheels and bringing bribes to their Mumbo-Jumbos.

HOPE OF SALVATION

Yet for the Peer Gynts there is hope. With true poetic instinct Ibsen hints at Peer's salvation through the ideal love of a woman. As in Greek tragedy, it is Iphigenia that saves the expedition of Agamemnon, and Alcestis that passes through the bitterness of death to deliver Admetus; as in Dante it is the ideal love of Beatrice that brings him unscathed through hell and up the heights of Paradise; as in Goethe it is Marguerite—she whom he had wronged—who in the end cheats Mephistopheles of his prize in Faust's soul; as in Browning the one gleam of light in the nether darkness of Guido's soul shines when, on the edge of the scaffold, he cries,

> Abate, Cardinal, Pope, Christ, Maria, God—
> *Pompilia,* will *you* let them murder me?—

so Ibsen shows us the old, broken down man, in the grip of superstitious fear, trying vainly to "dodge" the Button Moulder, who would pour him into his ladle with other spoiled buttons—a quaint conceit: his soul a button that will not button!—and at last creeping back to Solveig, the pure image of selfless love, who all through the years had kept his image—the image of the ideal Peer—in her heart. But the whole passage must be given:

> *Peer*:
> Can'st thou tell where Peer Gynt has been since we parted?
> . . . . with his destiny's seal on his brow;
> Been, as in God's thought he first sprang forth?
> Can'st thou tell me? If not I must get on home—
> Go down to the mist-shrouded regions.
> *Solveig*:
> Oh, that riddle is easy . . . .
> In my faith, in my hope, and in my love.
> *Peer*:
> What sayest thou—? Peace. These are juggling words.
> Thou art mother thyself to the man that's there.
> *Solveig*:
> Ay, that I am: but who is his father?
> Surely he that forgives at the mother's prayer.

The Button Moulder's occupation's gone. Peer's soul begins to grow. Surely Ibsen will not deny us this parable. God's love in Christ is omnipotent. In Him dwells the image of us all with God's signet on our brow. To find ourselves in Him is salvation—even for "lost souls." "If any man sin, we have an advocate with the Father, Jesus Christ, the Righteous."

The Christ of the Andes

HIGH on the mountain you stand, Prophet-Christ,
Moulded of remnants of forgotten wars;
The highest peak was not too high for you, Guardian-Christ.
No sight-seer ever climbs quite
To your footstool of bronze,
For the road is too steep and rocky.
Only the few have seen you
Who come to bow their heads and pray.
. . . .
I think the Christ is like that!

MABEL F. ARBUTHNOT.

The Man Behind "The Spectator"

By Lynn Harold Hough

THERE is something of a thrill about the very name of the Spectator. It has had to do with great issues. It has played its part in great events. It has had a high place in the realm of the mind and its opinions have not only made reputations, they have also made history. The Spectator was founded by Joseph Hume and a group of radicals in 1828. Its first editor was Robert Stephen Rintoul. Under the powerful hands of Hutton and Townsend it became the most commanding of the English weekly literary reviews. Since 1898 Mr. John St. Loe Strachey has been its sole editor and its proprietor as well.

The other afternoon I sat in the office of the Spectator listening to the quick, decisive, and individual talk of its editor. He is rather different from a good many Englishmen. You do not have to approach his mind by a circuitous route amid many silences and curious pauses. He begins at once. He loses no time. The Spectator is his very life and he is glad to talk about the paper and the ideals for which it stands. Mr. Strachey has a delicate and responsive face, and by delicate I mean sensitive and not suggestive of physical fragility. In fact he has been a great lover of horses and a typically out of door Englishman. There is a story of how when he was once visiting at the white house President Roosevelt took him out on a gallop through a driving rain, and although the expedition was testing and trying enough the English editor quite held his own with the strenuous president.

But everything about the figure and the bearing of Mr. Strachey suggests fine thinking and fine feeling and discriminating expression. Yet with all the swift and subtle movement of his mind and with all his capacity for judicial and balanced speech there is a touch of the eager boy about him. You feel that he has never lost his mood of youthful expectation. He is never quite sure but he may meet a fairy or at least a human being with magic in his heart and in his hand when he has passed around any one of life's corners.

A STRIKING COMBINATION

No end of men have possessed some of Mr. Strachey's qualities. It is the combination which is so striking. He studied law and has all the keen capacity for exposition of difficult and technical points which belong to an able lawyer. He instinctively thinks in large relations and often speaks like a judge. But on the other hand he is by his very nature a man of letters. When he was at Oxford this bit of discriminating nonsense was written about him:

> I am Strachey, never bored
> By Webster, Massinger, or Ford;
> There is no line of any poet
> That can be quoted, but I know it.

He was not a product of the English public school system and his individual experience of the things of the mind and the world of books made it easy for him to become a person of very unusual erudition even as a boy. Mr. Strachey belongs to an old and very distinguished English family. So closely have they been connected with some aspects of British rule that a certain justice once referred to "the Stracheys that govern India." The father of the editor of the Spectator was a man of rich and ripe mind and the son (who would be Sir John but for the wisdom of fortune in making him a second son), grew up in an atmosphere where books were in a very genuine sense a part of the life he lived.

His father no doubt had his share in that process whereby the son fought his way into the mastery of a style arresting and clear and capable of sustained power. But after all, the taste and the growing appreciation of the younger man were the defining matter. No father can teach literary skill to a son unless the son has the divine fire burning in him. In any event this young man of the law with a mind and heart full of the beauties of the literature of many a century himself became the master of a style which he learned to wield like a sword. It was not merely a weapon, however. By some fine magic it easily turned from a powerful, inanimate thing in the hand of a master to a child with sparkling eyes and happy grace dancing among the flowers on the lawn of a country house.

INSURGENT VITALITY

This insurgent vitality back of all the mental poise is perhaps the outstanding characteristic of the writing of Mr. Strachey when he is not severely holding himself in hand. He possesses a good deal of the instinct of the politician, a very dignified sort of politician with high principles and constant urbanity but a politician with a wonderfully shrewd understanding of the great game for all that. The Spectator has had to do with very important and historic matters and at times its influence has been really defining. But Mr. Strachey has always been ready to follow the gleam when it led him out of the old Liberal Party to become a Liberal Unionist, when it made him a Unionist without any emphasis on the Liberal and when it made him a man whose convictions prevented his accepting party allegiance. He has made no end of trouble for the conventional party men in his time. He has been characterized by the disconcerting habit of thinking things out for himself and then telling all the empire just what conclusions he had reached.

Though in a very real sense a man of the world and a man able to play with the airy creatures who inhabit that curious region—half world of fashion, and half world of the tossing epigrams of clever brains, he is also in a very true fashion a man who feels the propulsions which have to do with the eternal spirit of religion. He feels the significance of those sanctions which lie not only at the basis of the religious life of a people, but just because they so lie, are basal to civilization itself. It is a very free and exploring mind which he brings to all these matters, but it is a mind with much reverence at the heart of it.

Mr. Strachey is profoundly interested in America—I was almost about to say he is profoundly devoted to America. Abraham Lincoln is one of his great heroes, and if you ask him to name five men who stand out among his friends, two of them will turn out to be Americans. These two are Col. John Hay and Col. Theodore Roosevelt. One is not at all surprised that Hay and the editor of the Spectator very soon found each other. Both had the passionate love of letters at the heart of them. Both delighted in being part of the moving pageant of events, in standing behind the scenes and having a hand in the real decisions. Both had that combination of virility and fastidiousness which makes it possible for a gentleman to continue being a man.

Both knew the fun of verbal sword play and both had that agility of mind which moved with light and skillful step amid solemn and stately people and events. Something of the finest of the old world and the new came together when these two men became great friends. Perhaps it is not just so easy to explain the friendship of Roosevelt and the powerful editor. It may be the really understanding word is this: Under all the subtlety of mind and polish of temperament (if one may describe it so), Mr. Strachey is always a child of romance looking for a hero. And the fight for clean government, the versatility of thought and action, the out-of-door vigor of our typical American greatly appealed to him. It would have been good to have been a listener in those hours when they talked together of all the world and its leaders and its problems and its books. Much fire must have been struck from the flint of strong minds on those occasions.

OXFORD CULTURE

Probably young Strachey in his university days took more to Oxford than most men bring with them. Jowett of Balliol seems to have thought that he brought too much. Be that as it may Oxford was to him as to so many others, a dream city of the sensitive mind, and he carries as do other powerful leaders of English life the mark of his university upon him. The culture which is Oxford in a notable fashion moved out upon the world in the culture which is the Spectator.

A good many young intellectuals would be left very cold in the presence of Mr. Strachey. He does not worship their gods. He surely does not make sport for them. Does he perhaps sometimes make sport of them? He believes in the fixed stars in the universe of culture. He refuses to let some literary Einstein put the classics into the moving flux of changing things. Some of his social views are those of an honest country gentleman who sees much evil and little good in many a pregnant and radical social theory. In some things, as for instance in his thought of the church, he might find himself a little at a loss if he lived permanently in that America which he loves with such a gracious devotion. In some of these things he may speak with the voice of the past. In some of them he may speak with the voice of the future. At any rate it is always a vital voice and Mr. Strachey is always ready to give many a reason for the faith which is in him.

The Spectator is one of those papers offering to its readers what may without exaggeration be called a world view. Many Americans read the Spectator with regularity and devotion. It must be said at once that they have a more secure sense of citizenship in the life of the whole world than can be secured by means of any other periodical. If it is true that the one thing America needs more than anything else is to be lifted out of intellectual provincialism and to become aware of all the manifold currents moving in the life of the world it is difficult to imagine any better prescription for the American mind than a steady diet of reading in this commanding journal of public opinion.

WORLD VIEW

Mr. Strachey is a journalist of wonderfully keen discernment. The map of Europe and the map of the world become living things in his mind and his readers learn something of his own insight in seeing the shadows which coming events cast before. He was one of the men who was not surprised by the coming of the World War. Back in the sixties when the Civil War was raging it was said that only two men knew the destination of Sherman in his famous march. The Spectator across the Atlantic fathomed the secret.

There are some fine old portraits hanging in the office of the Spectator. Peter the Great, whom Mr. Strachey describes as the wickedest man who ever lived (but whose adventurous spirit must appeal to the editor with the adventurous mind); Cromwell, who suggests that combination of daring democracy and ruling strength which appeals so deeply to the masterful editor, form a sort of background to the life of the office from which opinion is sent out all over the world. There is a photograph of Donald Hankey, and Mr. Strachey is very ready to tell you of his own friendship for that rare and noble soldier. But you have been in the office for a really long while. You look at your watch. There has been nothing in Mr. Strachey's face to tell you of the flight of time. But your watch tells you quite remorselessly. And so you are soon moving along the streets of old London eagerly thinking of the autobiography of Mr. Strachey which will appear this fall and of what tremendously good reading it will make. By your own library lamp you are sure you will be reading it on long and happy winter nights.

Forgiveness

FORGIVENESS is a God-like attribute!
He who forgives, and who, tho' wronged again,
Again forgives, is Godlike!
And he is doubly blest
Who can forgive and then forget a wrong:—
Who can with open eye and outstretched hand
Meet the offender with some pleasantry,
Some genial word to put him at his ease,
And not reprove him for a thing that's past,
But act as though the wrong had never been.
His is a noble nature, kind, sincere;
The world loves such a man, and so does God!

BESSIE ROWE ALEXANDER.

Preaching in the Market Place

By Herbert Heebner Smith

CHURCH advertising is rapidly becoming the advertising of Christianity, and thereby, in the opinion of those who have thought most on the subject, is getting near to the practice of Christ himself. As the head of an advertising agency recently pointed out in an address to the Methodist ministers of New York, we have no record that announcement was made that "Jesus of Nazareth would preach in the Central Synagogue of Bethlehem on Sunday at 10 o'clock." We have record, however, that Jesus often went where a crowd had gathered and there expounded to them through the insistence of stories his principles of life and conduct.

The modern market place of any city is the newspapers of the community. There the buyers and sellers of commodities meet. There the vast majority of people of the community look for entertainment, inspiration and information. The message of the church by all means ought to be placed where those who do not resort to the stained glass environment of a house of worship may gather inspiration for their work and encouragement to higher ideals of living.

Gradually churches and groups of churches are emerging from the stage of advertising which commerce broke away from a generation ago. They are giving reasons why non-churchgoers should come to hear Rev. John Jones preach on Sunday night. They are telling the people the church has for the community something different. Witness this recent advertisement in the daily papers of Trenton, New Jersey. It occupied a space of nine inches on three columns:

THE TRANSCENDENT CHRIST

It is one of the credentials of Christianity that no one has ever succeeded in putting it into operation.

A religion that could be applied to life, as a set of blue prints is applied to a building, would be a poor and unsatisfying thing.

The glory of the Christian ideal is its alluring inaccessibility. It leads the seeker from one summit to the other, always rewarding him with new visions and ever inciting him to higher conquests. On the height of heights, overtopping the world, stands Jesus the Christ. To his moral elevation no man may attain, yet in striving toward it any man will find strength and blessedness.

He is a foolish man who criticises the church because it does not live up to its Master's teaching. The church is composed of imperfect men and women, who join themselves together in a Christian fellowship, because they realize their imperfectness.

The church is not what it should be and you are not what you should be—in these two facts lie the reasons why the church needs you and you need the church.

You will find a large number of men and women lifting their lives toward higher things tomorrow morning and evening in every Presbyterian church in the city at the closing meetings of two weeks of special services. Come—look up and be lifted up. Begin tomorrow.

This announcement was signed by thirteen Presbyterian churches in Trenton and three nearby. It was one of a series of ads run every day during two weeks of Presbyterian evangelistic services. The space was paid for by special contributions.

CHURCHES UNITE IN ADVERTISING

The six Presbyterian churches of Erie, Pa., in connection with evangelistic services in that city during February joined their advertising appropriations and ran large size ads ten days during the two weeks. These were uniformly set with plenty of white space and made distinctive by the use of a small cut of a church in one corner. One read:

ROOSEVELT SAID:

"I advocate a man's joining in church work for the sake of showing his faith by his work."

Every man and woman, boy and girl, should be identified with some church. It is the right thing to do. Church work is joyful work because it makes everybody happier.

Special meetings now at these six churches. A happy welcome awaits you. Come and help the work along.

A year ago the twenty-six evangelical churches of Portsmouth, Ohio, through a publicity committee raised $700 from merchants of the city. Space was bought in both newspapers and for three weeks preceding Easter large size space was taken to present Christianity to those who do not go to church. Each ad used as a trademark a cross with a spray of lilies behind it. One ad read:

CHRISTIANITY IS DIFFICULT

Chesterton, famous British author, is touring America. He says some very true things:

"Christianity has not been tried and found wanting. It has been found difficult and not tried."

Christianity means a fight. It is a fight by a man for his better impulses. Every sermon yesterday, worthy the name, showed you some of the paths of struggle not yet attempted.

Life is a struggle, but the least of the struggle is for material things. A man may gain a whole city but lose his own soul.

Chuch attendance helps us keep close to our best ideals. It aids when we are tempted to be a little "sharp" in our business practice, or to be less than fair.

The churches of Portsmouth call you to high ideals. They uphold Jesus Christ, the perfect man. Why should you not serve him, who has promised to "give his beloved peace?"

This ad was signed "Portsmouth Federation of Churches" with the names of the churches. Credit for the contributing firms was given by printing their names with: "These firms reinforce the church in taking its message to all people."

The Montreal Daily Star in space four columns wide and nine inches long every Saturday runs a general invitation to attend church. One recent such announcement read:

OUR HONORED CITIZENS

Who are the people in our communities we respect and honor most? Aren't they the people who believe in God and who do their utmost to practice his teachings? Do you know of prominent men and women anywhere in the world who are not believers in and followers of his word?

The advertisement then went on to suggest that people who really seek to achieve something should go to church regularly.

This ad is one of a series of ten offered to newspapers by the church advertising department of the Associated Advertising Clubs of the World. In the first month after these ads were announced they were purchased by seventeen papers in all parts of the country. In some cases the space which the announcements occupy is donated by the newspapers as a contribution to the good of the community. In other communities ministerial associations, groups of citizens or commercial institutions have bought the space and are setting forth the advantages of regular church attendance and observance of Christianity.

ADVERTISING SERIES OFFERED

Another similar effort to get Christianity to people who do not go to church is being made through six other daily papers with a combined circulation of 100,000 by the cooperation of the Religious Copy Service of Montclair, New Jersey. One ad of this service used the night before Christmas suggested that the best Christmas gift that could be made to the town in which the ad appeared was the adoption by each individual of the principles of Jesus Christ, with the suggestion that regular church attendance will strengthen the determination to serve God and deepen the religious influence of the community.

There are many arguments in favor of weekly announcements by churches or groups of churches throughout the year instead of occasional campaigns, as in Trenton and Erie. On this idea the Presbyterian churches of Atlanta, Ga., of both north and south branches, last summer ran a series of advertisements urging church attendance and adoption of Christianity. Each was signed by the names of the churches, and pastors and the topics of the sermons, each of the dozen or more churches having three lines of space in small type under the illustrated ad which was designed to attract the attention of persons who ordinarily go nowhere to church.

One ad in this series read:

> NO ONE IS PERFECT
>
> Ever have the idea you are not good enough to join the church? Forget it!
>
> No one is perfect, but every Christian is striving toward the perfection set by Jesus Christ. Take one step at a time.
>
> Attend church services regularly. Study the Bible at home and in Sunday school. Perhaps you attended Sunday school years ago. You still need the same old Bible. It has a message for you and your children. Come to Sunday school and church.

It closed with this quotation: "The blood of Jesus Christ cleanseth us from all sin." A heavy line at the bottom read: "The Presbyterians Invite You. Services 11 a. m.—7:45 p. m." This ad is one of a series of fourteen issued as Church Advertising, Page No. 2, by the Western Newspaper Union and distributed through the plate service of that organization. Between 450 and 500 papers, most of them in small rural communities, have used this series during the past year. The copy and ideas for illustrations were prepared by the Presbyterian department of publicity as a service to the cause of church advertising. A similar page was prepared two years ago and another is in process.

In most of the papers in which this series appeared the ads were signed by individual churches. The material was designed typographically so that the name of the church and topic of the sermon could be added at the bottom of the space.

TYPES OF ADVERTISEMENTS

Other ads in this series sought to meet the objection that men are too busy to go to church; and that church is for women only. One urged that parents go with children to Sunday school. Another drove home that the real test of a man's religion is how he acts at home. One with a picture of a weeping girl in a forlorn bedroom urged that churches are ready to help discouraged people if met half way. In the same manner individual churches, whether in small or large communities can use paid space to attract the attention of non-churchgoers.

When you, Mr. Reader, desire to go to the theater you look over the announcements of the various playhouses. Such advertisements, however, have little or no appeal for you unless you desire to go to the theater. How much more appeal for the man who does not often go to church has the usual church advertisement of the topic of a sermon? Is it best to attempt to sell a particular sermon by advertising the topic or should we seek to sell the idea of regular church attendance to those who go now not at all or irregularly? Incidentally we can announce that at this particular branch office of the church of Jesus Christ the pastor will preach upon thus and so.

Advertising men who have given much attention to efforts of churches to attract new customers through paid advertisements almost universally agree that the best practice is to sell the institution rather than to sell the particular article (sermon), which is available next Sunday. The church and worship ought to mean tremendously more than merely listening to a particular sermon.

If it is thought necessary to confine the announcements of a church to small space this idea I have been proposing, of advertising Christianity instead of merely the sermon, can be carried out through the use of only a half a dozen words. The selection of these words and their use in a headline, rather than the name of the church as an attention arrester, is, however, a subject which needs longer treatment than present space makes possible.

If I Had Time!

If I had time to find a place,
And sit me down full face to face
With my better self that cannot show
My daily life that rushes so,
It might be then I would see my soul
Was stumbling still toward the shining goal,
I might be nerved by the thought sublime,
If I had time!

Richard Burton.

The New Church In China

THE writer has been permitted, through the courtesy of a friend who attended the great Shanghai conference of the churches in China, to see the advance sheets of the various commission reports there adopted, which contain quite the most striking and interesting material of any documents issued by a church conference in late years. For the first time the Chinese Christians had full equality of representation and voice in the deliberations, and the commission reports reflect the naive simplicity and outspoken honesty of a group of earnest folk who are without the traditions, the established ecclesiastical procedure, and the formalities of older and better organized groups.

The evangelical constituency in China numbers a full million souls, with something more than 375,000 enrolled as actual communicants in the churches. There has been an increase of sixty per cent in membership since the centenary was celebrated in 1907. And the numerical increase is far from the most significant gain, for in the past fifteen years the educated minds of China have been opened to the Christian message as never before and the ethical and social teachings of the gospel have had an influence that reaches far beyond the numbers who actually unite with the churches.

While only one in 400 has been won to Christianity outright in the country at lange, in the older missionary centers as high as one in 200 of those old enough to make confession are actively committed to Christian ideals. The population increases about one per cent per year in China, but the church membership increases by six per cent. In a few more decades this cumulative increase will become highly significant to the national life. One-half of all the living members have been won in the past ten years. At the present rate of increase there will be a million communicants in 1950 and not less than four or five million who can be counted upon to take the Christian viewpoint in philosophy and morals, for the social idealism of Christ will gain over the actual number of converts in geometrical ratio.

* * *

The Coming Indigenous Church

The one word that transcends all others in these reports is the word "indigenous." The overwhelming desire of the Chinese Christians is that there may be an independent Chinese church. They are casting no reflections on the missionaries; everywhere the reports breathe deep appreciation of their missionary leaders and of the churches which send and support them. But they long for an indigenous church, a church breathing the Chinese spirit, characterized by their own native genius, speaking in their idiom and with their oriental symbolism, guided by their own democratic voice, supported by their own largess, and taking its place in the councils of Christendom with the dignity and maturity of a genuine national experience. After a century of cradling, nurturing and training, they aspire, as youth always aspires when it approaches the period of maturity and independence through education and experience, to guide their own feet in the future. And like a well-trained youth they desire it with an ever deepening appreciation of and gratitude toward those who gave them life and culture.

Gradually and wisely the missionary leaders have given into native hands the work of evangelizing and that of administering the churches. The Chinese Christians wish that process speeded up, and to that end ask that larger training and better education be required of their native pastors and evangelists. They also ask that their stipend be so increased as to make a larger culture and a better social standing possible, as well as to retain in Christian service many who are won to secular occupation because of the better advantages to living it offers educated young men and women. They make bold to challenge the theory that support implies the right of control, and intimate that there might be a larger measure of self-support if there were a larger autonomy. They do not argue that support and control are bound up together, but they would carefully determine the question of control by the actual circumstances involved. It is very apparent that the missionary societies face the demand that, in many cases, they commit their funds to the administration of churches which are self-governing but not self-supporting.

The Chinese leaders feel the need of a type of worship fitted to native forms. They point out that our occidental forms of worship always have a more or less strange note to them, and that our western ideas of large and imposing structures for churches and other religious structures are not always in accord with their social custom. They wish to modify the litanies into something of more indigenous variety and would like to fit architectural construction more into the demands of their own custom. They even voice a strong feeling, in their deep reverence for the Bible, that they will never be able to appreciate its full power until they have a translation without the interjection of a foreign tongue or mentality between their language and the oldest manuscripts. In other words, they desire a version produced by Chinese scholars.

By the indigenous church is meant the largest possible number of self-governing churches, a native ministry over those churches, and a condition of governance whereby all church councils become councils of Chinese representatives with the missionary as loved and trusted advisor, educator and guide. Christianity will become indigenous to China when the Chinese are able to take it without a sense of its foreign aspects or accompaniments.

* * *

The United Church.

Almost, if not quite, as fervent as the desire for an indigenous church is the passion for a united church. It is not a protest against overlapping missionary work for in 83 per cent of the centers there is only one missionary body represented, and in only 9 per cent are there more than two. With few exceptions cooperation is the rule where missions are contiguous, and in the larger centers it is the controlling policy. The desire for a united Chinese church springs from their unsophisticated study of the New Testament scriptures, from an utter inability to ally our Western traditions with anything of value to them, from a futile though devoted effort to face the overwhelming odds in a non-Christian society with tools dulled and weakened by schism. They say "denominationalism diverts the attention of the Chinese church from the essential elements of Christianity."

The commission on "The Message of the Church," made up of more than four score Chinese leaders, and including none but Chinese, voices the desire for both an indigenous and a united church in prophetic terms and fervor. These leaders say: "We express our regret that we are divided by the denominationalism that comes from the west," and while not "unaware of the diverse gifts" the missionaries bring, "yet we recognize fully that denominationalism is based upon differences the historical significance of which, however real and vital to the missionaries from the west, is not shared by us Chinese." Believing "that it is only a united church which can save China," they declare that "denominationalism, instead of being a source of inspiration, has been and is a source of bewilderment, confusion and inefficiency." Moreover, they believe that the power exists within the Chinese church to realize "corporate unity." They call "upon missionaries and representatives of the churches in the west, through self-sacrificial devotion to our Lord, to remove all the obstacles in order that Christ's prayer for unity may be fulfilled in China."

This is the united voice of China's best native church leadership, uttered without constraint and unmodified by deference to councillors from the missionary organizations at home. It is prophetic of what will come to pass as the Chinese church becomes self-supporting and self-governing. There is no folly in missionary administration more unforgivable than that which thrusts our home controversies into this great missionary field, and no administrative policy more foolish than one which would hinder the native church from answering our Lord's prayer for the unity of his disciples.

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The New Culture Movement

We read frequently of the "New Thought Movement" in China. The term is confusing to us in the west because it has come to designate a cult of mystical philosophy. The Chinese commission on "The Message of the Church" calls it "The New Culture Movement." The literal translation of the Chinese "Hsin Shih Ch'ao" is given as "The New Thought Tide." It had its origin about six years ago in the activities of half a dozen young men on the faculty of Pekin University, led by the Chancellor, Ts'ai Yuan-bei. It has now become nationwide among scholars and nearly all the reading public. None of the original six men is a member of the Christian church, but their one aim "is to know the truth, to follow the truth, and to make it known to others." They are questioning the reason of every custom and institution, and have stamped the word Why? on every thing. Men interested in this movement brought Bertrand Russell and John Dewey to China. The former flouted missions, and he also flouted some of our approved moral conventions rather badly in person. His marvelous analytic powers and his philosophical simplicity however did great good in stimulating the "Why?" attitude through which a new educational and social renaissance in China will be brought about. Dr. Dewey's contributions seem to have been quite constructive, though we have not seen any significant pronouncements on the missionary movement from his pen as yet.

The important fact is that these great thinkers could be invited to China and be given large hearings. M. Bergson has also been asked to come. None of the three is a professing Christian but their influence in opening the educated mind of China to the iconoclasm of a merciless analysis of all existing customs and ideologies will do good in a land where a thing is accepted simply because the forefathers did it and where custom is more powerful than law or idealism.

The Chinese church leaders testify to their deep faith in the Bible but they have no disposition to hold any notions about it that challenge science or modern learning. They say, "The Bible is not a text-book or a mere history; it is wholly a religious book." They affirm, "We believe that since the Bible is the word of God, the truth of God fears no test. It can stand any investigation of a reverent heart. We wish to make known that we fear no application of any genuine scientific method to the holy scriptures." No calamity could be greater than for Christian leaders to set the new church in China at odds with science and modern learning. It would turn the renaissance-making "New Culture" movement against it. Missionary education has been the pioneer of the new learning in China.

The commission on "The Message" was wholly Chinese, and a careful reading of that document encourages one to believe that there will be no intrusion of medieval scholasticism or western creedalism in their interpretation of Christ's great teachings. They waste not a word on theories about Christ; he is held up as one through whom we may know God and as the one to whose fullness of stature of manhood we should seek to rise. The theological expressions are as simple as those of the gospel and as bereft of the metaphysical, and state simply that God is our Father and all we are brethren. Sin is simply selfishness and acting in opposition to love; it is "more than the transgression of law." The atonement is summed up in the lucid expression, "We Christians believe that in his death Jesus bore in his heart the burden of the sin of all mankind, and opened for men the only way of escape from death unto life, the only way of access to God."

China is receiving the ancient philippics against Christianity and among her sons are those who are recoining them. But in just the same measure that the Chinese church sticks to the words and example of the Master in their simplicity will these philippics fall on soil too well cultivated to allow their growth. Our theologies are of the times and pass away. The church is fallible and grows in both knowledge and grace or ceases to represent Christ, but Christ bears no reproach and all cultures draw nearer unto him whom to know is life.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

The Devil's Last Joke*

"HE who sitteth in the heavens shall laugh." God laughs, he also laughs last and therefore best. The Devil has his jokes. (I do not believe in a personal devil—I wonder if this also is heresy—could a man be churched for not holding to the happy notion of personified deviltry? O, I believe the very devil is in persons. I know it!! But as for one big, personal, Miltonic Old Nick, I simply don't accept that medieval conception. If, however, you need the Devil-doctrine in your business, hold it to your heart's content!) In Santa Claus' language, we therefore say, the Devil has his joke—and his latest is: "Prohibition does not prohibit."

Who believes this? Does anybody believe it since the Ohio primaries? We are told that large sums of money were spent in putting forth the propaganda that the eighteenth amendment was a dead letter, that more liquor than ever was being consumed, that public sentiment was tired of the prohibition farce, that light wines and beer were approved by the people as a compromise measure. All this and much more was spread broad-cast. Then the people of Ohio quietly walked to the polls—men, women, ex-soldiers, and all. They registered an over-whelming endorsement of the men who ran for office upon the dry platform. I have been seeking all the light possible on this issue all summer—honest, unprejudiced truth. I confess to a certain pessimism when beginning. I had been told of the phenomenal profits made by boot-leggers, of the corruption of certain hotels, of the private stocks of the rich, of the hip-pocket idiots among the codfish aristocracy, of the charming mysteries of the home-brew devotees, of the truck-loads of booze that moved along the highways, of the shiploads that crowded our coasts—one hears frightful tales. But I have not seen much of this. I spent two weeks in New York City. I did not see one drunk person. I saw no open saloons. Even at Coney Island the crowd is as decent as happy—no one intoxicated, everyone minding his own business. I saw no drinking in the large hotels—maybe the bellboy could get one a quart—I do not know. New York impressed me as a well-ordered, clean and respectable city.

At Union Seminary 226 ministers from twenty-five states and nineteen denominations were studying. I talked with many of these leaders—they all seemed to feel that prohibition was prohibiting. I went down to Atlantic City. I saw objectionable dancing—miserable degeneracy there—but not one drunken person. I played golf at the fashionable club. I heard professional and business men—regular chaps—order ginger ale and orangeade and drink them as of old they drank cocktails. There was no suspicious stuff. I paid a dollar for two orangeades. The place was right. I came to Canada. As you drive your car across the bridge at Niagara—the first British sign you see is: "Wines and Ales." I was concerned. That night we stopped at a hotel on the shores of Lake Ontario. I saw a room marked "Bar." I went in to see what was on sale—chewing-gum and apple-juice! Nothing worse. I picked out a man who looked like a devotee of Bacchus that night and asked him about drinks. He looked at me with a pained and parched look and confided the information that Ontario had nothing of comfort to offer. I can come, therefore, to only one conclusion and that is that prohibition prohibits. It works, even with human officers, even with inadequate power for enforcement, even with paid opposing propaganda, even with most lucrative bootlegging—it works.

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*Oct. 29, "World-wide Prohibition." Isa. 61:1-9.

Meanwhile, thank God, your sons and mine are growing to man's estate without the menace of the licensed saloon. Soon a new generation that knows not John Barleycorn will be ruling the world. We have only to hold what we have gained; to fight every liquor man and measure; to keep our legislative bodies dry for twenty-five years more and the war wll be won. Prohibition prohibits—we will see that it does. We *will.*

John R. Ewers.

British Table Talk

London, Sept. 25, 1922.

We have had a week of alarms and mysteries. It is easier to ask questions than to say anything very definite. What for example did the Prime Minister say to the representatives of the Labor party? What are the reasons which have made Mustapha Kemal able practically to dictate terms to Europe? What promises of support are there upon which he can rely? Many such questions are on the lips of people, but for the answer we must wait. It seems strange that after so much talk of "open diplomacy" we should be in the approach of war as much in the dark as we were in 1914. The two hopeful signs are these: the very evident longing for peace, which has been clearly shown in the answer made by the Dominions to the call of the Premier; and the rising value of the League of Nations. It is asked on every hand why the league was unable to intervene. The answer is clear. It would be out of the province of the league to protect Greece in the hour of defeat. There was a time when the league might have tendered its offices to Greece, but that was before the resort to arms. Nor can it be forgotten that Turkey is still outside the league. At the same time there has been growing a conviction that the league must be made comprehensive and must be given the tasks which the Allied Powers at present have failed to accomplish. Frankly I discover very little sympathy for Greece in the hour of her downfall. Those who know the methods of warfare common in the near east shrug their shoulders when they hear of a "holy war."

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Industrial Disputes

At the present moment there are several disputes unsettled in the realm of industry. In the Ebbw Vale steel works, among the tramway employes, in theatre-land where the very casual and poorly-paid workers are contending for a better living and more security—these and other disputes now proceeding are not likely to be the only ones in the coming time. The fall in wages and the great volume of unemployment may bring a growing unrest upon our industry. The burden of the rates is crippling all classes, but most of all the middle classes. Unhappily these sufferers grow more critical of the schemes for relief of poverty or for education, which makes the rates mount up year by year. The Poplar local authorities are taken as an example of the wasteful management of public funds, and as a result there is a certain feeling of bitterness growing between the middle classes and the artisans. Account must be taken of this feeling, when we read of conferences dealing with the church and labor problems. The leaders may devise plans for social reform, but the rank and file are looking at their rates and grumbling at labor. This is most unjust, but it is a feeling which must be taken into account. In their attitude toward social reform the clergy and ministers of all the churches must not forget the rank and file. On the other hand, labor sincerely believes that the churches are preserves for the rich and the comfortable classes. Pastors are in its eyes, with some notable exceptions, the chaplains of the well-to-do, or at least of the bourgeois. Under such conditions it is hard to see the way of reconciliation. Certainly it will not be found in papers read before a church congress or a Congregational Union. Reconciliation to be effective must become local, between Smith of the middle classes who has received the demand for his taxes, and Robinson, artisan, who thinks Smith a parasite and his church an enclosure for the rich and the respectable. The things which move us most are not economic theories.

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The Federal Council of the Free Churches and Reunion

The recent pronouncements of this council do little more than give the command, "Mark Time!" After some years of hopeful activity in ecclesiastical circles it seems as if there were little advance toward reunion to be made at the moment. The Federal Council indeed seems to indicate the need for their spokesman to weigh afresh the meaning of the language somewhat freely used in previous utterances. It is as though it said "We or some of us have spoken freely of a constitutional episcopate. Now we must think out what we mean." It is always the weakness of ecclesiastical compromises that they must be exposed to the questions of the plain man who likes to know what precisely a word means and is not satisfied to let it mean two things at the same time. I can recall a long and valuable talk with an Anglican friend, who convinced me that the 39 articles are not really so plain as they seem to be and are indeed at times the subtle expression of a compromise. Do the readers of The Christian Century remember the story of the village in which the twelve denominations agreed upon a united service? All went well until it was the turn of the Baptists to choose the hymns; these expressed their own individual convictions so strongly that it seemed wise for all the churches in future to sing their own words but to the same tune. This answered until the Presbyterians got their second wind and sang, after the others had ceased, an extra verse upon predestination. A story which has no bearing upon present-day attempts! It happened a great many years ago, if at all!

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What Is the Use of Church Congresses and Union Meetings?

It is sometimes very doubtful what end is served by gathering busy men and women into one city for the purpose of a church congress or an autumn assembly. Practically these are of no value for open discussion. I have seldom found anything of importance in these conferences except in the prepared speeches. Nor is the value very great for theological thought, though here again important exceptions must be made. The church congress, for example, provides sometimes for learned papers. If the divisions are recalled of the Negro sermon, the expounderin', the argufication, and the arousement, it can be claimed that these congresses belong chiefly to the arousement section, and most of us are the better for some emotional rekindling in our spiritual life. In one of Anselm's prayers he spoke of the Holy Spirit as the Rekindler, and it is in this office that the church assembly most needs the Comforter.

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Religious Education and the Churches

The Congregational Union through its young people's department has been playing an honorable part in the study of the principles and methods of religious education. A commission has been sitting for a long time under the capable chairmanship of Dr. Garvie. The books of its findings will shortly be published and should be of immense value in our Sunday schools and institutes, as well as in the larger life of the church. The two excellent papers, "Teachers and Taught," and "Teachers of Today" are now being published by the Congregational Union. It is a matter for thankfulness among Congregationalists that their churches are taking a leading part in the graded school movement, and the secretary, Rev. Arthur Hallack deserves their whole-hearted support in his valuable work.

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Which?

The issue between the two main schools of thought in the present day could hardly be better stated than in the following poem, which I take from The Observer. This paper has a happy choice in its poems.

MAN AND HIS DWELLING PLACE

"A puppet, pulled by hidden string,
Or centre of experienced power,
Immortal spirit, or a thing
That casts its case, to buzz and sting,
And die forgotten in an hour;
Which part is man's? They best can say,
Who make the most of what they may.

A world, by love and wisdom planned,
Or swirl in ether, speck in space;
The hollow of a Father's hand,
Or cowering spot 'mid desert sand:
Which pictures best man's dwelling place?
They best have known, who most have striven,
Whate'er that home, to make it heaven."

THOMAS THORNELY.

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And Other Things

A painful discussion has been taking place upon the payment of evangelists for taking special missions. The feeling of most men is that the safer way—the way of avoiding any stumbling-block is to pay a missioner a fixed and adequate salary. . . . A widespread interest is being shown by the press in Khama, the African chief. The celebration of his jubilee has called forth many laudatory words. One of the most striking came to me from Sir Frederick Lugard, the great African administrator, who said in a letter that he considered Khama one of the finest intellects he had met in Africa. The fact of the chief's drastic dealing with the drink traffic has been recalled. The story of his life is told in vivid fashion by my friend, John Charles Harris, in a book which the London Missionary society publishes. (Khama: one shilling) . . . The sad lot of students and rofessional men in Central Europe is awakening sympathy here. A German representative of a German missionary society speaking last week before a missionary board describes the privations through which he and others have to go. Scarcely any milk, meat once a month! Some classes are not suffering so greatly, but the professional classes are still in great distress.

EDWARD SHILLITO.

CORRESPONDENCE

Methodism, North and South

EDITOR THE CHRISTIAN CENTURY:

SIR: In an article on "The Future of Methodism" by Dr. Ernest F. Tittle, there is a footnote referring to the veto power of the bishops in the southern Methodist church. As it stands this note may be misleading to readers not familiar with the law in that branch of Episcopal Methodism. The so-called veto is merely a suspensive veto, it is simply a check on legislation. The bishops can only use this provision when in their judgment any piece of legislation is unconstitutional. The general conference can pass a measure over the veto by a two-thirds vote, the measure then goes to the annual conferences for final passage. If the annual conferences sustain the action of the general conference, the bishops must announce the final adoption of the law. The purpose of the measure is to prevent a delegated law-making body from being the judge of the constitutionality of its own acts. It results in giving the large majority of the church the right to decide such issues.

There are one or two other items in the southern branch of the church which vary from the practice of the Methodist Episcopal church. For instance, the bishop is required by law to read the appointments of the ministers in the open cabinet. He cannot retire alone and revise these appointments and announce them to the conference. The final draft must be read so that the presiding elders can express their views of the appointments. Of course, the bishop has the power to make the appointments over the recommendations of the presiding elders.

There is also a difference in the vow assumed on joining the church. In the Methodist Episcopal church, the question is: "Do you believe in the doctrine of the holy scriptures as set forth in the articles of religion in the Methodist Episcopal church." In the church south, the vow is: "Do you ratify and confirm the vow of repentance, faith and obedience contained in the baptismal covenant?" The reference to faith here is to the apostles' creed, which is specifically required of all who seek baptism in the church.

The only rule in the southern Methodist church regarding worldly amusements is a general one. That is, admonishing our members "against the taking of such diversions as cannot be used in the name of the Lord Jesus," leaving the specific application to as wide a range as this general rule may cover. From time to time the bishops have delivered pastoral addresses urging unworldliness, and naming such practices as dancing, card-playing, and the like, but it has not been made a part of the organic law of the church. As a matter of fact, we stand with our northern brethren in our antagonism to gambling and all other social practices which are detrimental to the life of the spirit, but we believe that there are more worldly practices, either prevalent or that may arise, than can be named in the general rule.

Emory University, Ga. FRANKLIN N. PARKER.

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with interest the article by Rev. Ernest F. Tittle in a recent issue of The Christian Century on "The Future of the Methodist." The statements that "in the Methodist Episcopal church, south, the bishops have far more power" than do those of the Methodist Episcopal church and that "they can even veto the action of the general conference" relate to matters of fact in regard to which definite information is accessible. The real truth is that southern Methodist bishops have no veto power over any action of the general conference. If the general conference takes an action which the bishops regard as in violation of the fundamental constitution of the church, it is their privilege to say so, stating at the same time the grounds of their conclusion, and in such a case the act must be passed by a constitutional process. When so passed the bishops have no further authority in regard to it, nor have they any veto power over the 99 per cent of the actions of the general conference which do not involve constitutional questions. In fact the power of the bishops to temporarily arrest legislation by declaring it contrary to the constitution of the Church has been exercised on only a few occasions in the entire history of the denomination.

Nor have the bishops of the Methodist Episcopal church, south, beyond this one item, any greater authority than those of the Methodist Episcopal church. On the contrary, the latter exercise certain important prerogatives which no one would think of putting into the hands of the bishops of the Methodist Episcopal church, south. For instance, they nominate to the general conference all the great connectional boards and committees of the church. One may readily see what a vast influence this gives them in determining its policies.

I wish that Doctor Tittle in his paragraphs dealing with what he terms "legalism" and "intellectualism" had called attention to the fact that, so far as legislation is concerned, the Methodist Episcopal church, south, has, in the main, been true to the general principles handed down by John Wesley. We have no other law in regard to amusements except what Doctor Tittle speaks of as "Wesley's sane admonition against taking such diversions as cannot be used in the name of the Lord Jesus." And the only departure we have made from the statement in the General rules, "There is only one condition previously required of those who desire admission into these societies—'a desire to flee from the wrath to come and to be saved from their sins,' " is in requiring assent to the apostles' creed.

I do not claim that the Methodist Episcopal church, south, is free from blemishes or from certain of the dangers which Doctor Tittle points out. But I do not believe, on the other hand, that any good can come by seeking to make our shortcomings more serious than they really are.

Nashville, Tennessee. E. B. CHAPPELL.

A Protest

EDITOR THE CHRISTIAN CENTURY:

SIR: I would like to utter a protest against the article in The Christian Century of September 21 an, "The Future of the Methodists" by Ernest F. Tittle. Dr. Tittle, in his article, does not represent the Methodist church, but he misrepresents it. This is proved by the fact that the last General Conference, the representative body of the church, gave official expression on many points of doctrine diametrically opposed to the position taken by Dr. Tittle. I am sorry that you did not select some outstanding representative man of Methodism who would give the "Future of Methodism" in harmony with the current history of the church rather than his own biased opinion, which is held by a small group, but repudiated by the church at large.

Columbia, Penn. J. M. SHELLY.

Is The Holy Catholic Church a Dream?

EDITOR THE CHRISTIAN CENTURY:

Sir: There is a story told of an Episcopalian bishop, who, during the world war visited the trenches. He saw a chaplain in the distance and, turning to a soldier near by, said: "My man, is that a church of England chaplain?" The reply was brief if not quite satisfactory: "Sir, we have no religions here, we all live as brothers." Apart from the fact that the brotherliness enjoyed was the result of the church's influence, the answer revealed an attitude towards denominationalism that will have to be reckoned within the not far distant future.

Israel was the first depository of the divine will. The center of worship eventually passed from tent to tabernacle and then to the first permanent sanctuary built by Solomon. In the fulness of time Christ appeared who came "not to destroy the law but to fulfil it." He gathered about his person a group of men and women to whom he revealed the principles of his kingdom. In course of time the idea of an ecclesia became paramount and through periods of persecution and final conquest Christianity became the recognized religion of the Roman empire. In the twelfth century the period of separation began. Today there are over forty branches of the church. One denomination has fourteen branches, another fifteen, and yet another has sixteen branches. Now add to these the various cults and associations and the result will be a long line of people, rather thin.

Separate and separated divisions in the church of the living God will no more lead to conquest in the spiritual realm than scattered divisions in the allied armies during the world war would have won the final victory. There are no barriers that cannot be burned away by the zeal for Christ in an endeavor to unite the now divided Protestant groups. If the wayward children would return home the accumulative power of the spiritual families would be tremendous. If a united church would be inexpedient, then a federal church would add greatly to the work of the kingdom. There would result at least a provision for cooperative effort and a saving in men and money. The map of the world has been changed and the ideas of men regarding all social institutions have been changed. Will the church emerge from the crucible as gold tried in the fire?

The dream of a holy catholic church (believers bound together by common ties) will be realized when the people called Christians insist upon the melting away of petty differences and ecclesiastical selfishness, when Christians bear and forbear with each other in the supreme task of evangelization rather than dissipate energy in competitive societies and cults. Why was the early church so powerful? Because of the divineness of its mission, simplicity of its organization, the purity of its people, and the holy zeal that marked the program of evangelization.

Poughkeepsie, N. Y. W. H. Boughton.

Who Owns the Chinese Christians?

EDITOR THE CHRISTIAN CENTURY:

SIR: An action of the convention of the Disciples of Christ at Winona this summer may be summarized as a vote "to make immersion compulsory" in receiving adherents in China and other lands. This action becomes of general moment first of all because of the growing practice of giving each denomination in China a working area, or a great section of the country, as its "field." This commendable division of territory is to prevent overlapping and competition. The denomination assigned as the leading factor in the cultivation of each particular area is expected to represent the essentials of Christianity and look after all the converts. The churches which the Disciples missionaries are affiliated with naturally received into fellowship persons who were originally members of other denominations and who live in the area now assigned to the Disciples.

The Winona convention now forces the Disciples' missionaries, against their recommendation and earnest protest, to insist upon immersion. They are to see to it that the native churches do not accept the converts of other churches without rebaptism. They must "be baptized and confess their sins." That is the indenture of baptism. All such previously have been in full and complete standing in their own denominations. Does this mean that the Disciples missionaries are instructed by the Winona convention, when the proposal is stripped of all its ornamentation, not to recognize other Christian denominations as efficient participators in the kingdom of God?

There is another and perhaps an even more pragmatic question. Who owns the churches in China? Who rules the Chinese conscience? Do not the churches of the Disciples' denomination have local autonomy? May their councils and assemblies not pass upon their own affairs? Shall Americans dictate and standardize the practice of the Chinese Christians in this or any other denomination? China is a country of ancient civilization. The new generation is charged with patriotism. There is undoubtedly restlessness at attempted foreign dictation. It is a dangerous step in morals and in relationships for American churches to try to coerce the churches of China. American missionaries are positive that it cannot long be continued, and most of them are opposed to it. The idea is distressing and hateful to Chinese Christian leadership.

One of several results will follow. All self-respecting men will withdraw either en masse or, what is more likely, singly and silently, to find more congenial connections, better adapted to democratic conditions and better suited to their consciences. Or they may simply withdraw from church connections, and drift awhile with the current, discouraged, weakened men because not given a chance for self-expression and for interpreting Christ in their own cooperative way. Church leadership will be weakened immeasurably, for in such cases there will be left to the church the dependents rather than the stalwarts, and the up-coming, young, independent, patriotic generation will think of the church as under foreign domination, and therefore with aloofness if not hostility. In previous years and over wide parts of China in other years I have observed the loss in leadership in great provinces and for great occasions caused by foreign intervention upon the liberties and leadership of orientals.

The native church is more than likely to declare its independence if foreign dictation is continued. There are great sections of China where independence is at the present moment an issue. It will be a national issue soon. We cannot blink this startling and wholesome fact. Then what hold will the American churches have upon them? If we lose our moral hold, will we fall back upon the financial? And then be treated by able and foresighted orientals with the contempt which we would deserve?

The clearly marked issue is not this or that denominational text or tenet or instruction or ruling for America. The question before the Disciples is purely an incident. There is a greater issue in the orient. It is this: when will the church of China carry out its national program, repeatedly emphasized in conference and in press, of bringing all into one church of Christ for China? Will it be necessary for them before they can reach this consummation to declare their independence? Or will American Christians everywhere cooperate with them for so great an end?

How much narrower than Christ's kingdom of God on earth are we going to expect them to be? As narrow and divided as we are?

Mr. John D. Rockefeller, Jr., a Baptist, was recently in China. He summarized his impressions in a great speech in the Martyrs' Memorial hall, a part of the Young Men's Christian Association Building in Shanghai: "It is not the ism of the Presbyterian church, the Baptist church, the Congregational church or any other church that the people of China or any country are interested in, but rather the great fundamental eternal truths of religion."

Robert E. Lewis.

[Mr. Lewis is general secretary of the Y. M. C. A. of Cleveland. For ten years he was International secretary in China. —Editor.]

Let the Ku Klux Rule!

Editor The Christian Century:

SIR: To begin with, I want to say that Mr. Eddy's conception of a leading citizen is vague. No leading citizen, whether he be a minister, Christian worker, or any other vocation under the sun, is a good reliable citizen when he will tell, or does tell any man that he is a member of the Ku Klux Klan because every member takes an oath upon his bended knee never to reveal any of the secrets of the Ku Klux Klan, nor to even talk klansmanship in public places.

Not little, but much is the Ku Klux Klan doing for the illiterate and starving humanity. Yea it is only standing for the principles of Jesus Christ. Jesus didn't pick a black man to be one of his disciples, but he did believe in educating all peoples of the world; so does the Ku Klux Klan.

The Ku Klux Klan stands for Protestantism, for it was that which the United States of America was founded upon. Wasn't there a band of pilgrims in England that came to this country because of their religious faith? No one was forced to join this little company, but all those who wanted to were permitted to become one of the same. The Ku Klux Klan does not force any one to become a member of its organization, but if a man has the same religious and national faith he is permitted to become a member of the Ku Klux Klan if he so desires.

Doesn't Protestantism have a right to form an organization, whether it bears the name of the Ku Klux Klan or any other name, that will give them an equal chance with the foreign organizations that are sapping our nation of its highest, finest and best. Why should a Protestant man kick on the Ku Klux Klan when the great "Catholic church" has kept concealed monasteries ever since America has given birth to civilization?

Ask England why she doesn't allow India to become a republic and she will say: As soon as they become civilized and educated they shall have a republic of their own. Ask the Ku Klux Klan why they don't want the negroes to hold office in the United States of America and the answers will be as follows: Can a nation depend upon a race's faculties when they haven't had one century of civilization when the white race has had centuries upon centuries? Would you want a Catholic to become the president of the United States of America? He doesn't believe in separation of church and state; he first swears his allegiance to the pope of Rome, second to his country. Furthermore, would you want a negro to become the president of the U. S. A. when you learn to know that the larger per cent of the "African Blood Brotherhood" is Catholic; the pope of Rome said that he was going to move his residence to America in 1925; you know what that would mean. Do you want to give him a royal welcome?

Doesn't a man have a right to vote for a white man instead of a black one; and also join an organization that stands for that principle if his religious and national faith teaches him to do so?

May I ask the question, haven't the greatest contributions that have been made to the world, been made under the cover of night? Do the common mass of people know what the leaders of their nations are doing? If they did the world would be in an uproar continually. Ask Wilson if he didn't turn the key in the door at the peace conference himself; he and four others divided up the world just to suit themselves. Ask Wilson if he didn't say that central Europe should be divided according to nationality. Look in your new geography and see if these five men behind closed doors didn't divide the world up according to nationality regardless of the destruction of nations.

Ask Wilson if he didn't sit in the peace conference and agree to let Japan have a big slice off of Russia (both allies). In the face of this situation the world is wondering today why Russia is friendly with Germany. Go down to Mexico and ask her if she didn't write letter after letter to Wilson asking for the portion of Texas that was totally inhabited by Mexicans, and see if they tell you that Wilson said you can have it. In the face of this situation some people wonder why Mexico is angry at Wilson.

I am one hundred per cent American. I stand for my country, right or wrong, for my natural faith teaches me that the triumphant ideals, laws, and protection of America are far superior to her few failures. There is none so good of us but what there is some bad in us.

Most great things are brought about under the cover of night. And the Ku Klux Klan is an organization that is working under the cover of night for the furthering of the education of all peoples, but does not believe in letting such races rule the garden spot of the world until their standard measures up to the standard of the Ku Klux Klan. For further information address,

Ti-Bo-Tim.

P. S. I'm a subscriber of your paper; I've talked to a number of klansmen who have told me that they would rather read your paper than any religious paper on the market to date; but if you didn't cut talking against klansmanship you just as well throw your paper in the middle of the Atlantic ocean.

Contributors to This Issue

H. D. C. Maclachlan, minister Seventh Street Church of Disciples, Richmond, Va.; educated at University of Glasgow; a frequent contributor to The Christian Century. The present article is the first of a series of interpretations of sin, with Tolstoi, Ibsen, Browning, Kipling, Shaw, Strindberg, Dostoevsky, and H. S. M. Hutchinson as his background.

Herbert Heebner Smith, associate director of publicity for the northern Presbyterian church.

Lynn Harold Hough, minister Central Methodist church, Detroit, Mich. Dr. Hough's newest book is just from the press, "The Strategy of the Devotional Life."

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Chicago Church Federation Will Seek 4,000 New Church Members

The Chicago Church Federation recently held an enthusiastic city-wide conference at the Y. M. C. A. auditorium and the Hotel Morrison, for the organization and inspiration of the 650 churches and sixteen denominations represented in the federation. Both pastors and laymen were invited to be present. The federation will make a special effort this year to increase the membership of the churches. A goal of forty thousand new members has been set, the slogan for the campaign being "For Christ and America." The campaign will run through the winter, culminating on Easter Sunday. Last year the goal set was 30,000, but the total number of accessions to the churches registered during the year was 37,000. In giving these figures, Walter R. Mee, executive secretary of the federation, states that these figures take no account of many churches which did not report and of certain denominations not represented in the federation. At the recent conference the chief speakers were Dr. William T. Ellis, of Swarthmore, Pa., who spoke on the near eastern situation, and Dr. Hugh T. McGill, newly elected general secretary of the International Sunday School Council of Religious Education.

Well Known Disciples Leader Dies

Rev. A. R. Moore, well known Disciples minister and educator, died at Atlanta Sept. 22. He has served as state secretary of Georgia and later as president of Atlantic Christian college. He has been for two years past a member of the Recommendations committee of the International convention. While past middle life, he has been in apparently robust health, being an active participant in the recent convention at Winona Lake.

Take to the Open Road for Money

In order to secure $1,500,000 before the state convention in November, Texas Baptists have arranged to cover the state with automobiles, beginning Sept. 25. A meeting was held in Ft. Worth in which the plans for this unique enterprise were concluded. This drive is a part of the plan to finish out the $75,000,000 campaign. There are 2,400 Baptist churches in Texas so the task of the committee is by no means easy.

Movies and Wireless Used in Modern Church Program

Were some ecclesiastical Rip Van Winkle to appear some Sunday morning in the East End Christian church of Pittsburgh, where Rev. John Ray Ewers preaches, he would find many changes. This church now takes its turn broadcasting the service through the adjacent country by means of apparatus furnished by the Westinghouse company. The church board recently voted to buy the best moving picture machine on the market, which will be installed in the church at once and put into use. Only the better films, including educational reels, will be used. The choir will soon appear dressed in academic cap and gown. The young people come for tea at the church every Sunday evening, participate in forum discussion after a live address, and then stay for the evening service.

Episcopal Minister Gives Communion to All Christians

Rev. Alan Pressley Wilson, pastor of St. John's church of Marietta, Pa., invites Christians of all communions to partake of the eucharist in his church. This action has led to some criticism, but he claims the authority of his church for this action. His bishop supports him, giving as the authority of any minister of the Episcopal church to invite all Christians to the communion the so-called "bidding prayer" of the Prayer Book. The words of the prayer are, "Ye who truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God and walking from henceforth in his holy ways: draw near with faith, and

Atlanta Has First Prison Church

TWO years ago, Dr. L. O. Bricker, pastor of First Christian church of Atlanta, discovered a grave neglect on the part of the churches of the city. Twenty-five hundred federal prisoners were held in the great prison of that city under conditions which have been described by Eugene V. Debs since his release. The churches were doing no work for these men, and the penitentiary was failing to demonstrate its fundamental meaning in that it did not bring men to repentance.

Dr. Bricker organized a commission of the various denominations at work in Atlanta, which appointed six committees for various types of religious work in the prison. One of these was the religious work commission, which was headed up by Mr. W. W. Jones, a Christian layman of striking and unique personality. Mr. Jones began his work in the prison with six men. This class grew rapidly and now enrolls one hundred and fifty men.

A few Sundays ago he conceived it to be his duty to invite these men to accept Christ as their Saviour. The gospel invitation was given and twenty-three men stepped forward to dedicate their lives to Jesus Christ. Dr. Bricker made application to the department of justice at Washington that these men be allowed to go to his church for baptism. The unprecedented order was given that the men be allowed this liberty. They were transported to the church in a truck with only one guard, although it had originally been the idea that no guard at all would be furnished. The new warden of the prison was in hearty accord with the plan.

Probably no church ever had a more impressive service than that held by Mr. Bricker. The public was not admitted, and only the officers of the church and the choir were present. The converts were baptized, and Dr. Bricker set before the men a wonderful vision of what a new movement might accomplish in the prisons of the nation. The new converts affixed their names to a charter document which constituted them the unique organization known as "The First Christian Church in Prison." The Philippian jailer and the men with Paul made up the first church of this sort.

On the first Sunday morning back in the prison, the men met at eight in the morning to celebrate the Lord's Supper and to choose from their number men who should be the elders and the deacons of the infant church. Twenty-six more men came forward that morning to confess Christ and the young church now has 49 members. The church is proceeding on a nonsectarian basis and men from various communions have joined, including one Roman Catholic.

It is the purpose of this church to extend its activities in the prison until the life of every man there is touched with the gospel. Nor does the work stop here. The leader of this wonderful class in the prison has a vision of a new type of Christian movement that shall be inaugurated in other prisons of the land.

The effect of prison life in the past has been usually to school men in crime so that they left thoroughly educated in every method of defying the law. Christian students of prison life have long contended that the prisons were worse than a failure in bringing men to repentance and to a new life. They have contended for farm colonies of prisoners where the health of the men would not be broken down and where under more normal conditions of life a man might have opportunity to find himself again.

But even the prison reformers have hardly dared to dream of the regenerative power of a great religious movement that would take prison life as it is, and put hope and courage into the minds of men. Perhaps the Atlanta movement is the product of a religious genius whose like cannot be found in any other prison city. On the other hand it may be possible that Dr. Bricker has developed a religious technique which can be used by other men. If so the prison populations of the nation are on the eve of the most significant movement in their behalf that has ever come. With converted prisoners will almost certainly come a better environment for the prisoner physically.

take the holy sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling." This position of the Marietta rector is endorsed by a number of the ministers of the Episcopal church, including Dr. Floyd Tomkins and Rev. W. H. Griffith Thomas.

Task of Near East Relief Committee Increased

The war in the near east has greatly multiplied the duties of the Near East Relief. At the suggestion of the state department at Washington, appeals are being made for funds to help 500,000 or more refugees who have been made homeless by the advance of the Turks and the burning of the Christian sections of Smyrna. The Near East Relief has stationed at Smyrna H. C. Jacquith, who will be in charge of this new task. Contributions for these new refugees will be marked "Smyrna" to differentiate them from gifts made in support of the 100,000 war orphans of Armenia.

Evanston Meeting Will Be of Unusual Interest

The 113th annual meeting of the American Board of Commissioners for Foreign Missions will be held at the First Congregational church of Evanston, Oct. 24-27. Probably this board has never before faced such complex and apparently insoluble problems as this year. It has done a large work within the borders of the former Turkish empire. The menacing attitude of the Moslems makes the continuance of some of this work problematical. Many returned missionaries will be back from their fields of labor and will give first hand reports of conditions on their fields. The treasurer's report of the board will show receipts of approximately two million dollars for the past fiscal year. The leaders feel that to meet the needs of the coming year three million dollars must be secured. Among the special features of the program is an address by Dr. James L. Barton, who will give the survey of the entire work of the board. Dr. Nehemiah Boynton will speak on "My Impressions of the Far East." The annual sermon will be preached by Dr. Oscar E. Maurer of New Haven, Conn. The pulpits of Congregational churches, and perhaps of other churches will be filled by foreign missionaries on the Sundays nearest to this meeting. It is now more than thirty years since the last meeting of the American Board was held in the Chicago area.

Fuel Question Presses the Churches

The fuel shortage throughout the country is embarrassing to many groups of church trustees. Since the householders get preferential treatment from the dealers of course, some churches are left without any visible supply. At Middletown, Conn., the First Methodist, the Baptist and the North and South Congregational churches are considering the holding of union services this winter as in war-time in order to meet the problem. North Congregational church has a supply of coal.

City Federation Movement Grows

Throughout the country the organization of city federations of churches is helping to pull out the sting of denominational competition in local communities. Recently a thousand laymen got together at Brockton, Mass., and voted to recommend to their individual churches the formation of a city federation in that city. The meeting to consider this matter was held in First Parish Congregational church. Theological seminaries have taken account of the rise of a new religious profession, that of city federation secretary. Special courses are to be given which will assist in the preparation for such work.

Congregational Year-Book Presents Statistics

The appearance of the year-book of the Congregational Conference of Illinois makes it possible to secure up-to-date information with regard to the salaries of ministers, for this year-book dares to print the facts for every church in the state. In the Chicago Association are 108 churches and these show an average salary of approximately $2,350. This average is brought up by three churches which pay seven thousand dol-

Evangelical Denominations Seek Reunion

AT the same time the United Evangelical church held its eighth quadrennial conference at Barrington, Ill., this year, the Evangelical Association was in general conference at Detroit. The former denomination split off from the latter in 1894. Twelve years ago the parent organization initiated negotiations looking toward reunion. These have been pending ever since. On October 9, the United Evangelical conference voted 77 to 14 to accept union on the basis proposed by the Evangelical Association. The following morning the members of the conference took the train for Detroit, where they will seek such amendment to the basis of agreement as will make it possible to secure unanimous action. The Evangelical Association has 1,036 ministers, 1,626 churches ,and 118,620 members. The United Evangelical church has 528 ministers, 975 churches and 86,635 communicants. In many cities both denominations have churches, which fact has made their work in the past highly competitive.

The history of the division of these people is informing and typical. As given in a book entitled: "The Churches of the Federal Council" the story is told in this way: "The difficulties were not of a doctrinal character, but grew out of a serious difference of opinion respecting the legality of certain official acts of bishops and legislative bodies. A large minority which afterwards crystalized into the United Evangelical church held that the actions indicated were not only undisciplinary, but also subversive to the very genius of the church. The difficulties culminated at the General Conference of 1887, held at Buffalo, N. Y. At this time the dissenters to a certain action formulated a protest signed by almost half of the delegates present. The body unwisely refused to receive and record the protest in accordance with parliamentary practice. The protestants felt that they could not consistently submit to this subversion of their rights and carried their contention to the conscience of the church. The church was now divided into a 'majority' and a 'minority' camp, conferences and congregations ranging themselves in one or the other.

"In 1891, Dr. H. K. Carroll, editor of the religious department of the Independent, and an associate secretary of the Federal Council, with other prominent churchmen, sought to bring the factions together by arbitration. To this the 'minority' agreed, and four hundred and forty-one ministers signed a paper agreeing to submit to an impartial decision. The laity, in General Conference assembled, also concurred.

"All these overtures the 'majority' spurned and the 'minority,' deeply conscious of the integrity of their cause, and with humble dependence in God turned from the troubled past to a brighter and more hopeful future. The first General Conference of the 'minority' was held in Philadelphia in 1891. Pending the outcome of litigation, the old denominational name was for the time being retained. At this conference Rev. Rudolf Dubs, Rev. Wesley Stanford, and Rev. Charles S. Haman were elected as bishops. The 'minority' maintained a publishing house and church organs in both English and German languages, not, however, under official control. In 1894 the first regular General Conference was held at Naperville, Ill. By this time the division was complete."

Among the last acts of the General Conference of the United Evangelical church (assuming that there is no hitch in the union at Detroit) was a pronouncement on the question of minimum wage. The episcopal message ridiculed the idea that the minimum wage in this country should be $2,750, claiming that such a wage would amount to more than the total productive income of the country. The business men could not get too much comfort out of the message, however, for it was asserted that "many people were in a mad scramble for wealth and a spirit of character-destroying profiteering became almost the rule rather than the exception. Graft and dishonesty in business are distressingly common."

The new generation which has come on has but little personal knowledge of the schism of thirty years ago. These two denominations, largely Methodist in theology and German in their racial constituency, seem to be on the eve of a new era of constructive action in many fields of endeavor.

lars or over. Only twelve churches pay as much as four thousand dollars per year. Thirty-three churches have parsonages, but in most cases these are the churches paying the larger salaries. About fifty churches pay less than eighteen hundred dollars per year. These are the conditions in a denomination which has had a better standard in the matter of ministerial salaries than any other in the evangelical group. It helps to explain why the average term of service of a minister in Chicago is two and a half years, when one remembers that the average minister must pay rent at about the rate of $15 per month per room for his dwelling.

Presbyterians Will Hold Great Lay Conference

The consolidation of Presbyterian boards has produced inevitably some confusion among Presbyterians with regard to their work. However, this consolidation is only preliminary to a great forward movement. A Pan-Presbyterian program on the general theme, "The Layman of Today and the Church of Tomorrow," will be presented at a great lay meeting at Kansas City, December 4-8, at which leading Presbyterians from all over the land will speak. Two dinners will be held, one for women and one for men and plates will be laid for a thousand people at each.

Protestant Hospitals Unite in One Organization

The Protestant hospitals of the land, two hundred in number, are now united in a single organization, the National Protestant Hospital association, which met at Atlantic City, September 23-25. Dr. Pliny O. Clark, of Denver, served as president of the organization. He asserted in his presidential address: "We have come to the time when the dominant purpose of the association—cooperation, comity and coordination, education, service and standardization—must be carried to the highest bodies of authority in every church, so that the hospital with its program of scientific and at the same time Christian healing may become a definite part of the program of every church."

Celebrate Anniversary With Church Unity Meeting

First Congregational church, of Danvers, Mass., celebrated its 250th anniversary the week of October 8-15. On Thursday evening of that week a Christian unity conference was held with the general topic "Obstacles, How to Surmount Them." The speakers were: Rev. W. E. Gilroy, editor Congregationalist; Rev. A. C. Dieffenbach, editor Christian Register, Unitarian; Prof. Samuel McComb, Episcopal Divinity School, Cambridge; Prof. Woodman Bradbury, Baptist Theological Institute, Newton.

Former Vice-President Is Sunday School Teacher

After an absence of eight years, Thomas R. Marshall, former vice-president of the United States, is back at his task as teacher of the Men's class at First Presbyterian Sunday school in Indianapolis. During his term as governor of the state of Indiana, he met this class every Sunday. On the first Sunday with his class this autumn, Mr. Marshall spoke on the educational system of the country. He said: "It is wrong from the viewpoint that the divorce of the church from the school has relieved the school of the responsibility of the moral and spiritual training that constitute the fundamentals of right training for citizenship. While I am not advocating the teaching of denominationalism in the schools, it appears to me that it would be far better to have religious training in the schools, since in the latter generations there appears to be a lack of this necessary religious training in the homes. Few of us have the premise to assert that we are really educated. Our golf links and our various places of amusement today are filled with persons who believe, but, who like the rest of us, have shown a disinclination to make the gospel a philosophy to live by. I am in favor of any sort of education if it will help us to make better citizens for the community, state or nation, and better friends of the world."

Professor Coe Resigns at Union

Professor George A. Coe has recently resigned as professor of religious educa-

American Influences Felt in Eastern Churches

AMERICA has an influence throughout the world today that is unparalleled in history by reason of her philanthropies and her missionary operations. The highest authority of the Orthodox church of Russia is Yedvokin, archbishop of Nijni-Novgorod. He is thus described by F. A. Mackenzie: "Tall, vivid, virile, with long finely combed hair, dressed in a cassock of unbleached linen reaching to his feet, without any of the jeweled symbols of his faith which most of the Russian prelates affect, he looks the embodiment of apostolic dignity. His dress might be that of a poor working priest. The room in which I interviewed him—office, bedroom and reception hall in one—is on the ground floor of one of the minor Moscow branch monasteries. A bed in one corner, a desk where he dealt with his correspondence and some pictures are its main furniture."

This ecclesiastic at one time had a period of service in New York. There he came into contact with Americans of various communions and he was deeply impressed with the religious toleration prevalent in this country. He also became converted to the American idea of the separation of church and state. He is the very man to guide his church in these difficult days in Russia. Though he differs with the bolshevists at many important points and declares himself openly to be no bolshevist, he has followed the policy of keeping his church free from the entanglement of politics. He boasts that none of his ten bishops has gone to prison, though in the czar's regime twenty-eight bishops were sent to Russia as well as many priests.

The reform of church celibacy is well under way. Under former church law a priest might be married if he took his wife before his ordination, but in case he was widowed, he could not seek another wife to care for his motherless children. The bishop could not be a married man. The monasteries and convents aroused the resentment of the people in the same way that they do the world over when they become rich enough to permit the inmates to live in idleness from the endowments. Under the new regime, priests may remarry, a bishop may have a wife and even the inhabitants of the monasteries and convents will be permitted to renounce their vows if they so elect.

This archbishop has given up of his own free will all the church treasure in his diocese to feed the poor. He is urging his clergy to seek some secular calling to relieve the burden on the people. Henceforth many priests will be small farmers and even merchants. This is to meet the exigencies of an industrial situation that is beyond the imagination of American people.

The welcome given to those who would introduce such American religious methads as the popular circulation of the scriptures, the introduction of Sunday schools and young people's organizations are indicative of the fundamental changes that are going on. The recent recognition given the Church of England and the Protestant Episcopal church of America is said to presage a wider fellowship. The Orthodox church is to be represented both at the World Conference on Faith and Order and at the approaching World Council on Religious Life and Work.

The newly elected Patriarch of Constantinople, Meletios, is also a man with an American experience. He will work in harmony with the new order in Russia. The Russian church is no longer governed by the state and now has a church council in place of the czar as its head. This church council will be recognized at once by the national Orthodox churches in adjacent countries. The Archbishop Yedvokin declares that the Patriarch of Constantinople is going even farther in the matter of reform than the Russian church.

The chief influence in the other direction has centered in the person of that arch-conservative, the now deposed king of Greece. Constantine refused to the last to recognize the new patriarch of Constantinople. However, in the present mood of the near east, royal objections weigh little. Guided by their American experience, these leading ecclesiastics seek to liberate the church from control by the state.

tion at Union Theological Seminary, of New York. His series of outstanding books in this field has made him perhaps the leading authority of the country on his subject. Since his resignation he has accepted an appointment for a full semester's work each year as professor of religious education at Teachers' College, Columbia University. He is beginning this work with the present semester.

Federation To Be Extended to the States

The Federal Council and more than forty city federations of churches have helped very materially to marshal the forces of evangelical Christianity against public evils and to prevent the serious overlapping which has all too often characterized the work of the churches. The state organizations of the various denominations still work independently in most of the older states and the further overlapping of churches can only be prevented by the formation of state federations. Recently at a meeting at Utica, N. Y., a state council of churches was formed, with Rev. O. L. Price as organizing secretary. Significant in the list of cooperating denominations is the presence of the Universalist church. This denomination was denied fellowship in the Federal Council.

Detroit Has Large Campaign of Open Air Preaching

The evangelistic committee of the Detroit Council of Churches and the laymen's Evangelistic union have been cooperating this summer in a most noteworthy enterprise in the way of outdoor preaching. Rev. D. L. Schultz, a member of the staff of the home missions department of Detroit, was called to take charge of the campaign. Nine districts were covered. Rev. H. B. McCormick, pastor of Woodward Avenue Christian church, headed the evangelistic committee. Mr. McCormick gives the following account of the work of Dr. Schultz: "Several representatives of foreign speaking Christian organizations were also associated with them. The audiences at noon meetings were composed almost wholly of unemployed and transient men occupying the park, lying about on the grass at noon ,or sleeping there at night, and representing every nationality and every shade of belief imaginable. Practically all of these men had broken with the church years ago, if they were ever identified with it at all, and a vast majority of them expressed at the beginning no interest whatever in the church or in the preaching of the gospel. The evening meetings were composed very largely of the same class of men, with an additional number of transients, and men free from employment resting in the parks. During the six weeks of Dr. Schultz's work with these crowds of men, he delivered sixty-nine addresses, recorded more than three hundred and fifty requests for prayer, led to an open profession of faith at least one hundred and twenty men who professed conversion, and a change of life, had personal interviews with two hundred and twenty-five men, secured immediate employment for more than one hundred of them, and sent back to their homes and families more than twenty others. The total attendance at all these meetings was approximately 25,000. The workers associated with Dr. Schultz had hundreds of other interviews which were attended with good results. More than two thousand Gospels of John were given to interested men who requested them at the close of the services. In addition to these, thousands of tracts were also distributed. Hundreds of men could be seen sitting in the park of afternoons and evenings, reading the gospels which had been given to them."

Disciples Interested in Their History

In various parts of America, the sermon topics announced by Disciples' leaders indicate a growing interest in Disciples' history. Dr. R. H. Crossfield, president of William Woods college, is now engaged in giving an historical series of Wednesday evening lectures in the Disciples' church at Fulton, Mo., and Dr. W. E. Garrison, dean of the University of Chicago, has been secured by the Disciples' Ministers' Association of Chicago to lecture on this history on Monday mornings. The spirit of the founders of the movement a hundred years ago was thoroughly liberal with a strong emphasis upon toleration of religious opinion and upon the need of Christian union.

Indianapolis Has Large School of Religious Education

Typical of what is going on in a number of the cities of the land is the school of religious education in Indianapolis which this year has secured an enrolment of 300. This is the third year for the school. It meets on Tuesday evenings and does in a more effective way the work that used to be called "teacher training." Dr. W. C. Morro of Butler college is dean of the school, and ministers, educators and prominent Sunday school workers make up the faculty. The whole group studies the life of Christ this year, and then after the assembly period, breaks up in departmental conferences.

Park Dedicated to Memory of Jenkin Lloyd Jones

On October 1, the Jenkin Lloyd Jones' State Park at Tower, Wis., was dedicated and turned over to the custody of the state. Miss Zona Gale, of Portage, spoke on "Jenkin Lloyd Jones' Influence on State, Nation, and all Humanity." This method of commemorating the life and work of a great preacher is consistent with his social sympathies. His work was largely identified with great public causes outside his parish interests. The park comprises 55 acres, and overlooks the Wisconsin river, across the stream from Spring Green, and possesses scenic attractions and has an abundance of historical interest. At this place a village by the name of Helena once flourished, and was the home of a shot-making industry.

Dr. Jefferson Commended by Lloyd George

Dr. Charles E. Jefferson has returned from his three-months' ministry in London, and on October 1 was once more at Broadway Tabernacle in New York. On the evening of that day he spoke on "The Soul of Great Britain.' Before leaving Great Britain he received a letter from Premier Lloyd George thanking him for

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his service in the cause of international understanding. "Before you leave London," said Lloyd George in his letter to Dr. Jefferson, "I wish to express to you in official fashion my deep appreciation of the admirable service you have rendered and are still rendering in the furtherance both of church union and of good understanding between two kindred nations. You do not require me to point out to you how great is the need today to foster sympathy and mutual knowledge among the Christian peoples of the world. You have already shown by your own actions your realization of the nature of the work there is to do, and of the unique opportunity the Church Peace Union offers for its accomplishment. May I be permitted to add that the reports that have reached me leave no doubt of your own excellent ability to carry that work forward."

Minister Investigates Living Conditions in Germany

The plight of ministers in continental Europe is quite beyond the imagination of American pastors. Dr. J. F. Krueger, president of Midland college of Nebraska, spent the summer at Leipsic in special study where he came into contact with the Lutheran clergy. He reports many Lutheran ministers in Germany living on a salary of $100 per year. In the Lutheran church at Cottves, a city of sixty thousand, he found a church with an attendance of 1,500 on Sunday morning. The offering totaled 600 marks, which at the time would amount to about one dollar of American money. Half of this big collection had been given by the American visitor. In the long run such economic conditions must affect the educational and spiritual status of the ministry.

Disciples' School Becomes Union Institution

Many years ago the Disciples founded the Bible College of Missouri on the edge of the campus of the University of Missouri. This school had a successful history, but when other denominations began to form plans at the university, the Disciples put their splendid plant at their service, and the school is now operated on a union basis. There are three teachers, Congregational, Presbyterian, and Disciples. The Disciples' student body is one-sixth of the university enrolment each year, and these students are well organized in a Sunday school class under the tutelage of Professor Gibbs.

Sherwood Eddy on Another World Tour

Sherwood Eddy is one of the most tireless of the globe trotters who are interested in the world's religion. In the employ of the Y. M. C. A. he has made many previous trips, and he is now on a journey in which he will touch Japan, China, India, Egypt, Turkey, Russia, the Balkans and Germany. The result of his observations will be brought together in book form and published by Doran.

Two Canadian Ministers Exchange Views

Dr. Gilroy, the new editor of the Congregationalist, and Rev. P. W. Philpott, the newly chosen pastor of Moody church, of Chicago, were once fellow pastors in Canada. The editor of the Congregationalist recently printed an open letter to the new Moody pastor, who is coming to an institution which has not worked harmoniously with many Congregationalists. The communication asked for brotherly cooperation against the forces of sin. Mr. Philpott replies in a lengthy letter which reveals his sense of religious values. He says: "There is a truth, brother, without which love, brotherhood, everything to be desired in time and eternity fails, and that is—There is none other name under heaven, given among men, whereby we must be saved. I come to Moody church to preach a personal, crucified, risen Saviour—and God's promise of salvation to as many as accept and believe in him as such; and the fear of man, God helping me, shall not prevent my faithfully holding up the converse truth that refusal to accept and believe brings eternal condemnation."

Dr. Aked Opposed to American Intervention

A number of Kansas City ministers have gone on record as in favor of American intervention in the Near East crisis. Against this point of view Dr. Charles F. Aked, of First Congregational church, has registered a strong dissent. Among his arguments were the following: "General Habord is a friend of Armenia. He is on the advisory committee of the Near East Relief. He was sent to Asia

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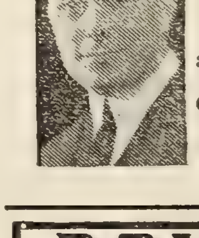
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Minor by President Wilson to investigate and report. He reported that if we accepted a mandate for Armenia, and if there were no war, if we only had to do police work, we should need an army of fifty-nine thousand men. What should we need if we had to fight Great Britain, or France, or a Turko-Russo-German alliance? Intervention would mean the maintenance of a great army. It would put back the hopes of disarmament and of world peace for generations. It would mean enormous taxation; the sale of Liberty bonds again; it would mean the draft once more. We could not raise a volunteer army big enough. We could not sail our battle ships over the mountains of Ararat. We should have to conscript our boys for typhoid, typhus and smallpox."

United Presbyterians Have a City-Wide Picnic

The United Presbyterian church in Chicago has a number of congregations in various parts of the city. These congregations were brought together by the young people's organization called the Christian Union, for a picnic at Jackson Park on Labor day. Wooded Island was captured by these Presbyterians, and among the features of the day were a baseball game and a speech-making fest.

Dr. Grenfell Is Back in London

Dr. Grenfell, well-known missionary, is a Britisher, and does his work in a British colony, yet most of his endowment fund up to the present time is American money, totalling about a million dollars. He has gone home to press his case with his people to secure a half million more from them, and thus make sure of the permanency of the work which he has brought to such a success. Dr. Grenfell, who is as up-to-date as any American surgeon, is now using radium on the Labrador fishermen for the treatment of cancer, of which there are a considerable number of cases. His wife, an American woman who formerly lived at Winnetka, Ill., has been teaching the native women how to make artificial flowers, a craft which provides auxiliary income among a people where it is gravely needed.

Evangelism and Cooperation Prominent in Pittsburgh

The Pittsburgh ministers who are evangelical in spirit gathered recently at the call of the Pennsylvania Federation of Churches and of the Pittsburgh Council of Churches to consider the matter of an evangelistic program for the coming season. The churches are being asked to face squarely the evangelization of their communities. The meeting was held in Smithfield Methodist church. Among the out of town speakers were Rev. B. S. Lamb, of Columbus; Rev. G. H. Black ,and Dr. C. L. Goodell.

Another Denominational Institution at Chicago

The University of Chicago is now surrounded by institutions of the various denominations who seek to conserve the spiritual life of their students and to provide for the training of ministers. The latest addition to the denominational groups is the Friends who have decided to erect at the university a Friends' Hostel which will be a permanent center for the denomination on the university campus. Denominational groups already organized include the Disciples, Congregationalists, Unitarians, and Universalists. The Norwegian Baptists have also a house for those of their racial group who are Baptist in faith. As the University of Chicago is in a sense a Baptist institution there is no Baptist house on the campus.

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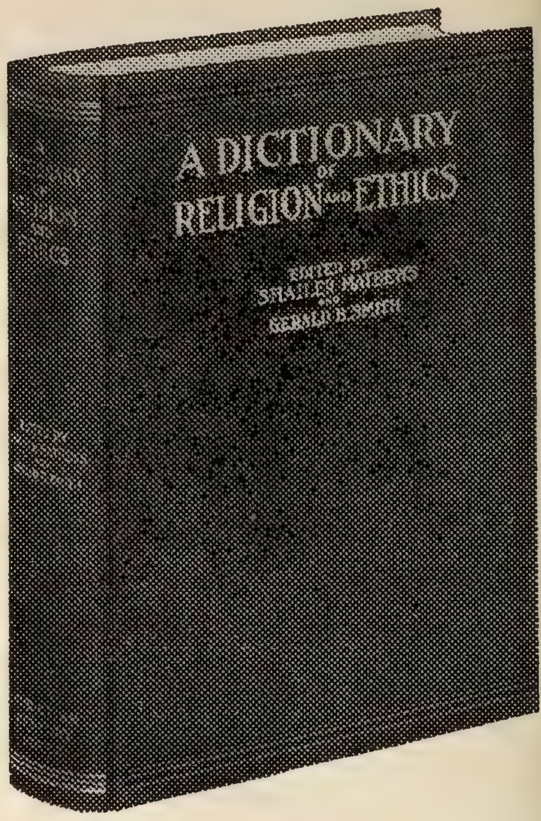
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Exodus XX. 2.

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Volume XXXIX CHICAGO, OCTOBER 26, 1922 Number 43

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EDITORIAL

Labor Unions in England and in America

LABOR unionism has gone much farther in Great Britain than in America. In the former country the labor union has made its peace with the employer and most of the employing class in that country are glad to have an association of workingmen with which to deal. The slugging, killing and maiming that goes with the program of our American organizations is practically unknown in that country. The unions discovered in England long since the futility of allowing hot-heads to lead the men in a righteous cause. Perhaps the biggest difference there is to be found in the fact that there are not so many unassimilated aliens, and that men of more Christian mind have acquired influence in the movement. The result is that labor in England hopes to win its cause by constitutional means rather than by violence and intimidation. The past year has been a particularly embarrassing one for the American churchman with liberal leanings. The pronouncements of the church on the industrial question are distinctly favorable to labor, so much so that they are often opposed by the employing classes. At the same time the methods used by certain workingmen in the strikes this year have been such that no respectable pulpit could defend some of them. In opposition to child labor, low wages, long hours and bad working conditions the church must ever side with the working man. But it has a moral duty to oppose evil wherever it is found. When a group of union men violate the law, it is the duty of the pulpit to denounce this violation in the same fearless way that it would treat violations on the part of any other section of the community. It is quite likely, too, that British employers, as contrasted with American, read economics rather more than their American cousins. Hence they do not have the blind reactions in labor disputes that so often characterize American business men.

Lawyer's Ethics and the Psychology of the Courts

HERE is a criticism written by one of the nation's most distinguished jurists referring to an editorial in the Christian Century of September 21, entitled "Two Contrasted Lives." The psychology of the courts is so well interpreted that we gratefully let the words of our correspondent stand in the place of editorial authority. "I knew both the men to whom you refer—the bishop and the lawyer—quite well, perhaps not intimately, but I knew their general characteristics and their public work, and agree that you have perhaps stated in a large measure, correctly, each of their characteristics; but I disagree very positively with you in your statement, two-thirds of the way through the editorial, that 'British judges are far less complaisant to the indirections and trickeries of shrewd and unscrupulous attorneys than is the case in American courts.' I do not think that criticism is well founded. I believe the judges of the courts in this country are quite as insistent on the ethics of lawyers in their courts as are the English judges. I have given this topic quite careful attention for years and have studied the actions of the English courts, as compared with the American courts, for some time because of similar criticisms that I have heard from other sources than from this editorial. If the lawyer to whom you refer in this editorial had the characteristics that you suggest therein in regard to winning law suits, I do not think, because of that fact, he had as much influence with the courts as he would have had had he been known as a lawyer who was seeking correct results rather than one who wanted to win a law suit. I am very confident that lawyers who have a reputation of being tricky and of being desirous only of winning their cases, regardless of the merits, are greatly handicapped by such a reputation with the courts. I happen to know that the lawyer to whom you refer was engaged by the liquor interests of this country, with another great lawyer, to try to obtain a decision in the supreme court of the United States, holding the eighteenth amendment unconstitutional. I also happen to know that other leading lawyers of Chicago were applied to to take up this case to seek to obtain its unconstitutionality, and after examining the subject they advised their clients, the leading liquor men, they thought the law was constitutional and would be so held; and I feel very certain that the lawyers who advised their clients that the law was constitutional stand much higher with the courts of this state than does the lawyer who took the case and obtained a large fee and yet had the case decided against him by the supreme court of the United States. No one who knew the lawyer to whom you refer, would attempt to question that he was a very bright man, intellectually—perhaps one of the keenest lawyers we have had at the bar in Chicago for years, but I am very certain that his reputation, to which you refer in your editorial, was a handicap rather than a help to him in the trial of cases in the courts of this state."

The English Brotherhood Movement

READING the reports of the annual Conference of the English brotherhood movement at Leeds makes one wonder why the movement failed to take root in America. Springing up in response to a deep need in Britain, it has become one of the outstanding forces for practical Christianity in the United Kingdom. The third lecture on the John Clifford Foundation was delivered this year by Rev. Tom Sykes, general secretary of the movement. It is a trumpet call for practical Christian fraternity in a world dying of hate. Taking for his theme, "The Challenge of Brotherhood," the lecturer showed how fundamental brotherhood is in the teaching of Jesus—no mere metaphor, much less a by-product, but central in fact and prophecy, sonship being the divine logic of the primordial fact of the fatherhood of God. Once the fact of the fatherhood of God is treated, not as a theological idea, or a vague whiff of sentiment, but as the primary fact of spiritual being, new brotherly relations in industry, politics, and religion—now seemingly fantastic and incredible—will become the natural order of life crowned with community. "The fundamental test of religion today is whether it is capable of solving the problem of how men shall live together"—that challenging sentence gives the keynote of one of the most stimulating, illuminating, and thrilling utterances of recent times, forthright, courageous, shot through with flashes of creative insight and prophetic passion. The lecturer, a brilliant young man of the Primitive Methodist connection, by his vigor of mind, his adventurous faith, his practical capacity and prophetic fire, has shown himself to be one of the really constructive leaders of practical Christianity in Britain. His ringing appeal recalls the unfinished sentence of the last sermon of David Swing: "We must all hope much for the gradual progress of brotherly love—"; indeed it is our only hope.

"Americanism: A World Menace"

SELDOM have we been brought up with such a jerk as when we read the following title of a book announced in an English literary journal: "Americanism: A World Menace," by W. T. Colyer; preface by Tom Mann. It is described as "An exposure of the motives and methods of politicians, big business men and their creatures in the United States, and a warning of their danger to the whole world." The book is to be issued by The Labour Publishing Company, 6 Tavistock Square, London. No copy of the book, so far as we are aware, has yet reached America, but it is very significant that a book of such title should be published anywhere—doubly so when it is published by men of the English labor movement, whose leaders have a forward-looking spiritual-mindedness hardly known in the ranks of American labor. Time was when America was looked upon as an asylum for the oppressed, a refuge for those tormented by the tyranny of the old world. What has happened to justify, or even to suggest, a book describing Americanism, of which we have been so proud, as a menace to mankind? What is it that our men of politics and big business are doing that should cause a fine-minded humanist to warn the world against Americanism, as against a plague? Here is cause for searching of heart by Americans, and especially by Christian men, to see what we mean by Americanism, and why it is that our nation is regarded as a danger, a thing to be dreaded if not despised. Is Americanism to take the place of Prussianism in the mind of mankind?

Wanted: A Church Big Enough for God

BRAND, in the wonderful Ibsen drama of that name, started out to build a church big enough for God. In his little tumbledown church by the fiord the pastor broods almost to madness on the greatness of God and the littleness of his people—their little-mindedness, and, worse still, their little-heartedness. So the little old church is pulled down and a larger one is started; but by the time he has finished it his thought of God has grown until the new church seems too small. It is a perfect parable of our enlarging thought of God, brought to mind at the moment by the recent report of observations of the Magellan clouds by Harvard astronomers. The Magellan clouds consist of three small nebula in the southern heavens, visible just after crossing the southern tropic, in the latitude of Rio de Janeiro—two bright, like the milky way, and one dark. What has hitherto been described as "small nebula" now reveals itself as another universe, so to speak; a system of suns and stars so distant that it takes light 110,000 years to reach us. It includes stars 10,000 times as bright as our leary little sun, cloudy only because of their unimaginable istance—a "sky mark" first detected by the German as-ronomer Hevelius three centuries ago, and named in honor f the circumnavigator of the globe. This new unveiling f the far-shining City of God makes our earth seem in-nitesimal, and our gibbering speculations like the hum of sects. So, on every side, the walls of the universe are ushed back into the infinite, and if we are henceforth to hink of God at all, it must be in terms worthy of his ugust and awful majesty. Exclusiveness must be ex-luded, and littleness of mind must be lost in wonder and we under that bright southern sky, where God gives us a limpse of a splendor which makes our theologies seem ke children playing with the toys of religion. A petty eligion cannot long survive in so vast a universe; we ust have a church big enough for God, and a faith to see e infinite lighted by the glow of intelligence and the armth of love.

dmund Burke and ames Bryce

OTHER great Britons, like Chatham and John Bright, have been champions of America, and many great olitical thinkers of Britain, like Hume and Mill, have een teachers of America. But Burke and Bryce have een both champions and teachers. Our high schools study urke's "Speech on Conciliation," and there is hardly a ollege where Bryce's "American Commonwealth" is not sed as a text-book. It is in a peculiar sense fitting that emorials of these two friends of America should stand the national capital. Nor should it escape notice that oth Burke and Bryce were Irish born, which, if it does ot account in part for their sympathetic understanding of merica, makes it doubly appropriate that their names be onored anew in the year when the Anglo-Irish difficul-es have ceased forever—let us hope—to poison Anglo-merican friendship. Burke stands a century away on e distant slopes of time, speaking to us in a richly appar-lled eloquence. Bryce is nearer to us, intimately known nd greatly beloved, uniting a genius for friendship with n amazing knowledge, and tireless as interpreter between ations. As the figures of Washington and Lincoln are amiliar in London, so Burke and Bryce have a place in ashington; and we have a right to rejoice that our civ-ization, in spite of its faults, has produced such men ho, in their contribution to the moral integrity of his-ory, are worthy peers of the mighty ones of the ancient orld.

resident Harding's nique Opportunity

AMERICA has suffered much from party politics. It is an old trick with us to put the mantle of party oyalty over many things which could not stand the clear ight of day. "My party organization, may it be always ight, but my party organization, right or wrong," has been he watchword of all too many of our voters. We entered he war, a nation unified by a noble moral enthusiasm. We ame out of it a country reduced to moral isolation by partisan politics. The moment the league of nations became a victim of party politics it was doomed to failure as far as America was concerned. After our period of moral lassitude we are being forced to the place where we will once more think in the terms of the life of the whole world. And such thinking can only be successful if it is lifted completely above the realm of party jealousy and party rivalry. There should be evolved an American program to which men of good will in every party can adhere. In Britain there are many who hope for something like a reversal of American policy to come about after a defeat of one of our political parties. Nothing worse could happen than the tossing of this great issue into the maelstrom of party manoeuvering for tactical advantage. That way lies the folly and failure of which we have learned too much already. Enough has happened to give us the opportunity of a new start. It should be made fearlessly by President Harding and it should be made in such a fashion that it is clear that he speaks and acts as the head of the whole country and not as a President who is working simply in the name of one political group.

Passing of a Journalistic Hero

THE death of William Austin Smith removes a comrade who had made himself the hero of progressive Christian journalism in America in the barely five years of his editorship of The Churchman. He had transformed that conservative Episcopal weekly into a journal that was read by thinking Christians of all denominations, and many socially-minded people no longer in contact with any form of organized religion. One may marvel at the courage of the man. Time after time he was compelled to lay aside his work because of physical limitations. By nature and training a pastor and preacher he would no sooner begin to make his mark in a parish than he would be forced to relinquish his task to regain his health. Finally in 1917 he was called to The Churchman, a position which he felt was suited to his physical limitations. But for a brave man with convictions to edit such a paper proved to be no easy task. Dr. Smith could be no mere time server. No more could he make himself an exponent of the interests of church officialism. And to see his subscription list steadily shrinking must have started emotions in him which only a fellow editor can imagine. The old conservative readers of The Churchman fumed, fretted, and finally renounced the paper. But Smith kept on proclaiming the social gospel as though unaware of the adverse opinions, the harsh criticisms, of old Churchman readers, until even they were beginning to proclaim him a prophet.

The end of the world war marked a crisis in his life. To him the great conflict had been all that it was supposed to be—a war to end war, a war to bring democratic brotherhood to a strife-torn world. But he came to realize as few Christians have done, that brotherhood and peace could never come from fratricidal strife. In a paper read at a small conference at Lake Mohonk last May the genius of Dr. Smith's insight reached its climacteric expression. With relentless logic he tore off the shams and hypocrisies of statesmen and churchmen in his denunciation of the folly and wickedness of war. The same impulse of liberalism and justice prompted him to write boldly on other vital issues. He demanded the release of those political prisoners, jailed for saying what he now felt to be truth; he fought for churchmen who he knew were unjustly assailed, his editorial on Bishop Paddock being a notable example of this; he denounced ecclesiastical legalism and obscurantism, always insisting that his own communion take its stand beside the other churches for a crusade against the social, economic and political evils of the day. Yet in his vigorous writing he was always impersonal, seldom controversial, never anything but humble and tolerant.

Nearing the Danger Line

IT is a source of pride and satisfaction to men of good will that so many organizations both within and outside of the church have set themselves to the achievement of notable objectives in the fields of relief work, care for young men and women, the defense of the nation against the liquor traffic, the protection of the Lord's day, the distribution of the Bible, and other wholesome activities too varied to be specified. It is the disposition of the typical American to be generous when his interest is enlisted. He gives freely to the promotion of the causes that have been called to his attention, and often in his willingness to assist attractive enterprises, or in his eagerness to do quickly what he does, he fails to take time to verify his first impressions regarding the value and trustworthiness of the innumerable appeals that reach him.

This impulsive habit of the average citizen has resulted in the initiation and promotion of a multitude of organizations for the public good, most of which it is a satisfaction to approve, but whose very multiplicity encourages capricious and unsupervised campaigns for funds. The rapid multiplication of these nation-wide appeals is only surpassed by the wilderness of tag-days, which in most of the larger communities threaten to follow each other with such rapidity and indiscriminate insistence as to make the entire system odious and self-annihilating. But at least it may be said in behalf of the tag days that somebody authorizes them, even though that authority may be as partisan and biased as has been proved to be the case in Chicago, where the really meritorious appeals have been swamped in a succession of semi-private and sectarian solicitations.

The nation-wide agencies of relief and welfare are for the most part worthy of approval. Such organizations as the Young Men's Christian Association, the Young Women's Christian Association, the American Bible Society, the Student Volunteer Movement, the Anti-Saloon League, the Woman's Christian Temperance Union, the Sabbath Observance League, the American Sunday School Association, the Layman's Missionary Movement, the Near East Relief, the Red Cross, various Russian Relief agencies, and other organizations of like nature perform excellent service within more or less clearly defined areas. Some of them are much more effective and necessary than others. Some are active and vigorous, and some more or less moribund. But all are worthful in their purposes.

Yet it is manifest that they are all of them operating within the general circle of Protestant church membership. In some instances a wider circle is included, but virtually all of them are Protestant agencies. They draw their support from the Protestant churches, and are directed by officers who have Protestant connections or affiliations. Yet in no case are they responsible to the Protestant churches from which they draw their sustenance. There is absolutely no way in which the churches whose members supply their treasuries with funds have any voice in the projection of their plans, the limitation of their activities, the organizing and determination of their budgets, the expenditure of their funds, or the auditing of their accounts. They are independent institutions, self-originated, self-perpetuating and self-determined. Excellent Christian men and women are found on the directorates of most of them, and no one doubts the general high level of their programs. But the churches as such have no voice in their control.

This is a mistake and a danger. It leaves each organization to an independency which rarely ever fails to suggest question and invite criticism. It is rarely the case that these questions become insistent and this criticism alarming. Yet it cannot be doubted that there is a growing demand that causes that are constantly appealing to the public, and particularly the Protestant public, with eloquent demands for increased support, should make clear their merits and responsibilities to some competent group of church representatives, acting in behalf of the entire company of denominations that support such agencies. A demand of this sort is not alone the right and duty of the churches. It ought to be the first proposal of the soliciting causes. They need to make the request in self-defense.

The Young Men's Christian Association passed through a period of violent criticism and attack during the late days of the war and in the times immediately following the armistice. Some of that criticism was the result of hostile propaganda, some was due to mistakes which were unavoidable, and some was justified. The organization was directed by Christian men in whom the nation had a large degree of confidence, and the manifold service rendered by it during the war was sufficient at last to quiet to a large degree the dissatisfaction which had been aroused. Yet the chief weakness of any defense the association could offer was the fact that it was an independent institution, self-controlled, and outside the reach of any direct supervision by the churches whose representative it claimed to be. If the association had invited at the first the supervision of its plans, its budgets and its appeals by a representative group of men vested with the authority of the cooperating churches, half of the clamor against it might have been silenced at the start. The trouble was that the churches themselves were half doubtful regarding the situation.

At the present time there are other meritorious causes vhich are near the danger line of suspicion and attack. Two or three separate forms of Russian Relief have been organized, besides the American Relief Administration vhich is practically a governmental agency. They have not been able to agree as to facts or methods. All of hem have secured considerable sums of money for the care of various groups of Russians. In such an enterprise every sympathetic American must feel a deep interest. But there is no clear and convincing voice to speak egarding the merits of the different appeals, or to make plain the wisdom and economy of their administration. A certain amount of participation can be secured by any agency that presses its cause with urgency, quite apart rom any intelligent public opinion regarding it. That is he opportunity which the undiscriminating American people offer to all projects, good and bad alike. But a ust and worthy relief work, depending largely upon Protstant interest for its support, could gain enormously in he power of its solicitation by seeking the interpretation nd oversight of some selected and authoritative group hosen by the churches as such, and capable of clearing p the confusion now prevailing in the public mind.

An even more urgent instance is the Near East Relief. t is a matter of deep satisfaction that a noble work of mercy has been projected and carried forward for years vith marked efficiency. To it and the Christian public, hiefly the Protestant public of America, are due high raise for thousands of lives saved, and for unremitting fforts to deliver an ancient people from the galling yoke f persecution. Yet the situation in the near east is far rom clear. The work of relief is threatened with politial complications which have a sinister look. Beyond the ormal gestures of international courtesy the government s cryptically silent and inactive regarding the entire sitution in the Levant. There is genuine danger of an outreak of criticism as caustic as that which threatened the oung Men's Christian Association four years ago. The Near East Relief owes it to itself and all its friends to ecure at the earliest moment the careful scrutiny of its ntire program and plan of campaign by a competent roup of Christian leaders, who are not the appointees f the organization, nor a self-constituted company, but the hosen representatives of the churches from whose gifts he Near East Relief is in large measure sustained. This no criticism of the work, in the necessity and sacrificial haracter of which we fully believe. It is an appeal in ehalf of a movement that is nearing the danger line of tack at the very moment when it is most urgently needed.

The day of the irresponsible and independent agency ppealing to the Christian public of America is passing way. Even denominational drives that make no account f the total program of the church of God in the nation e increasingly irritating and unjustified. And when oranizations like the Salvation Army, claiming the priviges both of a church and a movement, project their reeated campaigns for funds, there should be some method f determining the scope, purpose, actual needs and real esults of the enterprise. For all such supervision there required a carefully selected board or commission, chosen with full authority to represent the cooperating group of Protestant churches from which most of the money for these various agencies is derived. It might well be a permanent board, for its functions would be continuous and invaluable. And it is but a question of brief time until such an instrument of inquiry and recommendation will be an inescapable necessity.

A beginning has already been made in this direction. The Federal Council of Churches is the one body that represents the cooperating Protestant denominations in their authoritative capacity. It submits its budgets to their strict and exacting scrutiny. If the machinery thus set up for study and approval does not meet all the needs of the situation, the Federal Council itself ought to join with the other interdenominational, interboard, and extra-denominational agencies in asking for a fully credentialed body of reference, review and audit for every organization that makes its appeal to the Christian public of America. In that manner alone can the churches be safeguarded from the misadventures of capricious and undiscriminating campaigning, and the agencies that can stand the test of exacting inspection be saved from the ever-imminent muck-raking exploitation of captious critics.

Our Clamor for Leaders

OH, for a Moses to lead us out of this wilderness! The futile cry still sounds out. Our history and exegesis are not accurate: the function of a Moses is to lead into the wilderness, not out of it. We have not brought to bear upon this serious question of leadership a discriminating democratic mind. Most of us feel that a strong, dominating champion would soothe our anxieties, solve our problems, and confidently point out the way for us to take. Yet if Moses is our model, as he is our unfailing proverb, we have little to hope from such leadership by way of settling us snugly in an estate of undisturbed contentment. Most will perhaps agree that we are already sufficiently deep in the wilderness, and the last requirement is a Moses to lead us in farther. A Moses can bring us out of houses of bondage, but if the world is not out now it is mainly because the too clearly discerned perils of the wilderness have driven us back to the security of old serfdoms. The evils of the old bondage are known, at any rate, and, over against the terrors of the untracked wilderness, they are quite the choice of multitudes.

Nor do we seem more content to follow to the end the slashing generalship of a Joshua. There is little dearth of the Joshua type of leader. But we do not trust or follow that kind long. They are in disfavor for their scant success. They can hack their way through obstacles to a certain point, leveling cities and slaughtering encumbering populations, but the territory they thus clear for the peaceful habitation of the faithful is very limited and the peace they win is exceedingly insecure.

We are quick to set up popular idols, but we are not less quick to topple them from their pedestals. The mortality among popular statesmen and political chieftains is frightful. Those of outstanding strength and conscience are often scared out of assuming the role. "The ingratitude of republics" has driven many an ambitious statesman into a despairing grave. Should not much bitter experience teach democratic society that its leadership as well as its ideals must be democratic? We must discard magic. We must not hope that a superman may be discovered who will wave a wand or flash prodigies of wisdom or energy, and achieve in a moment, without popular foresight and intelligence, the desired redemption. Democratic salvation does not come by such means, and its seeming achievement by the hero, either of the sword or the tongue, is a delusion from which society can only awake to despair.

When democratic society shall learn the art of a truly democratic leadership, steady progress and a confident community of intelligence and resourcefulness will more than compensate any loss of sheen from the tombs of heroes whom we first zealously slay and then as zealously canonize. He is the true leader who draws out the resources of the many and sets moving the triumphant energies of cooperation. Individual names may not stand so high on the roster of the great, under the regime thus established. But the joy and the soul enrichments of the multitudes will abundantly compensate all such trifling losses.

The Undesired Food

A Parable of Safed the Sage

THERE is a Little Lake, and beside the Lake a Cottage, and there do we go, I and Keturah, in the Summertime. And back in the woods is an Hut, where I study. And the squirrels scamper over the roof of it, and little birds get inside in strange ways, and the winds are soft, and the Lake doth ripple in the sun.

Now I left this place one day, and went into the City. And I have a suspicion that I may possibly have eaten something which did not wholly agree with me. For when I went to bed I was so Dizzy that I had to hold to the bed to keep from pitching into the Lake. And when I essayed to sleep, I slept not, save it might be for fifteen minutes, when I awoke with a dream.

And the manner of the dream was this, that they brought me Food, and required of me that I should eat thereof. And I did not want Food.

And they brought me Roast Turkey, rich and brown, and I shrieked out in horror. And they brought me Lobster Salad, and I cried as it were Bloody Murder. And they brought me a plate piled high with many kinds of Cake, and I howled in agony. And they brought me Ice Cream, and I begged them to take it away. For I was on an Hunger Strike, and my soul abhorred all manner of Food. But all that night I dreamed of Food, and I awoke with an Horrible Nausea, and the necessity of eating the Food of my dreams. For that Food was compulsory.

Now I have seen the time when I have been so hungry that Very Plain Food was a delight, and I like Good Things to Eat; but I did not want any of them that night. And that experience lasted one night only, but that was Plenty Long Enough.

And I considered this, that what God provided may be never so good, yet may it become abhorrent to him that hath perverted his own taste. For what is Good Musick to him who hath cultivated a love for Jazz? And how shall he love the things that are lovely and of good report who soaketh his miserable soul in that which is vile?

And I prayed unto my God for myself and for my fellowmen, saying, Oh, my God, who hath filled this world with that which is good, yet which men pervert to purposes that are evil, grant unto us that we may enjoy the good which Thou hast made.

For God hath not denied unto his children that which is good, but they themselves do often render themselves incapable of getting good out of it.

BY THOMAS CURTIS CLARK

In Shakespeare's Town

IN this old town, by Avon's quiet stream,
Great Shakespeare dwelt, and built, of fact and dream,
His deathless plays. Within these simple walls
He sat and mused, and lo! dark castle halls,
Proud palaces and gruesome caves were there
To tell their tales of kings and ladies fair,
Of clowns and shepherds; fairies swarmed about;
Dead armies thronged and put their kings to rout;
And even witches hovered at his side
With presage dire; fair maidens loved and died;
And mad philosophers held forth with him
In argument of life; in battles grim
Brave men went down, while cruel lances gleamed—
Thus life passed by, while Shakespeare sat and dreamed.

To the Poets

AS city dwellers, pent by dust and heat,
Repair to mountain heights to slake their thirst,
To feed their famished souls, so we, fret-cursed,
Come to your founts to drink your wisdom sweet.
We weary of the drab and toilsome marts;
At eventide our spirits drag, forlorn;
Then what a boon to find your songs of morn,
Of buoyant hope! You lift our drooping hearts
From bitter thoughts to psalms of love and praise;
Cares fly away and trouble seeks its den,
While youth returns to light our path again;
Our feet are set upon eternal ways.
Pure Keats, blithe Burns, and Shelley, morning star,
Desert us not, who still must travel far.

The Seer

THOUGH part of all I meet,
I walk my way alone;
Knowing the hearts of men—
To them, alas! unknown.

Education for Democracy

By Ralph Goodale

WHEN after the war we took one hasty moment for thought, this truth was at once apparent: that our democracy was not so secure as we had supposed, and that it might disappear unless the character and intelligence of our citizens were improved by education. There never was a conviction better founded. Democracy rests upon enlightenment, as the failure of democratic experiments has proved in Mexico, in Russia, to some degree in our own land. In an instant we decided upon education; and in order to save democracy, hosts of our young people —entered the technical laboratories and the machine shops!

A more absurd and more serious blunder cannot be imagined. For education is not technical training, and no amount of vocational equipment will improve the democracy of our nation. From the technical schools we shall have better medical service, safer railway cars, cheaper sugar, better business methods, an increasing control over nature—good things, all of them. But we shall never have from them the personal qualities that cement a democratic society. Democracy flourishes better, to be sure, among men who are properly ambitious; but once given the ambitions, democracy is not increased by the skill with which those ambitions are realized. It depends rather on the quality of men apart from their vocations; it rests on the intelligence with which citizens read their papers, on the care they take with their children, on their avoidance of display, on the simplicity and rightness of their tastes. Far from creating democracy technical skill may exist in a nation without democracy at all, as democracy may exist without great technical skill. Germany before the war led the world in technology; and Germany was not democratic. In fact, a nation of trained but uneducated citizens, being unable to control itself, will inevitably fall into the hands of the few capable men.

THE VALUE OF EACH HUMAN LIFE

The very sentiment of democracy is a thing to be cultivated; it is not so common at present in the United States, perhaps, as we think. For consider what a democracy is. Not, surely, a hypothetical society in which all are equal. Nor is it a society in which all have equal opportunities for self-aggrandizement; for though such a condition is still beyond us, it amounts in itself to nothing more than a competitive aristocracy. A democratic society, rather, is one whose aim and interest is the value of each separate human life, no matter how obscure. Its basis is the perception of a truth, a conviction that the precious qualities of human nature are to be developed everywhere. In an aristocracy, Tom and Dick live for the benefit of Harry, who is supposed to embody some special kind of excellence; in a democracy, Tom, Dick, and Harry are all seen to be valuable in much the same way, though to different degrees. An ideal democracy is a farm, with every square foot cultivated for the best it can produce; an aristocracy is left largely uncultivated, under the assumption that most of the land is sterile.

This knowledge of the worth of human life in itself, which is the basis of democracy, is not easy to attain. It is obscured by class and race feelings, by advantages or disadvantages of birth, by wealth, by a sense of the possession of brains or the lack of them, by ambition, by the purest empty conceit; it is of all truths one of the hardest to hold solid in our hands, and it is altogether Christian and altogether necessary to our ideal of society.

INCULCATE DEMOCRACY IN THE CHILD

And since this knowledge is hard to attain, its growth in the child's mind should not be left to chance. Education may be used to create the perception which underlies democracy, or, as is usual in aristocratic states, to destroy it. The "gentleman's education," in spite of its virtues, accustoms its possessor to the idea that he has special privilege; and it gives him a tolerant kindness toward less fortunate men which is the pleasant aspect of a mental deficiency. In America our private schools and our colleges often produce this aristocratic temper; parents send their children to school to receive a mental stamp that will identify them as members of a caste. On the other hand, the professional training which a man of ability rightly receives may, by itself, be so egotistic, narrowing, absorbing, that it will make of him a more pernicious *aristocrat than any of the old regime. It makes no difference whether that training is in farming, pharmacy, or phonetics. Heaven save us from the domination of the successful man who knows nothing but his vocation! There is also danger in any school that students of unusual ability may become intellectual snobs. We must run the risk of all these misfortunes, of course; gentlemanly character, scholarship, professional skill, are too valuable to be lost. But if we are to preserve the spirit of democracy, we must also cultivate with determination a wide interest in humanity and a wise humility, else the very desire for democracy will disappear.

But there are other reasons for non-professional education in a democracy. If the citizen is partisan, or is brutish, or knows no more than his trade, the demagogue takes control with the certainty of natural law; and to free himself from the demagogue, the citizen himself will finally decide for an aristocracy. For democracy means power—a power which must be exercised intelligently and honestly, or democracy will fail. And no student of the problems of this generation will deny that the citizen needs a degree of wisdom which does not come easily. *We* must solve the problems of international justice, of wage regulation, of birth control, or our masters will solve them for us.

THE AIM OF DEMOCRACY

And if the forms of democratic society could persist without culture, it would not be worth while. One wise king would in his own person be worth a whole race of dull, debased, and powerless men. But our aim is to develop in every individual every characteristic in which human nature can take pride. That is what democracy means. And we must not misunderstand our object, or the noblest activity of modern civilization, the strenuous attempt to raise the common man, will end in failure.

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*"Aristocrat" in a bad sense. An aristocracy of wisdom is quite possible in a democracy.

Of our educational agencies, the community and the home are the most natural. The child adopts the aspirations and tastes of his community as a matter of course; and under ideal conditions the schools would have no more to do than to develop the tastes already acquired.. Conditions now are not ideal, however. The home and the community form the child in their own image but the image is not what it should be. Their power is conservative. Where a general advance is necessary, the leadership must be taken by the less effective agencies of education, the press, the church, the school, and the college. These are faulty enough: not to mention the press, the church is often timid and over-careful for its own preservation; the school, under present conditions, must set tasks which are a bore to the students; the college has the same handicap, and in addition fails to serve the poor, and spends an insane proportion of its energies in athletics. Yet these are the agencies that can do the work, and that will do it if the friends of democracy will take possession of them. And some time we shall see these special instruments cease to be whips swung by outsiders, and become organs of the community, which will have relieved them of the necessity for propaganda: the church will be a center of communion and worship; the press, a forum; the schools and colleges, a means of teaching the young what the adult public already practices and approves.

THE IDEAL CITIZEN

I have often been interested to imagine the citizen in an ideal democratic society. It is foolish, no doubt. You and I probably should not agree on all points; but should we not discover at least that all the necessary virtues of our ideal citizen would be virtues of private life? He would be a hard-working man, I suppose; but he would take his vocation like a sportsman. In his leisure hours—for he would have them—he would set his ambitions in their perspective, and would not rate them too highly. He would be interested in public affairs, and, from habits of thinking, reading, and talking, would have the right to judge public affairs. He would not be weighted down by the Thing That Has Been Done, nor deceived by the Thing That People Are Doing. He would have activities outside his profession—in the church, or in the community, and possibly in the arts. If he were a reader, he would not content himself with adolescent romances and joke-books, but would find the nourishment he needed in history, biography, fiction, and poetry. Not an impossible picture; such men already exist in considerable numbers; indeed, we should not have even the semblance of democracy without them. But given a citizenship of such men, such as education can produce, it is hard to see how our democracy could be extended by more skilful use of concrete or by improvements in airplanes.

We have not sufficiently realized, nor have our schools, how important the private life of the citizen is. We have been content to insist upon earnestness and honesty in business; beyond that, for leisure time, if we have allowed leisure time, only a certain genial good-nature. Leisure time has been for relaxation, time-killing. We have, in fact, sneered at any one who had a serious interest in life outside his vocation. But it is just here that we must improve our ideal, or be lost. Democracy is not an assured success. It is still being tested and plenty of intelligent people predict its failure. And if it fails, it will be because of the mental incapacity of the citizen. As the population increases, as world problems become more pressing, as life becomes more complicated because of our contact with other peoples and because of the progress of mechanical science, the poverty-stricken mind of our "average man" will not do. A population whose leisure time is dissipated in the intoxication of automobile driving, in whirlwind movies, in vaudeville, in Gene Stratton Porter sentiment, in skimmings from the city scandals, cannot bear the load of society. Such a population will be shoved aside—indeed, it is now being shoved aside—and placed into the industries for which it is prepared; where it will produce, efficiently enough, for the sake of the few who have been educated in mind and character.

What Germany Has Paid

By H. N. MacCracken

AFTER four years of peace—save the mark!—Europe still rings with the cry, "Germany must pay!" Not a newspaper in France or French-speaking Switzerland but echoes the phrase every day. The Premier of France the other day, dedicating a monument to the French soldiers (and others) who drove the Germans out of the Argonne, affirmed the old articles of faith to a great and approving multitude. The French chamber of deputies inscribes it as the sole plank in a fast disintegrating financial platform. Germany will pay it all. So often has it been said, or shouted, that now a national amour-propre has been awakened, and the subject is one upon which one no longer thinks but only feels.

The cry rings in France's neighbor-land, too, Belgium. It finds loud echoes in some powerful circles in England. The majority of Americans agree with the sentiment. The bankers of the world have nightmares to the tune, and the problems it suggests to their waking hours are the most serious in a world full of engrossing difficulties.

The writer has no solutions to offer, no defense to make against the program of making Germany pay. The purpose of these few lines is to suggest to some thoughtful Americans that Germany has paid already in some measure, and that even those who would visit upon her all the punishment due to beginning the most terrible war in the history of civilization may well pause to reflect upon her fate after four years of armistice,—not peace—as the bankrupt of civilization.

In territory Germany has lost Upper Silesia, her richest province for raw materials, the Saar Valley and its mines, and Alsace-Lorraine, with a million and three-quarters of inhabitants. She has lost all her colonies, with their resources. In trade, she has lost most of her foreign properties and credits, her merchant marine, and her custom in all countries of the Allies. She has lost all her gold, and all her credit as a nation. She has lost millions of men in the flower of their age, and children in their period of growth. But it is not only in material ways that debts are paid. In moral, social, and spiritual ways the debts are sometimes much harder to bear.

ISHMAEL

Germany is today Ishmael among the nations. She is in a moral encirclement vaster and more bitter than the entente King Edward and his advisers built around her imperial ruler. Not a German ventures abroad today without the morbid fear of somewhere paying the penalty of national ostracism. If he seeks to put out a hand of friendship or atone for the past his hand is dashed aside.

Two years ago French Protestant leaders refused to meet their German fellow-Christians in conference without a formal apology first from their guilty colleagues for the part played by Germany in the war. This summer, in Geneva, a French cleric went to a German lady at a reception in the house of a Genevese professor, and announced to the dismayed guest that their nation was doomed to hell, and demanded that she agree with him. She burst into tears and left the room. At the international conference which both attended there was evident the settled determination to keep the German delegates in a state of isolation socially and spiritually. Such experiences, repeated again and again in European society, leave their iron in the soul.

The intellectual classes of Germany have paid terribly in suffering due to the fall in exchange. Their salaries have never kept pace with the drop in the mark's purchasing power. The spiritual leadership from such men and women is like the cold draughts in an unheated house. The shabbiness, the underfeeding, the atmosphere of settled depression all have their share in a psychology of despair which is only too contagious among other classes.

In spite of surface indications of prosperity among German workers, also, Germany has paid and is paying heavily in trade depression and finance. Who will leave money in a bank when it dwindles in value day by day? Who will extend credit when that credit can be met at half the cost in a week? Thus the processes of disorganization of commerce, slowly but surely eating their way into the social fabric of German life, presage ruin to the keen observer who looks beneath surface conditions.

OSTRACISM

Such bodies as the International Research council have recently taken action against letting German scientists enter their meetings. Germany is not yet a member of the League of Nations. Turn where he will, the German of 1922 is confronted with the flaming sword of world ill-will.

"And bitter, dark, and unexplored,
The alien deserts wait before."

His nation goes down to bankruptcy unregretted anywhere. And not only is this due to the passive indifference of those who have ceased to think about him as a world inhabitant, but he meets the active hostility at every turn of those he has injured most. And there is no sign that this will change for a generation.

This is not said to excuse Germany. But there is something to be said, before the World-Court of Moral Justice, about the possibility of the wisdom of a moratorium in the ostracism of a nation. Did not our own President say that we had no quarrel with the German people, and this at the very height of the war? Shall we repudiate this utterance, characteristic of American magnanimity as found in Lincoln? What will be the consequences to the world of tomorrow, if seventy million among its most gifted people are condemned to a generation of exile?

The Smile

By Arthur B. Rhinow

ON the roof of his house in Anathoth, the old priest lounged with the air of one who was acquainted with every finesse of comfort. His couch was soft, and the draperies of the canopy were rich. His shrewd face was a study in smiles, befitting the corpulency of his body. Occasionally he reached for the silver cup, and sipped the palm wine like an epicurean. He was an influential man.

Before him stood Jeremiah, the young prophet.

He did not mind the rays of the sun, hot even in the late afternoon. Plain was his garb, and plain the hood, shading lean features, set with luminous eyes. After a glance, a loving glance, at the famous hills of Benjamin, rising in a half circle to the west and northwest, he turned to his host.

The priest sipped and smiled. His voice was musical.

"I asked you to come to me," he began, "because I have something to tell you that is for your own good. You are the son of a priest, and I want to do all I can for you."

The prophet tried to smile in return, but it was hard.

"I want to talk to you like a father," the priest went on. "I want to tell you that you take things too seriously. You look like a man of sorrows and acquainted with grief, full of lamentations. You must learn to look at the bright side of things. Don't let the corners of your mouth sag. Learn to smile, smile, smile. Look at me."

He raised the cup, and there was a pause.

"You know I am a man of affairs and responsibilities, and the burdens of my office are heavy. But I have learned to take things as they come. I take them with a smile."

The young man was about to speak, but the priest silenced him with a languid wave of the hand and a deprecating smile.

"Life is sweet," he continued. "Why not enjoy it? Judah is rich and prosperous. There is so much to be proud of, and to enjoy. Of course, there are poor, but there will always be poor."

His fingers and his eyes fondled the cup.

The prophet was silent. He was struggling with a surge of sadness. How could he smile! How could this priest before him smile! A film gathered over his eyes, illumined by a fire within. The surge found expression.

"The stork in the heaven knoweth her appointed times; and the turtle dove and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord."

The priest raised his hands. There was an attempt at indignation, but his features hardly lost their bland composure.

"Are you blind?" he expostulated. "Do you not rejoice in the sweeping reformation of our good king Josiah? The high places have been leveled to the ground; the Asherahs have been destroyed; and the altars of Baal broken down; and the vestments of idolatry have been burned in the valley of the Kedron. The black-robed priests of Baal have made way for the white-robed priests of Jehovah. The reformation has reached even Ephraim and Manasseh, for Assyria is weak. Jehovah be praised."

The film in the eye of the prophet glowed as he answered. Was it he that spoke or another?

"Will ye steal, murder, commit adultery, perjure yourselves, and then come into my presence into this house which is called after my name?"

The priest lowered his voice.

"If you are not reasonable, you will be disliked. Already you have lost favor, and the priests are beginning to hate you. We want to keep things smooth, and your ravings are annoying. You go too far. You have prophesied the destruction of Jerusalem and the temple. That makes me smile. The temple! The home of Jehovah! Impossible! Certainly not while Josiah reigns; and he is young. And if after us—"

He shrugged his shoulders, smiled, and refreshed himself.

Long had the emotions of the prophet been repressed. Now they overwhelmed him. Like one possessed he poured out his predictions.

"I tremble for sorrow. The walls of my heart will break. The enemy comes up in dense, huge masses, like clouds, his chariots rush on like a whirlwind, his horses are swifter than eagles in their flight. Woe to us, we are destroyed."

The flow of fervid eloquence did not cease until the passion had been spent. The sun was setting, and the hills were roseate, but on the face of the prophet perspiration mingled with tears. At last he stood as one waiting for a reply from the couch. When no answer came, he bent over to look. Alas, the priest was fast asleep, an infantile smile on his chubby face.

Mysticism and Adventure

By Arthur Bardwell Patten

If mysticism is the immediate consciousness of a loving God, what has it to do with anything so tremendous as the audacity of faith? But why should not the consciousness of God be as tremendous as it is tender, and as robust as it is delightful? If it is a terrible thing for the sinner to fall into the hands of the living God, it must be a tremendous thing for the saint. The hands of the living God are not only corrective hands and comforting hands; they are also courageous and masterful hands. Nothing less than an audacious faith can even conceive the God who is the architect of a new heaven and a new earth. The four-square glory of a New Jerusalem, stone-built out of lively and loyal men, is no mere pious dream, but the most daring and audacious enterprise in the universe. When we realize that it means all our cities and all our citizenship, reared into a commonwealth of God, can we doubt that the faith that shall claim and construct this vision must be the most tremendous of adventures? The sweetest mystic fellowship is just this yoke-fellowship of believing men in the creative companionship of their Father and of their brothers. This is indeed the master-mysticism, for it is communion with the master will of the good God who is building a civilization of good will on earth.

But the Bible tells us to be humble. What fellowship have humility and audacity? Much every way. To be humble enough to accept the will of God and do it is the most forthright thing in the world. "Not my will, but thine be done" means not less will, but more will. To be humble enough to quit our own wilful tangents and to get into the orbit of the divine will means a tremendous forward movement along the whole trunk-line of God's adventuring purpose. To walk humbly with God we must love mercy and do justly in the heroic contacts of exacting service and of exalted citizenship. Humility is neither reclusive, nor obtrusive. It is the trustful confidence of souls dynamically dependent upon the world-will of almighty God. So the meek inherit the earth, and the little flock is freed from fear and given the keys of the kingdom. Christ himself is the Lamb of God—but he is also "the Lamb in the midst of the throne." And it is enough for the disciple that he be even as his Lord. So humility is quitting one's petty will, and doing the sweet, but sweeping will of God, till the kingdom come, and the will be done on earth as it is in heaven.

It was a luminous formula that came out of the experience of the great war: "Religion is just betting one's life that there is a God." And that is life's best bet. It breathes at once the humility of trust and the audacity of faith. And it is certainly the voice of true mysticism, for it pledges devout but dynamic contact with God for great ends. It ventures to prove God by practicing his presence at whatever cost. Here then is no betting on any man-made wheel-of-fortune, but rather staking one's very life on the divine providence in human affairs. Here are loyal acceptance of the integrity of the world, intrepid advance into the moral order, and hence the assured discovery of what soldierly souls have recently called "the real thing."

AUDACIOUS FAITH

To bet one's life that there is a God is to live like a son of God. Then only do men begin to know how excellent is God's name in all the earth. This is at once the childlike trust and the chivalrous faith of the eighth psalm, through which alone men deeply realize that God is mindful of them and visiteth them. And when men thus bet their lives God takes them into the high places of delight and of dominion, and puts all things under their feet. Jesus Christ appropriates this excellent psalm, changes its "ordained strength" into "perfected praise," and draws all men unto himself as the Prince and Perfecter of adoring and audacious faith. He spoke the devout but dauntless word, "I will build my church, and the gates of hell shall not prevail against it," and he staked his life even on the cross for its fulfilment. History has vindicated the sublime audacity of his faith.

There have been many brothers and sisters of the Christ who also have staked their lives on the vision of God and on the validity of heroic goodness. Such a one was Mary Lyon, the founder of Mt. Holyoke College, who was able to say, "There is nothing in God's universe that I fear, but that I shall not know all my duty, or shall fail to do it." She was a practical mystic whose audacious faith builded even better than she knew, and became an emancipating ministry to the womanhood of the world.

DOGMA AND DEMONSTRATION

God is not a dogma, but a demonstration. Paul, who spoke many words of theology, yet did not put his dependence mainly on the logic of thought, but rather upon the life of the soul, for he declares, "My speech was not in persuasive wisdom, but in demonstration of the Spirit and of power." Paul was at once simple enough and audacious enough to prove all things, and to hold fast, and hold forth, that which was good. He had staked his life upon God in Christ, and so he himself had found God as a Christian.

It is said that Mrs. Humphrey Ward once in her young womanhood fell into the lassitude of doubt. But she was rescued by a challenge to audacious faith. Sitting in her garden one day, she was roused by a voice in her conscience: "Act as if I were, and you shall know that I am!" She too made life's best bet, and staked her soul and her service for the knowledge of God. Conviction came with the creative purpose. By such faith worlds are framed, and that which is unseen is made into that which is seen. By such faith arks of salvation are built for families and nations. By such faith kingdoms are subdued, righteousness is wrought, and promises are fulfilled. And this is mysticism—the living knowledge of God. It may not be the medieval type, but it is the Christian type, and must be the modern type.

In line with this interpretation is Dr. Joseph Fort Newton's vivid definition: "Religion is the instinct to explore God." All exploration is audacious, and the supreme audacity essays the supreme task—the acquired experience of the living God. Man the discoverer must meet God the Revealer right where God is touching life today. If man trusts only the past and has no conquering faith now, he is not a mystic. One may have a world of archeology without a wisp of audacity. Others have labored, but we enter into their labors vitally only as we take our place in the laboratory of the present, and like Agassiz make that laboratory our sanctuary. Every man must win the world anew, and win a new world besides—if he would be a mystic and not just an inherited memory. To change the figure, we are to be the continuators of the spirit of the apostles and prophets. So only can we build on their foundation, and make Christ our chief corner-stone. We can know God today only as we have fellowship with him in discovering the design and rearing the beauty and strength of the temple of divine sonship and human brotherhood.

SCIENCE JUSTIFIED BY FAITH

Scientific experience and progress are no exception, for they too wait upon the audacity of faith. Mr. Edison bet his life that there was a world of undiscovered wonder and worth, and he staked all to win its secrets. His intuitions have been almost uncanny. No saint could be more audacious in believing in God than Mr. Edison has been in believing in Nature. The process is the same for saint and scientist—intuition, initiative, discovery. The invasion of any undiscovered country is an adventure of faith and the exploration of mystical religion give just as valid findings as do those of modern science. But the religious validity is not only equally trustworthy; it is vastly more valuable. Surely real religion and real science should adventure happily together, for they pursue the same method. And then the fundamentals of their faith lie alike in the domain of the intuitions. How akin to the great pronouncements of religion are the great postulates of science? The great scientists really stake their experimental lives on the Dependability of Law, the Boundlessness of Space, and the Everlastingness of Time; while the great saints in turn stake their experimental lives on the Trustworthiness of the Moral Order, the Limitless Life of the Good Spirit, and the Immortality of the Human Soul. And again these are not matters of inference; these are concerns of intuition. To the audacity of faith, universal dependability is only another name for universal divinity. It is high time for the scientist to bet his life that the world has a Soul, and that he has a soul himself. And he is always practically, if not pronouncedly, doing so. Then it is certainly high time that the devotees of religion should accord to scientific conclusions the deepest respect, even as they desire for their own convictions the highest regard.

Modern science and mystical religion are at once in their procedure. Both are pragmatic, and neither must be dogmatic. Both are concerned with the experience of reality already attested; and both are also concerned with the experimentation, adventuring and audacious, by which alone new experiences of reality are acquired. As for the future—in the eagerness of their quest, religion and science should always be allies, and never antagonists. Both must be more for the dynamic and less for the dogmas. The psychology of religion, and not its metaphysical philosophy, is the domain of the mystic; and herein is the heaven of everlasting moral and spiritual adventure. In this heaven, Christian romance takes the place of credal rationalism, and static contemplation passes into vital communion with the wonder-working Will of God.

THE LURE OF THE UNATTAINED

In the mystic life every man must discover for himself what others have discovered before him. He has the advantage of their light and leading, but he must ratify their findings in his own conscience, and carry on for himself. Yet while everything once discovered has to be rediscovered, we do not stop at that. There are more worlds to conquer. "Into all truth" is Christ's challenge to the adventuring mystic. For the ardent worshiper, as for the eager scientist, there are waiting wonders. And even the Almighty himself awaits "the revealing of the sons of God," before the expectations of his new creation can be fulfilled. "In the beginning—God." And still we are always in the dawn of a fresh beginning *with* God. For us the most tremendous and vital beginnings are now, and tomorrow, and forever. Certainly spiritual discovery everything else, to have free play for his own thoughts. will keep pace with scientific discovery, and match every material advance with some mystic adventure of reverence, righteousness and love. In the remote beginnings, God wrought without us, but now, in the realm of the new humanity, and of the commonwealth of men, "Surely the Lord Jehovah will do nothing, except he reveal his secrets unto his servants the prophets." Do we dream the wonder of these secrets, and will we do the works until the wonder dawns into day? But only immortal day can satisfy the adventurous dream of the soul. Everywhere else the dream is coming true, "and God doth make divinely real the highest form of our ideal." So ours is not only an intimation of immortality, but an intuition—a present experience of the reality of eternal life in God. As man's sense of reality has never failed him with each onward step, so surely it does not fail him at the threshold of death. Man has always been going westward with pioneering certainty; and when at length it shall be said, "He has 'gone west' indeed," it will be but the crowning realization of the continuing life in God. The assurance of keen and knightly souls confronting death is not only the pilgrim's password to immortality; it is more—it is the experience of immortality itself, of the "indissoluble life" in God. When Charles Frohman, standing on the deck of the sinking Lusitania, exclaimed, " Why fear death? Death is the most wonderful experience of *life,"* he had already laid hold on immortality, and was living the mystic romance of two worlds, in the conscious triumph of the undying soul.

The Focus of Personality

By Sidney M. Berry

[The preacher who recently declined a call to succeed Dr. Jowett at Westminster Chapel in London has been succeeding him for ten years at Carr's Lane Chapel, Birmingham, the pulpit which Dr. Jowett relinquished when he came to New York's Fifth Avenue church. Yet the work of this gifted preacher, Rev. Sidney M. Berry, has received but little attention on this side. Now comes the announcement that the Revell company is about to publish a volume of his sermons, to be entitled "Revealing Light." These sermons are unusually effective examples of the newer preaching. The present sermon, chosen from the volume, will whet many an appetite for the whole collection.—THE EDITOR.]

The Glory of God in the face of Jesus Christ.—2 Cor.:4:6.

IN the reticences which keep us from speaking frankly about religion to each other, in the growth of traditions which have ceased to represent living thoughts, in the lack of real religious education and the wide diversity of religious views, the central theme of all religion has become obscured and confused in the minds of men. The name of God, which above all things else should stand for the same thoughts, is understood in many different senses. Variety of outlook and belief must, of course, enter into religion as into every other sphere of life. It is wise and right that it should. The narrowly dogmatic view which may be described as the spirit of the drill sergeant in religion has had its day. It has ceased to command the respect of the modern man who demands in religion, as in Freedom and variety there must be. A dictated religion, whether the dictator is the state or a priesthood, is as dead as all dictated things must be dead.

But giving full weight to that fact it can never be well with mankind or religion when in the simplest and most elemental doctrines there is a lack of common ground. We may disagree and enter into controversy about such questions as the best method of church government and the means by which we shall express our worship, but religion can never guide men in their common life if they are not agreed in the main about the nature of the God whom they worship. Indeed the tragic separation of the civilized and nominally Christian nations sheds a lurid light upon this very question. The nations are sundered from each other in those thoughts which should never fail to bind them together. The God to whom they make appeal in the declarations of their leaders is not the same God. He is spoken of as the God of one nation alone.

This also has its counterpart in our own religious life. One finds that conceptions of God differ so widely that the one name stands for a hundred conflicting thoughts. Superstition is still rife. Dark and cruel thoughts of God darken the spiritual horizon. The soul of Christianity is hardly understood by the man in the street. Now and again, religious discussion is stimulated from unexpected quarters, as in the case of writers like Mr. H. G. Wells, and the controversy which follows reveals what a sad confusion of ideas exists in the public mind. All these things tend to show the need of some resolute attempt on the part of Christian teachers to clear the ground, and to set forth in simpler outline the God whom we worship and the gospel of his love which the church exists to teach. For let us make no mistake. Old habits of religious thought and life share with the political and economic framework of society in the general flux and change. The things which were merely conventional will be destroyed. Only the things which cannot be shaken will remain. The false worships, the idols both of the mind and the market-place must perish with the world which is passing away. The new world will depend upon the new worship. Can we gain some little glimpses of it? Can we aid each other to see and to believe that in our little measure we may be helpers of the world in its agony?

REDISCOVERY OF GOD

I want to speak here quite simply and frankly. One of the first effects of the life and teaching of Jesus was to make God more real to men. You find the wonder and surprise of that re-discovery of God on almost every page of the New Testament. Religion in that age had grown hard and fixed and conventional. Its worship had become formal, its creed was set, the pride of old thoughts and old ways had entered into the soul of those who taught it, and it made them unsympathetic to everyone who did not conform to their requirements. There were many then, as in similar conditions there are always many, who without any fuss or open rebellion had simply put religion on one side. It was not that they had ceased to be interested in the greatness of the subject, nor in all cases that they had become outcasts on account of moral failure, but that in the organized expressions of religion they found no appeal. Some who continued in the routine of religious duties found no spirit in the performance. God was lost in the maze of religious machinery. Jesus brought him back to men. His teaching was so simple and direct and human. Men who had an inattentive ear in the synagogue found themselves in the crowd which gathered round this strange Man from Nazareth as he told of God in story and simile, under the sunshine of the hillside with the blue waters of the lake flashing below.

FRESHENING RELIGION

The thrill came back to religion. The staleness and weariness left it. It was all so fresh and wonderful and real, this talk about God which made him seem human and near. Jesus did not talk about laws and ceremonies like the scribes did, reading out of an old book. He told the story which was uppermost in his mind, took the latest incident out of daily life, and made it speak of God. Gradually round him there grew up a company of those who had been hungry of soul for years, many of whom did not know they were capable of that hunger at all until they came into touch with Jesus. A strange company they were, many of them, to all appearance, the wrecks of society, the objects of the social frown. Here there was one of the hated tax collectors who had taken good care to line his own pocket; here again was a well-known woman of the town who had sold the purity of her body in the market where souls are exchanged for coin; and on the fringe of that strangest of all gatherings were the few people of position moved by curiosity and perhaps something deeper, but who kept on the fringe because they had position and feared to be compromised. But Jesus drew no distinctions between them. He dealt with the prostitute on the same terms as the Pharisee. Were they not both God's children, did they not both need his forgiveness, his love and his care?

It was all desperately outrageous from the conventional point of view. It sent shudders through the synagogue. The old ladies of both sexes whispered and frowned and turned up their eyes. As it grew, they held religious conferences about it, at which the scribes and Pharisees laid their clever plans, their little traps so that they might by trickery save the cause of God. It is all a wondrous picture, realistic to a degree, of the religious world in all times—the honest at grips with the dishonest, truth filtering its way through muddy banks. But nothing could stay the progress. You can never stop the progress of any man who makes God real to his fellows, and that is what Jesus was doing every day he lived and taught. But, then, gradually there came a change as the message deepened its hold. The person of the Teacher came to the front. Jesus never set it there. He kept as near to the background as he could. But he could not be hidden. Men watched him at work, healing the sick, going out of his way to bring rest of heart to some poor slave of sin or sorrow, and they watched his eyes as he spoke and worked. Then they found this strange thing, which men always discover, that the attraction of the teaching was inseparable from the personality of the teacher.

PERSONALITY AND SPEECH

Another man might have said every word that Jesus said, and it would have failed to move the heart. When he said it everything was changed. The word had wings, because of the lips which spoke, and the heart which uttered itself. It was not only what Jesus said which drew men and women to him, but how he said it,—the tone of the voice, the look in his eyes, and sometimes it was what he left unsaid which seemed most remarkable of all. True they did not understand him at times; a sense of distance separated him from them; they walked behind him on the road while he went on alone. But there was a wonderful intimacy as well. The relationship between Jesus and his disciples was of such a kind that one of them could lay his head on the shoulders of the Master. That speaks volumes in itself. Of course at the end when the cross came in sight they miserably failed to understand. But later, when, after the resurrection they came to understand, they saw how Godlike it was. Do you wonder that when they came to speak or write to others about the story which they had witnessed with their own eyes, they spoke of the glory of God in the face of Jesus Christ? That was where they had seen the glory of God for themselves. I like the touch of intimacy in the way the truth is phrased—"the glory in the face." Not just the glory of God in Christ, but the glory of God in the face of Christ. It was natural that they should put it in that way. They had looked into his eyes amid changing circumstances, seen it in the sunlight of the Galilean days, watched the smile as he took children in his arms, seen the look of deepening compassion as he healed some poor broken body or sorrow-stunned soul. They had seen his look filled with love's tenderness, and they had been present when the anger of a heart which hated injustice and hypocrisy painted itself on his face. For them the whole story had meant God, and it had all been expressed on the face of the Master.

What is our response to this same truth which they had left for us? It cannot be quite the same as theirs. We have never looked into the expressions of that face. To some it seems a story of the far away. God forbid that we should fall into the grip of sentimentalism about a subject so great as this, and yet for myself I confess I have never lost my feeling for the hymn of childhood:

I think when I read that sweet story of old
  When Jesus was here among men,
When he called little children like lambs to his fold
  I should like to have been with him then.

Have you ever thought what it would mean to look into the eyes of Christ and watch him at work?

NOT A FAR AWAY STORY

And yet even now it is not a story of the far away. Read the gospels as you would read any other book, let it lay hold of your imagination, and it will be true for you that the glory of God shines in that face clearer than anywhere else on earth. I know that it does not answer all the questions that we ask about God. There are many things left out, and perhaps purposely left out. You will not find in Christ any detailed guidance about God's omnipotence and omnipresence; it was enough for Christ to call him Father. About many of our great and difficult questions there are only slight clues and vague suggestions in Christ's teaching. We often long for light on these things, and yet I wonder if it is not better as it is. God's glory is not in the wonder of his power and not in the myriads of his worlds. True, these are part of his glory. All beauty, all greatness, all law reveal his mind, but it is his love which takes us to his heart, and is the secret of his creation. That is God's glory, the thing he prizes most and the revelation of it in its fulness is in Christ.

There are gleams of it elsewhere, for this as St. John says, is "the light which lighteth every man which cometh into the world," but for the full unveiling you must come at last to Christ himself. Test, by the glory which shines in him, the dark and cruel ideas of God, and you will soon see them for what they are. Put by the side of that matchless truth and him who reveals it the conception of a God whose ever watchful eye is quick to discover evil, the kind of celestial detective of the narrower sects, and by the side of Christ's thought it passes as a nightmare passes when the sweet morning air and the morning sunlight comes in at the open window. Put by the side of Christ's revelation of God, the dark forbidden picture of one who sends sickness and suffering, who is jealous lest our joys become too dear and our human loves too deep, and again, the conception vanishes like a bad dream nurtured in a disordered mind.

CHRIST THE CORRECTIVE

Place by the side of Christ this swaggering militarist talk of a God of battles reeking with blood and slaughter, with his favored nation and his emperor servants, and it all sounds hideous blasphemy, worse than the atheism which denies altogether. Under the tyrannous burden of these false thoughts the world has long groaned. Human lives and human happiness have been sacrificed on the altars of the false gods. Even Christ's own truth has been travestied until it seemed little better than the paganism it supplanted. Now men and women long for a new note, a new uplifting of heart, a new direction of mind and purpose. Where is it to be found? In a fresh return to the truth that the glory of God shines in the face of Jesus Christ, that he is the way to the true God for all men and all nations.

My closing word is to the younger men and women, and it is about a question in religion which often troubles the mind. Some of you are not quite sure about your attitude to that article in the creed of the churches which declares that Christ is divine. You are puzzled by the metaphysical abstractions which pretend to define that divinity. May I say that it is much better not to try to start at that point at all. Christ's first disciples were driven to the conclusion that he was divine because he and he alone, had made God real to them. They had found the true God for the first time in him. That is always how the truth of Christ's divinity comes home to the heart, and it can come in no other way. His first word is "Follow me," and if a man starts out on that path he finds before he has gone far that from the depths of his heart comes the old spontaneous confession of faith, "Thou art the Christ, the son of the living God." The creed grows out of life. It is not a starting point but a goal. Set out on the pathway of discipleship in the ways of practical living and you also, out of the depths of experience, will come to the creed of the prophets and the saints.

The Lion in His Den

By Lynn Harold Hough

IT was my first opportunity to see the Lion after my return from Europe. I ran quickly up the steps and in a few moments was seated beside him in the capacious room where he has spent so many hours of reading, so many hours of study and so many hours of pain. I found him busy with that remarkable volume "The Legacy of Greece" edited by that man of the Greek spirit, R. W. Livingston, to whom we owe not a little in the misunderstanding of the meaning of the spirit of Hellas for the world of today. In this volume Gilbert Murray, Dean Inge and eight or nine others have poured forth copiously from their treasures fact and comment and interpretation until we have the Greek achievement and its significance put before our minds in the most masterful fashion.

"Here I come to find out what has been going on in America while I have been away, and I find you buried in a world which is dead with all too little hope of a blessed resurrection," I began after our first greetings.

"If you believed that you would never admit it," my friend laughed back. "You must be very hopeful or you would not call Athens dead even in jest."

He held the book in his hand, turning its leaves with a sort of affectionate tenderness.

"It's really rather remarkable how much of the best of it is gotten into this book," he went on. "The Oxford University Press has put us all in its debt again. And somehow there is a new accent here. It isn't a book of weary classicists fighting for a forlorn hope. It is the book of a great group of experts who know that civilization cannot survive without the thing which has cost them such long years of patient mastery. One begins to see that already the air is clearing after the world war and in England at least men are beginning to see the utter poverty of a world which forgets Attica. They make you feel too how amazingly the Greeks possessed the qualities of the scientific mind. The chapters on Biology and Medicine are a revelation."

"Then you would say that the modern scientist is to learn to love the Greek because his mind is so much like his own," I interjected.

My friend made a little grimace.

"You think you have me there," he said. "But you haven't. It is only that a modern scientist may learn a preliminary respect for so accurate an observation as that of which the Greek mind was capable and then may go on to learn things undreamed of in his whole thought about life."

The Lion was twisting his fingers about in a way which he had when he was getting at the heart of something.

"Did it ever occur to you," he asked, "that the saddest thing about evolution since man has come on the scene is just that we have a curious way of failing to carry forward the gains of each stage of development into the next. We say 'either—or' instead of 'both—and.' It is really very tragic for in this fashion we manage to forget a significant truth for nearly every new truth we discover. We have forgotten enough to furnish with fair completeness a half dozen civilizations. And that is just what gives such tremendous importance to such a book as 'The Legacy of Greece'."

I let the idea play about my mind for a moment. Then I ventured to turn the thought of my friend back to a remark he had made a moment before.

"But you really feel that the Greeks in our universities are becoming more confident?"

"I am not so sure about ours," he replied. "But I am very sure about those on the other side. All the cocksureness has been knocked out of the European civilization. It is with a more humble and teachable mind that men on the other side are approaching all their tasks. And they are ready to sit down very quietly and listen to the voices from the older world. Out of this new humility great things may come to mankind. Such a book as 'The Legacy of Greece' has the stuff of intellectual renewal in it."

"And America?" I asked.

The Lion looked at me long and deeply.

"You are just back from Europe," he said. "You must have seen it."

He was silent for a moment. Then he added:

"When America has learned the meaning of its moral isolation, it will be ready for all the other knowledge which enriches the mind and nourishes the soul."

The Social Program of the Chinese Church

"FROM a Christian point of view, the social needs of China are overwhelming and insistent." Without science or modern knowledge China has been without sanitation, hygienic methods, organized philanthropy, or social democracy that reached beyond primitive neighborliness. Confucius put her social organization on a family basis, and in government, religion, and economic relations a simple paternalism ruled. Thus China became a people more than a nation, and reverence for the fathers bound her to the past.

Now she has been rudely awakened and is slowly turning her four hundred million faces to the future. At the "point of the lancet," and by means of the school book the missionary has turned minds gently from somnolence to inquiry, but the thundering of the battleship and the carving of her lands into concessions also aroused her in fright. A people less patient and reflective might have failed to differentiate between the benevolence of the foreign emissary of religion and good will and the exploitation of the commercial entrepreneur. While foreign governments planted military outposts on her borders and sent exploiters into her interior, the missioner planted ideas in the minds of her youth, built institutions of benevolence in her cities, and carried good will into her homes.

Now the era of military exploitation is waning and the new learning is leavening the life of the masses. As old customs are submitted to the scrutiny of that new learning there is something more needed than an ideology. The bonds that knit men into a social whole cannot be rudely and iconoclastically severed without endangering a people's moral life. The new roads must be built without stopping the traffic. The intrusion of modern industry, with its machine equipment, can transform the New China into a social inferno just as the introduction of modern military weapons could turn her into an invincible conqueror. Arm the old illiterate conservatism against the world and it would be well nigh irresistible through numbers. Arm the new industrialism with the old primitive labor code, and it would bleed the rising generation white. Call rural China into industrial cities without either physical or moral sanitation, keep the long day of a primitive, self-governed hand industry, allow the old usurious practices to continue, let the child still be looked upon as the property of the father, and turn the old paternalism into an organized plutocracy, and civilization would spell hell to the new China, in just the measure that machine industry supplants that of hand loom and village smithy.

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The Social Message of the Chinese Church

"We believe that sin is not only fundamentally an individual problem but that it is also social. We believe that an unjust economic order, an unrighteous political regime, unfair treatment of any human being or of any group, is unacceptable to the righteous and loving God." Expressing their gratitude for the social message the missionaries have brought, the Chinese commission on "The Message" "calls upon the whole church to proclaim justice as a part of the love of God, and to apply Christ's teaching of justice and our social life." They do not speak in general terms alone but "call upon the church to mobilize all her forces to work for the regeneration of the home, of economic conditions, of political standards, of educational, industrial and commercial life, so that we may hasten the speedy coming of God's kingdom."

It is not beyond fact to say that the youth who go back home from a college course in the west go either to become social reformers or to use their greater mental powers to make more for self in terms of money or position. The former are perhaps in the majority, but even the latter usually promote any sort of modern social undertaking that does not too much interfere with their personal aspiration. This Christian commission asks, "Are we anxious to reform society? Then we must first be anxious to reform ourselves." In the gospel they find "two appeals, one to the individual and the other to society," and then say, "suppose we change the form of government without changing the heart of the men who carry on the government; suppose we change the customs of society and do not change the members of society; such a proceeding is as if we were to change the liquid, but not change the medicine in the liquid."

They are, however, under none of our illusions that all that is necessary is to make a man a church member. "There are still too many points in which the church condones the faults of society, thus permitting her light to be hid under a bushel. The thought of Christ concerning the regeneration of society is in many points opposed to the present state of things. Hence the followers of Jesus have made up their minds that they must accept the plan of Christ for changing the world, and gradually make it an actuality. The reform of society in China is most urgent, and love should be the foundation of the new social structure."

The commission on the present state of Christianity in China says that "the release from their age-long bondage of the womanhood of China is perhaps the most important change which has ever taken place in the sociological history of mankind, the ultimate effects of which are quite beyond the wisdom of man to predict." They find that the words "service" and "sacrifice" are finding real meaning among the youth with the new learning and that "there is a growing class-consciousness of power among the Chinese students which is available not only for political but for social reforms."

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The New Chinese Republic

The greatest political need of China today is a self-sacrificing patriotism. The masses have no voice except as patriotic leaders speak for them and plead their case. Great progress has been made toward the new political order; the dynasty is overthrown and democratic national consciousness is on the way. In the period of ferment things look bad and there is much disorder, but as a gray old Russian professor said recently in Moscow, "it is bad we know and there are many wrongs, but the future holds hope and even the present is better than the past." In other words the pains are birth-pangs. Without some sort of breaking-up there can be no building up. Before spring, winter must always come.

The Chinese commission calls "upon all Christian pastors and other teachers to Christianize the rapidly developing national consciousness, that we as a nation may be witness to the whole world of the wonderful gift of the peace loving nature with which God has endowed our race. Believing "that God has a special mission for each nation on this earth; that each nation has a definite contribution to make to the progress and enrichment of humanity," and feeling keenly the "yoke of accumulated national humiliation," they "call upon the whole church to exert her influence to demand from time to time adequate hearings from the nations of the world for our claim to the inalienable right of our nation to her sovereignty and to unfettered opportunity for development and growth, and ask that the church should work with untiring zeal through some definite program to promote such international service as will attain the end we seek." They find in the teachings of Christ faith "in the possibility and necessity of international brotherhood" and believe that the church in China, "in the development of which different nations have had a share," possesses thus a peculiar duty and an endowment to promote international friendship and good will.

Another commission, headed by a missionary, says "no one can hope to have any deep influence on the life of China today unless he can enter sympathetically into the attitude of the Chinese towards other countries." Her "emergence from isolation is one of the most dramatic facts in the history of the last century;" and in the history of the world, might be added. The ability of the missionary leaders to enter into their life and feelings and their "power to develop trustworthy leaders through Christianity has demonstrated their value to many who were deeply prejudiced against a foreign religion." The missionary has never mixed in politics, but his schools, his democratic ideas, his social ideals, his home life, and his benevolence have been a most potent influence. A government official, when asked when the revolution began, replied, "the day Robert Morrison landed in Macao." Today the premier is a Christian, the president in Pekin is very favorable to Christianity, and the president in Canton, Dr. Sun, is a life long Christian, who, as father of the republic, has been elected president of all China by the old and only constitutionally elected parliament. In Canton, where the experiment is being tried of governing one homogeneous section in an efficient, modern and democratic manner, his son, also a Christian, is mayor. The influence of Christianity is out of all proportion to its members.

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The Church and Its Community

The report of the commission on "The Future Task of the Church" is one of the most forward looking religious pronouncements in our time. It covers every phase of practical Christian work, devoting special chapters to city, village and rural church programs.

Facing China's poverty and finding the problem of home, community and church building almost insuperable in the face of it, they declare "that the application of the gospel to social problems means nothing less, in the long run, than the complete abolition of poverty." Thus in village and rural missions they propose to devote much attention to "making two blades of grass grow where one grew before," and in the city field to procuring a living wage and better incomes in any way possible. Along with evangelism they hope to enlarge upon every type of community work that will put better foundations under home and community building. To the school and hospital are added agricultural and manual art and hand-craft courses, studies in economics and the social sciences, community sanitation and personal hygiene, the arts and practices of social organization for mutual welfare, and training in technical research. They seek to set up "Credit Societies" like those which the Y. M. C. A. and certain missions in India are using so fruitfully to defeat the usurer and buy homes and business for the humble. They propose that the native church insist on Christian ethics in industrial relations and demand a social code for the workers approximating that of the "Social Principles" of the Federal Council of Churches in America.

The institutional church is commended as having proved itself in China. The old native communities, with their ancient customs and utter lack of modern social living, cannot be reformed by merely preaching to individuals. The converted individuals have to be shown what Christianity means in terms of the arts of civilization. It might be said that the first symbol of a civilized man is the tooth brush and of a civilized community a drainage system. In the church in these ancient communities should center the place of instruction and example for all these modern arts of living together. The kindergarten, the hand-craft school, the class in preventive hygiene, the community club, the library, the training ground for community action and leadership, whether for better roads and sidewalks or an improved system of apprenticeship, the germinating center for a public school, a resting place for coolies and rickshaw men, and a score of other things are instrumentalities that will help build the kingdom of heaven in communities whose first paradise will be a bit of modern social improvement. They propose the adoption of the survey method to discover the needs and give knowledge for a workmanlike method of work.

All this work is a tilling of the soil and a preparing of the fields for better seed sowing and the culture of souls. Just as we must first have a Christian man—not merely a churchman who may smugly obstruct social betterment as no part of the work of the church—so we need a community that is Christianized in its community ways to give fit soil for the cultivation of spiritual and moral life. To this end the churches should direct recreation especially into channels of character building. "What use will humanity make of its leisure?" asks Maeterlinck; "upon its employment may be said to depend the whole destiny of man." The recreation of our youth can subtly undo all that our homes, Sunday schools and churches seek to do, or it can become the greatest agency for their assistance. So these wise leaders in China propose to make the recreation of young China a major interest. If young China can be taught healthy outdoor games, and how to play them with good sportsmanship and in a clean moral way, the future of her civilization is safe.

ALVA W. TAYLOR.

British Table Talk

London, Oct. 2, 1922.

IN the life of a church the new year begins not in January, but in October. When the harvest is past and the summer is ended, the various groups within the church begin their service afresh. Back from the sea or the moors, refreshed by the pause of the summer, some with insight and enthusiasm quickened by summer schools, the members of the church start out upon a new session. October is the month of re-beginnings; and all who love the church of Christ love this time of revived hope, and rediscovered fellowship. In one of the Harrow songs there is chanted the praise of this month:

"October! October!
March for the dull and sober,
The suns of May for the schoolgirl's play,
But give to the boys October."

For other reasons than those which move the boys, there are many within the church who feel the same joy in October; there is a tang in the air; the languor of summer days is over; friends are returning from all sides, and there is a chance of starting afresh upon some joyful adventure for the kingdom.

* * *

The Near East

Today the cynic among us is declaring that we shall have to look to the military to save us from war. General Harington in Constantinople has won the praise of all men for his patience and tact. We are not out of the woods yet, but if we do come out, we shall owe our escape to him more than to others. It has often happened before that the great soldier has been a great peace-maker. Kitchener ended the Boer war at least a year before the civil authorities would have ended it. This is no argument for militarism, but if anyone is to be trusted with the military machine, it is not the civilian. It is surprising how little the average citizen has been disturbed during the past week. By some instinct he has believed that there would be no war. He did not want war, and therefore declared that war would not come to pass. On the whole, he rather likes the Turk, on the somewhat insufficient ground that the Turk is a gentleman, and on equally imperfect data he dislikes the Greeks. If there were a war, which may yet happen, though today it seems more remote, he would find it hard to work up the necessary wrath against Mustapha Kemal. At present it is clear that he is sore about France, but more hurt and puzzled than angry.

* * *

A French Centenary

It is a hundred years ago in November since the Paris Evangelical Missionary society was formed. Throughout its history it has been most intimately related to our London Missionary society. Its first counsellor was a Congregationalist minister in Paris, the Rev. Mark Wilks; it was Dr. Philip of South Africa who induced the young society to undertake work in Africa; one of the first missionaries married a daughter of Robert Moffat; in Madagascar, in the Loyalty islands, and elsewhere the society has been our very good friend, and we join in wishing it godspeed at the beginning of the new century. Its numbers are small compared to those of other societies, but for two hundred missionaries to go forth from the small band of French Evangelical Protestants is no small achievement. It is not the totals, but the proportions that matter.

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Dr. A. Herbert Gray on Evangelism

Dr. A. Herbert Gray, the author of "As Tommy Sees Us," has spoken words upon aggressive evangelism which deserve to be repeated. He declared that he had always been uncomfortable in every evangelistic mission he had seen; and that for three reasons: "There was implied in it an untrue view of scripture. It was almost entirely characterized by a conventional theology—or by no theology at all; and I have never yet known a revival which revealed any adequate sense of the social implications of Christianity. Many have been characterized by an extravagant and narrow puritanism in which a great fuss has been made over trifles."

* * *

Faith and Health

The visit of Dr. Benson to London has revealed once more the widespread interest there is in the relation of faith and health. Dr. Norwood, of the City Temple, where the meetings were held, has spoken some needful words of warning, not indeed against the belief that there is a healing which may come in answer to prayer, but against the false emphasis which many are laying, and against the cherishing hopes which are certain in many cases to be disappointed. He encouraged his hearers to cast themselves upon the love and mercy of God, and to draw from his spiritual resources. This might mean healing, or it might not, but they who have the spiritual gifts have the chief thing. That there is an obsession with the physical among many of us today, no one will deny. It is a reaction against a false dualism and a neglect of the body, but like most reactions, it has gone too far, and it is necessary today to remind some seekers that there are other quests which come before that of physical health. Dr. Norwood, in his vigorous and transparently honest manner, has done us a service by recalling us to the true proportions of things.

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And Other Things

Several groups are leaving for India, among which are the London Missionary society, which has important problems to face, and the Anglican Mission of Help, both of which are due to depart about the same time. From the side of India we have welcomed Mr. K. T. Paul, the gifted Indian leader of the Y. M. C. A. . . . Dr. Grenfell begins his lectures tonight under the chairmanship of Sir Arthur Steel Maitland, and on Wednesday he will have another distinguished statesman, Lord Milner, to preside for him. . . . The Rev. Tissington Tatlow, of the Student movement, received last week token of the esteem and affection in which he is held. For twenty-five years he has held his post, and no one thinks he is left behind in the progress of the years, for he has an amazing power of keeping in touch with the swiftly-changing line of students. . . . It is noted in the papers that Mr. R. H. Tawney is very ill. His life is one which can ill be spared; indeed there are few of whom it can be said with so much confidence that they have so distinctive a gift to offer as the author of "The Acquisitive Society." . . . Two congresses are held this week in Yorkshire. The Church Congress at Sheffield, the Congregational Union at Hull. Neither body is legislative in any effective sense, and the weakness of all such occasions for the declaration of ideals is that no one is bound by them, and they commit nobody. . . . There is an international conference in London on the "Reaffirmation of the World's Moral Ideal" from October 15th to 22nd. The program is very strong and varied; the president is the Bishop of Southwark, and among the speakers are Dr. W. Adams Brown, of New York, Pasteur Merle d'Aubigne, several bishops, Sir Rider Haggard, and many others.

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Some Home Truths About the Church

"The criticism that with most justice can be brought against organized Christianity is not that it is teaching what is false or only partially true, but it is teaching what is true in an unlovely and inhuman way. The church has lost the hearts of the people because it has mislaid its freshness, reality and radiance. If these can be regained, restatement may then follow. There is a sense in which we church-people appear to those who watch us like Alpine climbers who after boasting of the height they were about to scale take their ice axe, their rope, and other equipment, and are discovered later proceeding cautiously up Ludgate Hill. Now Ludgate Hill is that gentle incline which leads from Fleet street to St. Paul's."—The Rev. H. R. L. Sheppard in "The Challenge."

EDWARD SHILLITO.

Contributors to This Issue

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RALPH GOODALE, professor of English in Hiram College, Ohio.

ARTHUR B. PATTEN, Congregational minister at Torrington, Conn. This present article is one of a series in which Mr. Patten is succeeding in an unusual degree in recovering the essence of historical mysticism without losing the modern insight into the nature of God.

ARTHUR B. RHINOW, Presbyterian minister of Brooklyn, N. Y.

BOOKS

THE CHURCH IN AMERICA. By William Adams Brown. 378 pp. (Macmillan, $3.) Christian union halts for the lack of a convincing doctrine of the church. A systematic theologian more interested in the living present than the dead past has wrought out a fresh doctrine through observation of contemporaneous religious institutions.

THE COMMUNITY CHURCH. By Albert Clay Zumbrunnen. 169 pp. (Uni. of Chi. Press.) This careful and scientific study of the various aspects of the community church movement throughout the United States has gone far to standardize methods, points of view and spirit for eight hundred congregations of Christian believers who are bent on cooperation in their local communities.

FACING THE CRISIS. By Sherwood Eddy. 241 pp. (Doran, $1.50.) Better far than its title, this book deals not with frenzied fear of coming calamity, but with reasoned attitudes toward current problems in the fields of theology, sociology and international relations. It is well calculated to help men who are going through the doubt period with regard to religion.

HOW TO KNOW THE BIBLE. By Robert A. Armstrong, 205 pp. (Crowell, $1.15.) The title is too inclusive for the book deals with the Old Testament, but there is combined a popular method and a modern view-point which is difficult to find in biblical interpretation.

SNOWDEN'S SUNDAY SCHOOL LESSONS. By James H. Snowden. 390 pp. (Macmillan, $1.25.) Modern, evangelical, dignified and popular seem a combination of attributes impossible to find in a treatment of the uniform lesson. A theological professor of sound learning addresses himself to the thousands of plain folks who teach the children of the churches.

ON THE TRAIL OF THE PEACEMAKERS. By Fred B. Smith. 239 pp. (Macmillan, $1.75.) The gossip of a globe-trotter, set down in entertaining fashion, throws some light into certain dark corners, but is lacking in a fundamental grasp of the big problem of internationalism.

CHRISTIANITY AND PROBLEMS OF TODAY. Bross Lectures at Lake Forest. 159 pp. (Scribners, $1.25.) Five lectures by eminent scholars deal with topics chiefly social in character from the viewpoint of the evangelical believer.

THE GOSPEL FOR TODAY. By R. A. Torrey. 216 pp. (Revell, $1.50.) The revival of a belief in a personal devil, a forensic judgment day, a physical hell of brimstone, and emotional conversion is the big task of the Christian church according to this Fundamentalist leader. The great hinderers in this work are the theological professors, particularly those of the Methodist persuasion.

SOCIETY AND ITS PROBLEMS. By Grove Samuel Dow. 594 pp. (Crowell.) A general manual of sociology for the use of the college student, written by a professor of a denominational college who must keep one eye on the racial prejudice of his community and the other on the watch-dogs of orthodoxy. In spite of his handicaps, he has produced a serviceable book.

PREACHING AND SERMON CONSTRUCTION..By Paul B. Bull. 315 pp. (Macmillan, $2.50.) As a homiletic guide provided by an Anglican clergyman of undoubted orthodoxy for the guidance of young men who wish to learn to preach like the author, this manual is to be adjudged a success.

CORRESPONDENCE

Editorial Correction

By a printer's error the communication in this department of last week's Christian Century entitled "Is the Holy Catholic Church a Dream?" was signed by W. H. Boughton, of Poughkeepsie, N. Y. The letter was written by Rev. J. S. Lilley, Dubuque, Ia, and should be entirely dissociated from the name of Mr. Boughton.

THE EDITORS.

Why Do We Believe Jesus?

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of October 12, Dr. Albert Edward Day, of Canton, Ohio, discussed Dr. Tittle's admirable paper on "The Future of the Methodists." Dr. Day "ventures to say" that those who believe what Jesus said, not merely because Jesus said it, but because it is "being verified by the accumulating experience of the race," are not Methodists. At least one Methodist, the writer of the present letter, wishes to challenge this proposition and to challenge the foundation on which it rests.

Why accept Jesus as Lord and Master? Dr. Day explicitly denies that either experience (which obviously includes history), "rationalism" or "mysticism" gives us any ground for faith. The natural inference is that Dr. Day is a thorough-going skeptic. But no; he says, "We hear the voice of the Son of Man and we believe him"; that is all there is to it. The innocent bystander then may say, "We hear the voice of Mohammed and we believe him; the voice of Buddha, and believe him; the voices of Nietzsche and Mary Baker Eddy and believe them." On Dr. Day's premises, why not? Nothing is gained for religion in the long run by following the path of the double truth.

No one can speak for Dr. Tittle save himself; but I should be surprised if he meant by the appeal to experience what Dr. Day interprets him to mean. The ideals of Jesus have, of course, not been adequately tested in experience; but they appeal to us as true precisely because, insofar as they are tried, they are found to satisfy our mind as a whole. The principle of reason is that of a coherent world, a meaningful interpretation and organization of experience as a whole.

In Dr. Day's waste-basket are to be found all historical and mystical experiences, and reason itself. There, and not in his letter, are to be found the makings of the test of religious truth. If all who appeal to social and mystical experience as the grounds of a reasonable faith in Jesus are to be excommunicated *ipso facto,* where will the fathers of Methodism stand in the judgment—not to mention St. Paul and St. Augustine, St. Thomas Aquinas and Martin Luther?

Department of Philosophy,
Boston University. EDGAR S. BRIGHTMAN.

Labor's Leadership

EDITOR THE CHRISTIAN CENTURY:

SIR: Your correspondent, Mr. Sparks, in the issue of September 14th says, "The country as a whole is becoming impressed with the fact that there are some high grade, responsible, capable executives among the leaders of organized labor." That is exactly what the country is not impressed with. I have recently traveled several thousands of miles in the central and eastern parts of the United States mingling with people of all classes and the strongest indictment I find against organized labor is that its leadership is as red as it dare be and as godless as can be named. Suppose the head of organized labor in this country was a man whose blood and training had brought him into sympathy with the highest religious and moral ideals of our land. That type of man would have gone to Herrin, Ill., and stayed there until the ends of justice and righteousness were obtained, and by so doing would have scored one for organized labor.

I wonder just how much the public is impressed with the character of the leading labor leaders in Chicago, for instance. When the names of Debs, Foster, Goldman and others of their manner are mentioned, indeed, the American people are "impressed." If organized labor in this country would begin at the top and on down through local unions would give us an American. Christian leadership, men who would come into our churches throughout the land and announce a program of righteousness, using the weapons of a godly warfare, instead of guns and dynamite, then the American people would be impressed in a way that has never yet obtained.

At present union labor is working double shift to deepen the gulf between itself and the public. The reckoning has already begun and the severity of the judgment that falls will depend on how rapidly organized labor can align itself on the side of justice, honesty, and true Americanism. The American public is not unmindful of the fact that our regular stated coal strikes are voted by members of the American Federation of Labor who owe allegiance to foreign flags and who can neither read nor write our language nor cast a vote at our elections. According to union labor, black men are unfit for membership in its ranks, but the red scum of eastern and southern Europe are entirely eligible to come here and be given the power to tie up the industries of this entire nation and freeze our children by the tens of thousands out of our public schools. A tyranny second to none the world has ever witnessed.

I am interested in the articles that your regular contributors write in defense of organized labor as it is functioning at present. If two or three of them would don overalls and work in the average union machine shop for five years they would get a new string for their fiddles and a new song for their books. To some, parlor bolshevism is a delightful seance.

Ash Grove, Mo. ANSLEY B. BLACKS.

Faith and Experience

EDITOR THE CHRISTIAN CENTURY:

SIR: In the issue of October 12 Mr. Day writes interestingly about the reasons why men believe on Jesus. He says that in his judgment men do not believe because the wisdom of his sayings has been verified by experience. He thinks that because the Christian social order has not been actually tried men do not attempt it by reason of experience, but by reason of Jesus' history. May we not say that the history of Jesus is not mainly what is written in the New Testament. That is by itself a very meager account. But the history of Jesus is written in the results of his teaching, and in the experiences of his followers. It is only those who are "willing to do his will" who know that he has authority from heaven. The story of the New Testament alone would not affect me, I am sure, but as fast as I can verify it I verify my confidence in him. And having that confidence I follow his word beyond the place where experience can take me. Then I venture out on faith.

Yonkers, N. Y. ALVAH S. HOBART.

The Blessing of Denominationalism

EDITOR THE CHRISTIAN CENTURY:

SIR: With much interest I read the article "The Denominations: Tragedy or Comedy?" by John R. Scotford. One thing is certain, whatever denominations may be, they are permanent. In time there may come the amalgamation of the various Christian bodies but who living today will be alive to witness such a miracle? I do not altogether like the phrase "tragedy or comedy" applied to the denominations. The inference is that they are either useless in wreck or in folly. Denominations are neither tragic nor foolish. Were, however, denominational lines set aside it would be both tragedy and comedy for any one great body to attempt to run the whole affair.

It is no more possible to set aside denominational lines than it is possible to set aside color or national lines. The community church is supposed to be altogether non-denominational; in some respects it is, yet in every community church there are members, and not a few, whose pride is to boast of heredity, religious ancestry and their foreign extraction. With them there is always a hyphen before the "American." The pride of blood is something hard to expunge. The chances are denominations will continue to exist and prosper. They may not be either tragedy or comedy, but they certainly may be either a blessing or a curse. They are a blessing when they co-operate. Many of the denominations are already cooperating. The Federal Council of Churches of Christ has done that much. What has already been done by the few denominations in the body can be done by all, if they would but put aside their unearthly presumptions. When denominations hold themselves aloof by the spirit of superiority or the claim of apostolic succession or the monopoly on salvation there is nothing that can ensue but a curse.

The church as a whole is anticipating progress. This dream will never be realized till all the bodies get together, not in a merger nor organic union, but in the spirit of trust and friendship and work together along their different lines among their different people and classes for the salvation of souls. Denominations are here to stay. Why worry about that? The many are better than one. If there were one which would it be, Anglican, Presbyterian, Methodist or Salvation Army? Would one do the work of all in all the different ways among all the different classes of people? Does any one do all the work of the many now?

The many are better than the one. Voltaire was not so far from the truth of the matter when he wrote in his "Letters on the English" these words: "Were there but one religion in England, there would be a danger of despotism, were there but two, they would cut each other's throats. But there are thirty, and accordingly they dwell together in peace and happiness."

Millstone, N. J. JOHN NEANDER.

THE SUNDAY SCHOOL

Jesus, the Great Physician*

PEOPLE are intensely interested in the healing of mind and body. Mental torture and bodily pain are so cruel and persistent that relief is eagerly sought. Various cults of faith-healing have long existed. Indian philosophies worked toward peace and rest. Christian Science seeks bodily health and a mind harmonized. Rufus Jones, the Quaker, talks of "harmonized men." The latest sensation is Coue, the French gentleman, who moves about his beautiful garden, suggesting health. His method of auto-suggestion is now the subject of intelligent conversation. Coming into his garden, Coue found a blacksmith who had been unable to use his arm for ten years. "You can lift it," said the doctor. "No, I cannot," replied the man. "Say to yourself, 'I can lift my arm, I can lift my arm.'" The man began to repeat it over and over. "Now lift it!" said Coue with great authority—and the blacksmith raised his arm above his head. "Now go back to your forge and light the fire," said Coue. Even more remarkable than the fact of his cures is the fact that he accepts no money for all his work. Read his book.

Recently I listened to a series of lectures on "Shakespeare." I was amazed at Shakespeare's knowledge of what we now call "psychology." He never knew our word, but he did know men and women. Therefore he could unfold the minds of Prospero, Lear, Hamlet, Macbeth, Brutus, Falstaff and all the rest of his superb characters.

Now Jesus never studied either medicine nor anything akin to so-called Christian Science, but as he knew men he was able to minister to the whole man—to his physical needs, to his sinful soul, and to his mind diseased. Jesus made no mistakes and therefore he did not ignore the body. No careful student of the words and works of Jesus can fail to be impressed by his ministry of healing. Sick, broken men called out his loving consideration. His presence was health. He made people whole. I know a doctor whose entry into a sick room is better than a medicine. Before he comes the room is full of apprehension, fear, disease, death. He enters—the atmosphere changes, fear vanishes, disease fades away—health, happiness, abundant life possess that room. Jesus was harmony. Jesus was health. His very presence drove out devils, cured disease, and established sanity, harmony and well adjusted life. Jesus was a radiant personality. We have discovered an element called radium; it illumines, it cures. Jesus was in harmony with God; sin never touched him with its devitalizing power; he was crystalline love; he was strong will; his look was life. Jesus healed men as the lark sings. There is nothing unscientific in all this. Our science is imperfect; we know imperfectly. We are rapidly changing our ideas of medicine. New and better methods of treatment are constantly being developed.

Jesus was a great physician; he cured body and soul—why should we ignore the body? The church should advance healing. I have often wished that my church had its own hospital, where we could care for our own sick and where others could come under our influence. We do help Dr. Osgood in China and that is something. The hospitals have gotten away from the churches in many cases, but the social workers are bringing them back toward the church. Medical missions, dispensaries in settlement houses, Christian visiting nurses, and Christian doctors and nurses bring health and peace through distinctly Christian channels. Wise and good ministers are of untold value in sick-rooms, while the Christian spirit expressed in beautiful mothers and in noble homes continues to bring peace, joy, health and full life in many ways. The church must concern herself with the health of men.

JOHN R. EWERS.

Is Liberalism Losing?

The achievements of the past three years are superficially disappointing.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Fruits Meet for Repentance

When Bishop Nicholson preached from a step-ladder in the Chicago loop district this past year he was casting bread upon waters, as all preachers do. Recently a business man who came to see him, reported on that street audience. This business man has an employe who once stole twenty dollars from the firm. Since hearing the sermon from the step-ladder, the employe has made restitution of the money. A new open-air preaching station will be opened soon in the loop adjacent to the corner where the new Methodist Temple is being built.

Successor Found for Dr. Coe

The resignation of Dr. Coe from the chair of religious education at Union Theological Seminary made a wide breach in the faculty of that institution. The trustees have acted promptly, however, and announcement is made of the appointment of Harrison S. Elliott who in recent years has been acting as editor of the splendid publications of the Association Press. Under the leadership of Mr. Elliott, the study manuals of this press have been of outstanding quality, and it has been this service which recommended Mr. Elliott to the teaching position.

Catholic Newspaper Confesses Failure in Relief Work

The Catholic weekly, America, makes an interesting confession in a recent issue of the paper. Discussing the starvation in central Europe and the raising of funds to save human life, it charges that the Catholic church has been impotent in the face of a great opportunity. Its indictment is in stronger terms than Protestant papers would care to formulate: "It is estimated that, since the war, more than 300 American societies or organizations have been engaged in some form or phase of European relief. Not one of them has been a Catholic organization.

And this in the face of the fact that the vast majority of people in Ireland, Belgium, France, Italy, Austria, Hungary, Bavaria, Czechoslovakia, Poland and Jugoslavia are Catholics. It is the Catholics who have suffered most during and after the war, and yet no American Catholic organization of any kind has gone among them. Individual Catholics have been more than generous to the Red Cross, the Hoover Mission and even to the Y. M. C. A., but no organized effort of any kind has been made by American Catholics to set up a society here. The Protestant Mr. Hoover has done more in one month in Poland to retain life in the bodies of starving Catholic Poles than all the Catholics of all the world have done. And this statement stands in the face of the magnificent relief which came from certain Catholic Poles in and around Buffalo and Chicago and from that unobtrusive Catholic prelate who had his abode on the banks of the Tiber and who almost alone, of all the Catholics of the world, has been genuinely solicitous for his starving children."

University of Chicago Announces Preachers for Autumn

The religious life of the students at the University of Chicago is carefully studied and provision is made for their care. Among the methods used is the appointment of eminent ministers from various parts of America as University preachers. The first university preacher for October at the University of Chicago was Professor Theodore Gerald Soares, head of the department of practical theology, on Oct. 8. On Settlement Sunday, Oct. 15, the work of the University of Chicago Settlement in the Stockyards district was presented. Dr. Francis G. Peabody, of the Harvard Divinity school, Cambridge, Mass., will be the preacher on Oct. 22; and Dr. Lynn Harold Hough, of the Central Methodist church, Detroit, Mich., on Oct. 29. The first preacher in November will also be Dr. Hough, who will be followed in the same month by Bishop Charles D. Williams of Michigan, and Rev. M. Ashby Jones of the Ponce de Leon Baptist church, Atlanta, Ga.

Work Out Larger Plan of Church Publicity in Chicago

Rev. J. T. Brabner Smith, chairman of the commission on publicity of the Chicago Church Federation council, is now at work to get much larger display advertising of evangelical churches in the

Union Plan Evokes Caustic Criticism

No critic of the recently elaborated plan for union which has been worked out by the bishops of the Anglican church and the Free churchmen is more caustic than Dr. T. Rhonda Williams, pastor of the Congregational church at Brighton. He shows that the requirement of baptism bars the Quakers and the Salvation Army from the union plan. The exclusion of the Quakers particularly grieves this Congregational writer. His estimate of the whole document is that it is disingenuous, covering up difficulties with clever phrases rather than facing them with constructive thinking. His criticism will doubtless have large influence in the making of opinion on this matter in England. He says: "When the report discusses the nature of the ministry it shows that the concession made by Free churchmen is the acceptance of the Episcopate, and Anglicans seem to concede the retention of the Presbyterian and Congregational orders with bishops who shall be representative and constitutional. How this is to be done is not explained, and is certainly not clear. The authority of the whole body is to be given to a minister in ordination by a bishop. And yet our Free church negotiators assure us that they have not consented to be reordained, and the interim report does not speak of reordination. But whether it means that only men coming into the ministry in the future are to be ordained by a bishop, one cannot tell. To me it is not at all clear how a Congregational minister could remain a Congregational minister and yet make an ordination vow to obey his superior officers, which I suppose would be the case in ordination by a bishop. These points are not at all elucidated in the report.

"All I can say is that I shall go to the end of my day without reordination. The conference was agreed that the various ministries which had grown up in the different denominations have been 'manifestly and abundantly used by the Holy Spirit.' In that case I cannot see why the Anglican church should not use them as they are. If they are good enough for God, they surely ought to be good enough for Anglicans.

"As to creeds, we find that the Apostles' creed is to be used at the baptismal service and the Nicene creed to be accepted as a sufficient statement of the corporate faith in Christ of the United church. It is carefully said, however, that 'a reasonable liberty of interpretation' is to be granted. We know quite well what this means in practice. It means prevarication. We subscribe to certain words as an objective standard of truth, and yet we are at liberty to interpret them quite differently. Where, in that case, is the objective standard? Why should the church make ministers take vows in certain words and phrases when they cannot mean what the words convey to the ordinary man?

"One of the negotiators told me that what brought him to consent to the acceptance of the Nicene creed in this report was the ingenious way in which one of the bishops explained that taking the Nicene creed only meant that we were to express a sort of loyalty to the church, which adopted the creed in the fourth century! If that is not a shuffle, I do not know what the word means. The time has surely arrived when it is necessary for the church to be absolutely sincere and honest in its message. To keep on repeating old creeds when we do not half believe them is not honest, and it cannot be good for the spirit of the man who does it, or anybody else. If this is the price at which to buy unity, I am quite certain that many of us are not going to pay it. The real way to unity is to lay the emphasis on spiritual religion and the good life, not on doctrinal or ecclesiastical considerations at all. Earnestness in the former and freedom in the latter is the real way to secure that unity of the spirit which is the only bond of peace."

city. The various fad religions have taken large space, one daily paper running over a column a week of announcements of spiritualistic meetings. Dr. Smith proposes that the evangelical churches shall advertise by neighborhoods, and has worked out a plan which will cost only two dollars a week for the minimum space.

Why Don't the Methodists and Lutherans Trade?

In the United Lutheran church there are 395 more ministers than there are parishes. This anomalous situation arises from the fact that several constituent denominations have come together, and in many communities local church union has taken place among the Lutherans, who now have a superfluity of ministers. Meanwhile, the advertising columns of certain Methodist papers contain advertisements from various district superintendents who are seeking men. When a town of eight hundred with a modern parsonage and a salary of sixteen hundred dollars has to be advertised, something is wrong. Why not arrange some kind of an exchange between Methodists and Lutherans, for Methodists have too many churches and Lutherans too many ministers?

Religious Journal Starts Moving Picture Department

Realizing that the use of motion pictures in the churches is quite beyond the experimental stage and that there is need of a reliable source for clean pictures, the Christian Herald of New York has recently established a motion picture bureau. Every single foot of film that is distributed through the Christian Herald Motion-Picture bureau will be inspected and stamped with the guarantee of the Christian Herald that it conforms to the highest standards of morals and good taste. A library of unusual excellence has been formed and additional subjects are being constantly added to it. Far-reaching plans for the production of pictures of unusual artistic merit with missionary backgrounds are being formulated, but the output will include all classes of film. There are Bible stories, travel reels, comedies and dramas with clean, wholesome stories for entertainment, natural history subjects, camping, hunting and fishing pictures, exploration, and everything else that would go to make a diversified entertainment for a mid-week evening or to provide the illustration for a Sunday evening lecture. The Christian Herald believes the church is entitled to consideration in the making and marketing of motion-pictures. It believes the motion-picture industry is making a big mistake in refusing to have business relations with the religious and educational institutions of the country. The church and the school, next to the home, have more to do with molding the lives of children and young people than any other factors in our national life. On them rests American culture. On them rests the moral growth of the generation. The almost universal attendance at motion-picture theaters makes the film an extremely important influence that must be taken from commerical hands and placed under the control of devoted and consecrated men who will use it for the highest purposes."

Adventist Denomination Holds Convention in Kansas City

The Seventh Day Adventists held their fall conference at Kansas City Sept. 20-27. Their statistical reports are impressive. They conduct operations in 108 countries, divided among 8 division conferences, 51 union conferences comprising 139 local conferences and 160 mission fields, with 15,009 evangelistic and institutional workers in their employ. The denomination is working in 179 languages, publications are issued in 100, and "connected with the movement are also 204 institutions, representing, together with conference organizations and church buildings, a total investment of $30,399,461.49 and an aggregate annual income of over $23,000,000." The number of organized churches now stands at 4,730, an increase of 189 during the year. The membership of churches is 198,088, an increase of 12,638 during 1921. This church observes tithing, and the money given for church purposes last year was $8,508,056.19.

Federal Council Opposes Ku Klux Klan

Without using the name of the organization, the Federal Council of Churches has taken action which seems directed against the Ku Klux Klan. The following statement has been issued from the offices of the council: "The administrative committee of the Federal Council of the Churches of Christ in America records its strong conviction that the recent rise of organizations whose members are masked, oath-bound and unknown, and whose activities have the effect of arousing religious prejudice and racial antipathies, is fraught with grave consequences to the church and to society at large. Any organization whose activities tend to set class against class or race against race is consistent neither with the ideals

Bryan Causes Trouble for Public School

THE campaign of William Jennings Bryan against evolution resulted in an attempt at medieval legislation in Kentucky last winter and has brought to grief, many an honest teacher in a denominational college who would not deny his educational faith. But still other ugly evidences of intolerance are appearing, not the least threatening of which is the fact that the smaller and more conservative denominations are growing unfriendly to the public school. Dr. G. H. Trabert in a recent issue of the Lutheran voices the following opinions with regard to the public school: "Children and young people who have been taught to reverence an almighty and omniscient God, and who have been led to believe that man is the crown of God's creative work, should not be led astray by teachers who believe that the account of the creation, as given in God's holy word, the Bible, is a myth, and so have their religious principles undermined, their conscience degraded and all reverence for Almighty God destroyed. Has the state a right to interfere with the religious convictions of its people as long as they are loyal to the government and uphold its sacred institutions? Has it a moral or legal right, through its schools, whether it be public schools, or normal schools, or state universities, to tolerate teachers or professors who, under the disguise of science (so-called) try to lead away the youth from the religious convictions received in the church and the home? It is an undeniable fact that irreligion is alarmingly on the increase throughout our country. In many cases those who have departed far from the teachings of the Bible claim to be very religious, but it is irreligious all the same. The teachings of some of the professors in our public institutions of learning is the crassest irreligion. They try to undermine the faith of our youth, and so aim a blow at the religion as taught in God's word, the result of which is the demoralization of the nation."

This writer does not hesitate to suggest that the Lutherans should everywhere organize parish schools where the pure word of God would be taught without the deadly heresy of Darwinism. Probably a less sincere attitude is that of the Brotherhood of the Old Order, Amish Mennonite church of the state of Indiana, which recently hired an attorney and prayed to be relieved from that portion of the law requiring attendance of children of high school age in the public schools of Indiana. The Mennonites charge that their children are taught evolution and higher criticism and for this reason they wish the children exempted from the requirements of the law. As a matter of fact, they wish to put their children to work on the farms before they reach the age of sixteen. Among other items in the reply of the state board of education are the following: "The State Board of Education begs to remind the petitioners that their religious freedom is no more violated by the law requiring high school attendance, than by the law requiring attendance upon the elementary grades. The petitioners are in error in their contention that 'a firm and sincere belief in the inspiration of the Bible' is in any way contradicted by the curricula of the high schools. Higher criticism, evolution, and the denial of miracles, against which the petitioners protest, are not in the course of study prescribed for the high schools."

The whole discussion helps, however, to illuminate the legal status of the teacher in the public schools, seldom found, who uses his position to make open attacks on religion and to propagate Ingersollian views. The teachings of Bob Ingersoll have no more legal standing room than do those of John Calvin.

of the churches nor with true patriotism, however vigorous or sincere may be its professions of religion and Americanism. Evils of lawlessness and immorality, however serious, can never be remedied by secret, private and unauthorized action. They must be handled by the state and by the recognized forces of education. For groups of individuals wearing masks and concealing their identity to pass judgment on men and women and to carry out humiliating measures of their own devising, is subversive of every principle of civilized government, and undermines respect for the established agencies of law and order."

Topics Proposed for Discussion at Local Conferences

In preparation for the World Conference on Faith and Order in Washington in May, 1925, the continuation committee proposes that conferences shall be held in various parts of the country. At these conferences the same topics that were discussed at the preliminary meeting in Geneva in August 1920 will be once more considered. These questions are: "The church and the nature of the reunited church; what is the place of the Bible and a creed in relation to reunion? What degree of unity in faith will be necessary in a reunited church? Is a statement of this one faith in the form of a creed necessary or desirable? If so, what creed should be used? or what other formulary would be desirable? What are the proper uses of a creed and of a confession of faith? What degree of unity in the matter of order will be necessary in a reunited church? Is it necessary that there should be a common ministry universally recognized? If so, of what orders or kinds of ministers will this ministry consist? Will the reunited church require as necessary any conditions precedent to ordination or any particular manner of ordination? If so, what conditions precedent to ordination and what manner of ordination ought to be required?"

American Carries Aid to Russian Clergy

Answering the needs of the world in these times is the occasion for setting up new forms of fellowship. The Federal Council of Churches recently sent Dr. John Sheridan Zelie to Russia where he spent the summer in famine relief, with special attention to the clergy of the Russian church. He found them among the most needy of all classes. Families on the edge of starvation have hardly recovered from their surprise yet that religious organizations in America not in communion with them and not seeking intercommunion should bring in Christ's name the relief that saved the lives of men and women. Dr. Zelie persistently refused to talk politics while in Russia or since his return home, sensing that political discussion has been the chief hindrance to success in humanitarian work in Russia. Dr. Zelie gave food packages to 126 women volunteers in child feeding work. Their reply was pathetic: "Knowledge that others in far-off America, separated from us by thousands of miles continually think of us, makes our stormy path less difficult. Life feels less hard and less ugly. We feel we are not alone and have more courage for our work."

Charges Selfishness Back of Community Church Movement

No new religious movement comes quickly to success without being made the object of attack. Dr. K. W. G. Miller, a Methodist minister of Des Moines, in a recent issue of the Northwestern Christian Advocate, holds that the community church movement arises out of selfishness. "The real essence of it all is in the fact that a good many of these organizations were begun in an attempt to dodge responsibility for a world program." Meanwhile the community church pastors are taking particular pains to call attention to their missionary giving. St. Paul's Union church of Chicago supports two missionaries on the foreign field. Park Ridge Community church in the same area is giving this year two and a half dollars a member for Armenian relief.

Preachers Speak for Ku Klux Klan

With the Federal Council opposing the Ku Klux Klan and practically every religious newspaper of the country unfavorable, it is rather astonishing to find preachers taking the public platform and advocating its cause. The Klan recently held a large meeting at Convention Hall in Kansas City. The public press reported every seat occupied. The note of the meeting was opposition to the Roman Catholic church. Among those making addresses at the meeting were Rev. E. L. Thompson, pastor of Jackson Avenue Christian church, and Rev. J. W. Darby, pastor of Central Christian church. The people present were urged to scratch their tickets and vote against all persons who were not Protestants. The members of the Klan were not robed as is customary at the public meetings. It is noteworthy that the editor of the Menace was on the program.

Bishop Scores Preachers for Poor Sermons

Bishop McDowell of the Methodist Episcopal church is a little impatient with the preacher who imposes drivel on his congregations with the defense that he is "preaching the simple gospel." Among the hot shots which the bishop gave the preachers in the Central German conference at Indianapolis recently were these: "No man who does not have the brains and the disposition to think should enter the gospel ministry. The

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so-called simple gospel sermons, the boast of many preachers, usually contain nothing more than pious commonplaces and intellectual mediocrity and drivel. The expression 'simple gospel' is used often to excuse intellectual nakedness and destitution. A good question for any preacher to ask himself is: Would you go to church to hear the kind of sermons you preach if you did not have to do so?"

Hoosier Church Celebrates Centennial

First Baptist church, presided over by Rev. Frederick E. Taylor, president of the Northern Baptist convention, has recently celebrated the centennial of its organization. At the time of the founding of the church, Indianapolis was a muddy little village on the banks of the White river.

Church People of Chicago Are in Politics

The social service department of Chicago Presbytery has taken display advertising to oppose the candidacy of Mr. Anton Cermak as president of the Cook County board of commissioners. This office is said to be fourth of fifth in rank among the public offices of Illinois in the matter of influence and money spent. Mr. Cermak is a Bohemian who has secured much popularity as a convinced advocate of the wet cause, and as the head of nullification societies. He is being opposed

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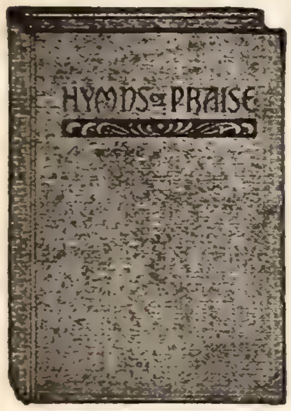

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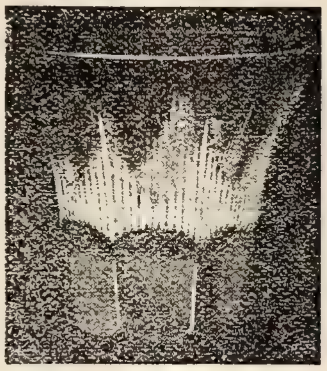

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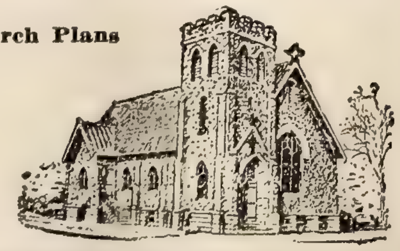

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by Mr. Charles S. Peterson, a member of St. James' Episcopal church, who runs on a law enforcement platform. The Anti-Saloon League and the Law and Order League are out in the open against Mr. Cermak. The Chicago Church Federation has issued a circular on the "supreme crisis in Cook county" which calls for law enforcement officials, but which does not call candidates by name.

National Conference on Church Publicity

The Chicago Church Federation will act as host to a meeting of the National Conference on Church Publicity at the Morrison Hotel, Oct. 31. Morning, afternoon and evening sessions will be held, with a program around the lunch table and the dinner table. Dr. Christian F. Reisner of New York, the veteran publicity exponent, will be present and speak. The editors of religious newspapers in Chicago and the religious editors of the daily press will be heard from. Among the out-of-town speakers at this meeting will be: Rev. Elwood A. Rowsey of Toledo, Rev. Claude R. Shaver of

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The Presbyterian Advance: For meeting the need of those who would enjoy the privilege of daily prayer, but scarcely know how to begin, the authors have prepared this excellent and beautiful book.

The Central Christian Advocate: Beautifully bound, this book with its tasty and neat appearance, prepares one for the equal taste and care in its contents. Of all books for devotional use, this one in appearance and contents cannot be too highly commended.

The Christian Standard: The binding and make-up of the book are beyond all praise.

The Christian Evangelist: This book is beautifully arranged, handsomely bound and typographically satisfying. It should be a real help toward restoring the family altar.

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Bishop Will Contest Heresy Charges

Among the bishops charged with heresy at the recent general convention of the Protestant Episcopal church was Bishop William Montgomery Brown of Arkansas, who has made public the correspondence that passed between him and other bishops of the church. He will not resign from his place as bishop, and will contest any charges that are preferred against him. He admits that he does not hold to a literal interpretation of the Genesis stories nor to the Paulinist plan of redemption. He further charges that no other educated person does. It is now up to the bishops to make the next move.

Editor of Churchman Comes to Sudden Death

Rev. William Austin Smith, editor of the Churchman, a leading publication of the Protestant Episcopal church, died recently in a New York hospital at the age of fifty. He has conducted his paper on liberal lines, and during the past year has been outspoken on Christian union and world peace. He was a Harvard graduate. His pastorates were in Milwaukee, Wis., and Springfield, Mass. He became editor of the Churchman in 1916. His passing is an irreparable loss to the progressive wing of his church.

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The Forgiveness of Sins

By GEORGE ADAM SMITH

Most American ministers know the unrivalled work by Dr. Smith on the geography of the Holy Land. His scholarship is admitted the world over. This volume contains fifteen sermons, the following being some of the titles: "Our Lord's Example in Prayer," "To Him that Overcometh," "The Moral Meaning of Hope," "Will Ye Have the Light," "The Forgiveness of Sins," "The Word of God," and "Temptation." The sermons were preached in Queen's Cross Free Church, Aberdeen. ($1.50).

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By EDGAR DE WITT JONES

Says Charles Clayton Morrison, editor of The Christian Century, in his "appreciation" of the author of this book: "It is the shepherd instinct that, after all, is the greatest quality in Edgar De Witt Jones. He loves people. He believes in them. He invests even the unworthiest of them with dignity, and in the spirit of Jesus delights to serve them." And that human quality is sensed in all the sermons included in this book. Among the sermon titles are: "The Towel and the Basin," "When Jesus Wrote on the Ground," "A God Who Will Not Let Us Go," "Other Sheep," "The Lord's Leading," "The Church in Thy House," "The Peace Christ Gives," "The Ladder of Prayer," etc. ($1.50).

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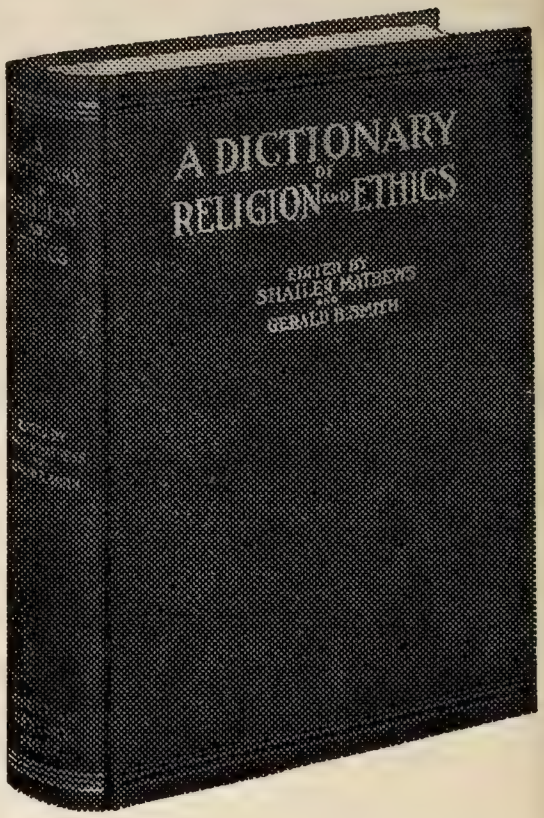
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64-66 Fifth Avenue New York City, N. Y.

The
CHRISTIAN CENTURY
An Undenominational Journal of Religion

Volume XXXIX CHICAGO, NOVEMBER 2, 1922 Number 44

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, *at the Post-office at Chicago, Illinois, under the act of March* 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 1103, *Act of October* 3, 1917, *authorized on July* 3, 1918.
Published Weekly *By the Disciples Publication Society* 508 *S. Dearborn Street, Chicago*

Subscription—$4.00 a year (to ministers $3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

World Peace Waits On Better News Service

UPON the most casual information nations make up their minds about sister nations. Speaking at the recent meeting of the American Board of Commissioners for Foreign Missions, Rev. Kenneth S. Beam, of Tokyo, gave a list of films shown in Tokyo in a single week. Among those listed were "O Mabel" and "The Toll of Sin." The kind of film that goes to Japan has created the firm conviction on the part of the Japanese people that the American people are characteristically immoral in their family relationships. On this side of the water one can find business men who believe that Japanese are characteristically and universally dishonest. He may never have known very many Japanese but this generalization sticks in his mind. The newspapers that are carried from country to country carry the story of the crime and the disorder of the nations. Few are the writers who have learned the art of making the goodness of the world interesting to newspaper readers. America is in a position of unique leadership in the world. The whole world is being told by a lying propaganda that the prohibition laws in the United States are a failure. But if a generation of experience shows them to be a splendid success, nothing will stop the civilized world from following in our footsteps. Just now a bad news service hinders the world-wide progress of the temperance reform. How seriously our attitudes are taken is seen in the fact that Japan at once took the cue from us in the matter of disarmament and has promptly scrapped her ships according to agreement. Diplomats assure the missionaries that the Turkish massacres in the near east will stop when the United States speaks a firm word. But the worst has never come to the notice of the American public in general. America has a sleeping conscience on Armenia today because of the lack of accurate and detailed information. The brotherhood of man cannot come until all nations have reliable and independent information with regard to the conditions in the farthest corner of the earth. This makes the spiritual development of great news agencies of primary importance.

Fundamentalism and 100 Per Centism

FREQUENTLY, of late, our Fundamentalist leaders have issued voluminous warnings against the spread of what they call "infidelity" in the modern pulpit; meaning by infidelity the modern point of view in thought and faith. Such warnings are accompanied by terrifying predictions of impending anarchy, communism, and all the other nightmare hobgoblins conjured up by the post-war hysteria to frighten us—things worn as thin as toy balloons. At the same time the Fundamentalist theology is held up as the last fortress and bulwark of 100 per cent Americanism, the final prop and support of the social structure, without which black ruin and red, raw anarchy befall all the world and the rest of mankind. It is very interesting, this alliance between reactionary theology and reactionary politics; "birds of a feather flock together." Both know how to "treat 'em rough," both canonize tendencies in American life which otherwise would not dare show themselves. The spirit common to both is neither American nor Christian, being intolerant and ruthless, and at bottom a fundamental scepticism. It forgets the memorable saying of Edmund Burke, which is as true of theology as it is of politics: "A state without the means of change is without the means of its conservation." No, the real conservative is the man who has the courage to follow the ways of the holy spirit as revealed in the unfolding of thought, the growth of faith, and the slow advance toward a more Christian social order.

Religion is Good Copy

DOGMATIC religion has ever been tabu in the newspaper offices. No editor outside the denominational press would dare risk his circulation by printing discussions of blood atonement, the second coming, baptism or apostolic succession. But in these days when religion is being talked in terms of the New Testament emphasis upon life and conduct, it has been found in many sanctums that religion is actually good copy. The Ladies' Home Journal realizes that no interest is more central in the minds of the women of the country than the churches and the evangelical faith. Many of its articles are frankly for the purpose of aiding the churches in their work. One would think it strange to pick up a copy of the Atlantic Monthly and find in its pages no religious article. Dr. Frank Crane has found a pulpit for millions in his familiar talks on every-day religion. Even William Jennings Bryan is back in the newspapers since he has begun the discussion of the Sunday school lessons. The newspapers once featured chiefly the back-room gossip of the church. Editors sent reporters out to hunt down scandals on ministers. But that day is passing. While the ministerial sinner can expect no favors, and no one desires that he should have any, nevertheless the newspapers have found something to say about churches and ministers and religion that is not cynical, but constructive. The layman is no longer surprised to find an occasional religious editorial in a secular newspaper. The churches should not miss the lesson of this new appreciation. It is not to "old-time religion" that this editorial clemency is being extended. It is in the fresh and modern interpretation of the religion of Jesus that readers of great journals have interest these days. Just so far as the churches continue to modernize their message and their methods may they hope to find favor in the offices of those who mould the opinions of the masses.

The Freedom of the Pulpit

ARE ministers really free? How far is a sermon the full deliverance of the preacher's mind upon the theme that he is seeking to interpret? Counsels of prudence are given the younger men continually by ecclesiastical leaders. Horrible examples are exhibited of men who became radical in their utterances and who came to a bad end ecclesiastically. As the family grows in the parsonage the minister is often inhibited by haunting doubts about the support of his family. It takes a brave man to denounce the sins of some of his leading people at the cost of his church budget. It is the sense of repression upon the minds of men which accounts for the enormous leakage from the ministry of the evangelical denominations today. Our modern psychology tells us how unhappy a mind may become when any persistent desire must be as persistently crushed and repressed. That is the reason that every now and again some young minister explodes, and does some very unwise thing. In a perfectly free situation his convictions would have been uttered in a constructive spirit. In an atmosphere of heresy-hunting they come out under pressure of emotion and resentment. Of course there is a liberty of hearing as well as a liberty of speaking. Perhaps in the long run the minister who is out of accord with a majority of his people must expect to find a new field. But hearers will have to become accustomed after awhile to listening to sermons that contain new ideas as well as old ones, for the new brand of educated minister is no slave to tradition. He has been taught to think for himself. Congregations have a similar right. Differences of opinion between ministers and their congregations should not mean a break of friendship as under the old orthodoxy. A minister is not like a shyster lawyer who will defend any cause for a suitable fee. He takes his orders from on high and must be able to stand not only before bishops and secretaries, but before the Lord of all the earth. The mind of the best minister is characterized by this sense of spiritual responsibility.

Saving and Spending

MONEY is made to be spent. Thriftlessness is bad, to be sure, but, if there can be degrees in utter badness, miserliness is worse. We do well with our save- the-pennies campaigns, and in the inculcation of thrift in our schools. Americans are too happy-go-lucky. They do not save enough. But the land wherein citizenship is bound up, sealed and riveted by the stock-and-bond-holding mind is in a bad way. American labor is reckless of time-honored ideals and institutions because it is too little inclined to establish property rights in them. Thriftlessness is the mark of the moron, and the moron majority is what ails our civilization. All this we have on good authority, and have accepted as conclusive, perhaps. But generalizations which cover the universe open their seams in the stretching. Maybe the moron neglects to store up capital. But a similar thriftlessness is not less clearly the mark of much of the most fruitful genius from which society has profited and still profits. The human graces are notoriously blighted in the mind bent upon storing. Hoarding and profiteering are social vices, and the community suffers from them all the time; it suffers tragically in every event of economic strain or crisis. Nowhere do the virtues of generosity, and open-handed sharing with the unfortunate, and numerous other social graces which spring from and generate them, so abound as among these same reputedly thriftless laboring people. Liberal ideas and progressive aspirations thrive most and best among the unpropertied, or the meagerly propertied. The reckless I. W. W. agitator who has nothing to lose and a wild chance to gain by anarchy is doubtless a grave menace to any orderly civilization, but not less disastrous is the influence of the skinflint, the miser, the hoarder. Americans may be happy-go-lucky, but they are also selfish and grasping. That is, some are one and some are the other. Who will choose between them? The wise man will make no choice. Thriftiness which would dry up the springs of human kindness, and turn the open-handed, care-free spender into the calculating, conscienceless profiteer, is a terrible blunder.

Christian Conscience and Political Criticism

THE first step toward political regeneration is sound political criticism. A keen intellect and a discriminating conscience must be applied to the whole contemporary political situation as a preliminary step to all forward movement. A campaign of education must precede the campaign of action. It is just a little disconcerting to find that the church is not more obviously capable in this matter of developing the type of men who apply the keenest sort of conscience to the problems of our political life. To be sure the church is not to become an efficiency expert in party organization. We are not forgetting the separation of church and state. But after all the church does furnish a set of standards and a set of ideals by which at last all life must be judged. And it ought to be sending out into political life all the while men who without a touch of ecclesiastic partisanship do see our whole political situation with eyes which have been cleansed and sharpened by the conscience of Jesus and who have clear and powerful words in which to appraise our activities in the name of those great insights which they have learned from the gospels. We have already produced an amazingly effective body of social criticism in this very fashion. But in the political field the church has seemed singularly sterile. If the new political leader is to come, the church must provide that nation-wide moral awareness regarding political affairs which will give him soil in which to work.

Two Steps Toward Normalcy

RAYMOND ROBINS recently made so concise and effective an utterance on behalf of the release of all war prisoners and for the recognition by the United States government of the de facto government of Russia, that his words should be given the widest possible hearing. "We favor," he said, "the unconditional release of all war prisoners, first, because we believe in freedom of opinion. We know that force against ideas is the oldest failure in the history of mankind. Second, because we know that these men were convicted under wartime statutes which have since been repealed. We know that they are guilty of no crime known to the present laws of this land. Third, because we know that every other nation has released its war prisoners. We know that American institutions are not the weakest among the nations, and that we do not have to fear for the foundations of our government more than all the other peoples of the earth. We know that we are not the most unchristian and malignant of the peoples of the world." As to Russia, he said, "We favor the recognition of the government of Russia, and the resumption of trade relations with all nations with which we are not at war: first, because we know that the soviet government is the de facto government of the Russian people. We know that for nearly five years that government has held power and holds it still, and with more certain grip today than at any other hour. We know that the soviet government of Russia has raised the greatest armies in Europe, has won peace through victory on four fighting fronts, has put down insurrections—and survived the greatest famine of modern times. We know that the Council of the Peoples Commissairs is the oldest executive cabinet in the world. Second, because we want the markets of the world restored and open for the products of our factories and our fields. Some of us voted the Republican ticket in the last national campaign. We thought that the plank in the Republican platform, "We pledge the party to an immediate resumption of trade relations with every nation with which we are not at war," meant what it said. We know the economic restoration of the world is impossible until the vast raw materials of the Russian land and the consumption power of the one hundred and eighty millions of Russian people is resumed. Third, because we sympathize with a great people struggling to be free forever from the greatest tyranny of modern times. We do not forget that this nation was born in revolution. We are weary of propaganda lies and liars and tired of the blind and stupid policy of secret and illegal war against a people six thousand miles away. First we intervene with force, then we use the terrible and merciless blockade, and when the famnie comes that we have helped to make, we spend fifty millions of the American taxpayers' money in relief of starving millions of little children—while other millions die. We are sick of our government being used as a stalking horse and collection agency for the imperialists of the old world."

Secular Business and Moral Idealism

THE moral aspirations of earnest-minded business men will find both an interpretation and an organ in the Ethical Culture Society in New York where Dr. Felix Adler, the founder of the society has organized under the simple title, "Business Men's Group," a project for the actual practice of moral idealism in everyday business. The group includes men who seek, in the words of an address recently delivered by Dr. Adler, "the vindication of their moral nature in their daily occupation." Dr. Adler's address discusses the motives of business enterprise from the spiritual point of view. He says that the evils inherent in our economic system and which "are more and more eclipsing its incidental advantages," spring from a false motive—that of pecuniary gain. This is "an inversion of the right moral order." A successful physician or surgeon "would certainly deem himself insulted if his success were measured by the aggregate of his fees. . . . The business man, on the contrary, positively consents that his success shall be measured by the 'money that he makes'." Dr. Adler expects the time to come when "avarice will be ranked with gluttony." An interesting part of the argument is the statement that low standards of living among workers resulting from the tendency to keep wages at the lowest practicable minimum, "is directly responsible for removing the prudential restraints that check the inordinate increase of population." As for the argument that our economic order promotes initiative and enterprise—"those qualities which constitute the chief claim on behalf of the present system"—Dr. Adler finds their value indisputable, but remarks that "the amount of initiative and enterprise at present available in society is far too limited." The human race would be greatly advantaged by the liberation of the latent initiative and enterprise in the great multitude of mankind. He turns this argument directly about to show that initiative is gratified by accomplishment and the rendering of needed service, without reference to money reward. Work itself affords great satisfaction as the labors of scientific and professional men prove. "The business man ought not to demean himself by declaring that he is baked of meaner clay than they." Dr. Adler proposes that the ethically-minded business man "abjure the false motive" and put himself on a salary, fixing the amount of income which he will use for his genuine human needs, "studying a fine simplicity in his manner of living." Dr. Adler contends that a business must render three kinds of service: it must produce needed goods, it must react favorably upon the culture of the sciences and arts that enrich life, and it must promote the moral development of the workers themselves." This, we should say, is the realization of Christianity by direct action—the candid attempt by men of earnest spirit to work together in a fellowship of purpose to bring their daily secular interests and vocations into conformity with their own highest moral ideals.

Dr. Lyman Abbott

THE passing of Dr. Lyman Abbott, at the ripe age of eighty-seven, takes from among us one of the greatest and most beloved figures in the religious life of our generation. Tribute will be paid to him as author, editor, scholar, and citizen, but, when all is said, it was as a minister of Christ to his age that he was supreme. Many a minister, in England and in America, hearing the news of his translation, must have felt as the young prophet felt when Elijah was taken away: "My father, my father, the chariot of Israel, and the horsemen thereof!" Any true reckoning of the personal religious forces in America in the last thirty years that left the influence of Dr. Abbott out of account, would reveal either ignorance or prejudice. There have been greater preachers, profounder scholars, and more astute ecclesiastical statesmen, but as a leader of spiritual thought he stood in the front rank. It would be hard to name another who united so symmetrically so many abilities of diverse character with such uniform excellence, who commanded a wider influence, or whose touch upon the life of the world was more immediate and fruitful. Indeed, he has been so much with us, touching the life of our time in so many ways, as guide, teacher, and engaging companion, that it is difficult to realize that he has passed from among us.

As editor of the Outlook and its predecessor, the Christian Union, he spoke to a large company of thoughtful and cultured people in all parts of the land. His books dealing with theology, biblical criticism and exegesis, and the Christian life—both in its devotional and in its social expression—were a blessing to the generation that received them. As a preacher—after a somewhat lonely early pastorate in New York—in Plymouth church following Beecher, and later in great churches, colleges, and universities all over the nation, he was unique and winsome, as much for his sympathetic understanding of the difficulties of the modern mind in respect of religious faith, as for his power of lucid exposition and luminous appeal—qualities in which he had few peers and none to surpass him.

In the transition of Christian faith from its older forms and interpretations into the vast world unveiled by science, by the advance of democracy, by the increasing intricacy of social life, he was a sure-footed guide to whom a great multitude owe an unpayable debt. His clarity of thought, his pellucid style—not a mere idiom, but a style as transparent as sunlight—his warm sympathy and fine poise of reason, his ready and wise counsel, his loyalty to all things true, beautiful and abiding, his single-hearted devotion to his Master, made him a teacher who quickened, liberalized, and fertilized his fellow men. Throughout his long life, after he had found himself, he united a deep and vivid evangelical faith with a wide liberality of thought—ready to welcome the latest achievement of philosophy and the last found fact of science—and pointed the path along which the greatest Christian advances will be made in days that lie ahead.

A young man of quick, versatile and practical intellect, he was preparing for the law, when he fell under the spell of Beecher, whose incomparable eloquence made incandescent by a living and gentle experience of God in Christ was like a revelation. The great preacher made the young man glad about God, set him on fire with a vision of Christ, and sent him to a new study of the gospels, where he learned that religion is a life rather than a law, that God is a father rather than a judge, and that character is salvation and destiny. What in Beecher was a series in vivid and creative intuitions became in the logical mind of Abbott an order of extremely simple and all-transfiguring ideas, which he taught with many variations of insight, emphasis, and practical application. At eighty-five he wrote "What Christianity Means to Me," setting down in the mellow glow of sunset his ripest thought of God as immanent yet personal, fatherly and forgiving; of history as the orderly, progressive unfolding of the divine life; of Christ as the supreme manifestation of God, the utmost of the divine that can dwell in human form; of religion as "the life of God in the soul of man"; of the world and its processes as the subject of redemption; of the eternal life lived in time. So there was light at eventide—the light of morning made tender and prophetic by the touch of twilight.

It is too early to estimate the service of Dr. Abbott as a religious teacher, much less to appraise his total achievement. Except to say that he was a mediator, rather than a creator; an expounder rather than an explorer; a builder of bridges between the old and the new. In the field of theology, as in the discussion of current social and industrial issues, he was a middle man rather than an extremist. This held good in respect to his attitude toward capital and labor, temperance reform, religious education, and Christian unity. His desire seemed to be to help form a sane and considered public opinion that should represent the conviction and sentiment of the Christian mind on great questions. It was this judicial quality of his thought, aided by his power of clear statement and his lawyer-like instinct of looking at all sides of a subject, that gave weight and worth to his leadership.

On his personal side Dr. Abbott was a charming companion, a stimulating talker, a loyal friend who took time "to keep his friendship in repair." Albeit a wee wisp of a man, of comparatively frail physique—reminding one of Dr. Clifford, of London—he had an amazing capacity for work. Two principles governed his labor: first, not to do anything himself that he could get others to do; second, to take his rest before any work, and not as a restorative after it. He knew how to put aside his work and leave it behind— and, like Dr. Clifford, he knew how to sleep at will. It took him years to find out that he was not destined for the law, and still more years to work out his principles and methods of preaching. There were disappointments betimes, and finally a complete reversal of his earlier ideals. Indeed, it was not until fairly late in life. after feeling his way along, that he actually found himself in his sphere of influence and power. The honors and prosperities of his later years were nobly won, nobly used, nobly worn, with a reverence which added dignity to humility, and a gentleness that gave strength to power.

The greatest thing in Dr. Abbott was not his work, but himself, his spiritual personality, his Christian character. Gentle, helpful, sunny, never morose, eager, expectant, he was a Puritan in his passion for righteousness and a Christian in his genius for fellowship. The ruling motive of his life was for spiritual truth and achievement, and if the fire of a prophet flashed in his moral enthusiasm, there was something of the philosopher in his simple common sense. Withal, he had won the serenity which comes to those who believe and who obey; the serenity of Storm King on the Hudson, the mountain at whose foot he lived during his later years—the serenity of "the on-coming evening and the star-crowned night," when faith becomes trust, and experience a revelation.

The Camera

A Parable of Safed the Sage

WE went, I and a friend, unto a Notable Celebration. And I spake unto him, saying, There will be interesting sights and people, and we could use a Camera.

And he said, My Camera is no longer with me. Some one wanted it more than he thought I wanted it.

And he lifted up his eyes ,and behold, across the way, the Shop of a man who sold Cameras.

And he said, I know this man, and he will lend me a Camera.

And I said, I will buy the Films from him.

And the Camera Man was Very Courteous, and he took a Brand New Camera, and said, I am glad to loan it for so Worthy a Purpose.

Now that day we saw many things that we wished to Photograph. And at each of them did my friend point his Borrowed Camera, and Press the Button.

But on the next day, when he took the Films to be Developed, behold, there was not a blessed thing on one of them. And when he investigated the Camera, behold, the Shutter was out of order, and it had never once opened all that day.

There had been Wondrous Sights that were visible, and the Sun was bright, and the Film was new and Sensitive, but the Camera never once opened its eye.

There be folk who go through life in that fashion. They have eyes and see not; ears have they but they hear not. The earth is full of things which they might see and from which they ought to learn, and they go through all the Motions, but they Register Zero in Results.

So I look out upon mankind, and I pray as the Prophet of God prayed for the young man, Open his eyes that he may see. For the mountains are still full of Chariots and Horses with Power and Victory possible for him who hath eyes to behold.

BY THOMAS CURTIS CLARK

Autumn

NOW is the dream-time of the year,
And the soft West wind
Gently woos to sleep
The leaves, swift-falling, gold and red and sere;
And the wild flowers,
Born of summer hours,
Prepare for slumber, knowing winter near.

Now is the dream-time of the year,
And the sad, sad heart
Dreams of summer days,
And of tender hours, now vanished, and more dear;
And the heart cries out
For the hopes that lie
By the wayside dead, and drops for each a tear.

At Evening Time

I KNOW not what the long years hold
Of winter days and summer clime;
But this I know: when life grows old,
It shall be light—at evening time.

I can not tell what boon awaits
To greet me, with the falling night;
But this I know: beyond the gates,
At evening time, it shall be light.

The Genius of Christianity for the Unexpected

By Charles W. Gilkey

"THE great thing about Christianity is that no one can tell what it will do next." So wrote Joseph Fort Newton in his London diary on May 10, 1918, at the end of some very discerning comments on one of the most arresting and significant figures in the British pulpit of today. It is small wonder that a personality so vivid and a message so extraordinary as that of W. E. Orchard should provoke this penetrating insight. Emerging first as an ally of R. J. Campbell in the stormy controversy over the new theology, he speedily became impatient with the futile negations and spiritual impotence of much modern religious liberalism, and began what he calls his "trek back to Christ." It was a quest for reality and power in religion that carried him out through and beyond the conventional liberal gospel. "For him Christianity was dynamite, not jam, a stroke of lightning, not a stick of candy. . . .- If he was anxious for religion to be liberal, he was far more concerned that liberalism should be religious in a radical, creative, deep-going fashion, issuing in heroic moral action. As a result, he found himself an orthodox heretic among liberals and a liberal among the orthodox; and that is where he stands today."

BOTH MODERN AND MEDIEVAL

There is literally no telling what surprise will be in store for the visitor who joins the large and eclectic congregation that gathers from all over London to listen to this original and audacious prophet of a Christianity that is at once radically modern and mediaevally conservative. I heard there last summer a profound and highly metaphysical reinterpretation of the ancient doctrines of the creation and fall that would have gone clean past the interests, if not indeed straight over the heads, of almost any American congregation that I know; and yet a week or two later he was applying the Lord's prayer to modern social problems in a fashion so radical that many Americans would have called him a bolshevik. In one of the famous pulpits of British Congregationalism, he is the apostle and expounder of the "Free Catholicism": but if you ask the real reason for the crucifix behind him as he preaches, the sign of the cross with which he pronounces the benediction, the brilliant robes in which he celebrates the communion after every service, the use of the rosary and other external aids to private devotion which he recommends from the experience of the saints, you will find his explanation of all this different mediaevalism rather nearer to the most modern psychology than to essential sacramentarianism. In the midst of an elaborately ritualistic service, he uttered one free prayer the like of which for soaring spontaneity of devotion I have rarely heard in any church—as those who have come to know his little volume of prayers called "The Temple" will quite understand. A few days afterward, from a public platform, he poured forth the most passionate and convincing indictment of war as a means for settling human disputes, and the most moving appeal to the Christian conscience to have done with it forever at whatever cost, to which I have ever listened. Americans would label him a pacifist—but he would glory in the charge! Recently he said: "Some of you have been reassured about me lately that I am not going over to Rome, after all. I am not so sure. I may! But why are you not afraid that I may join the Salvation Army? Because equally I may! What I hate are the middle ways."

RELEASE OF SPIRITUAL FORCES

Now is all this simply the religious expression of a strong, unconventional, and complex personality in the pulpit of King's Weigh House, Partly so, no doubt. But even deeper and more powerful than Dr. Orchard's marked personality, are the religious faiths and forces that are finding expression and release through him. And is not Dr. Newton right when he traces these faiths and forces back, not so much to the individuality of one preacher, as to the peculiar genius and perennial vitality of Christianity itself? "The greatest thing about Christianity is that no one can tell what it will do next."

Certainly this would seem the truer as well as the wider statement if one considers also two other great contemporary prophets to whom not only London, but all Britain is listening. Dean Inge of St. Paul's, who clear-eyed, fearless facing of the unpleasant facts of the present and dangerous possibilities of the future has won him the title of "the gloomy dean," proves to be not only a frank doubter of ancient miracles and modern democracy alike, but a great student and expositor of that timeless type of Christian mysticism to which the hungry heart of our over-wrought age is beginning to turn not only with psychological curiosity but with, he declares, "Such is the type of faith which is astir among us . . . unmistakably wistful longing. It allows us what George Meredith calls 'the rapture of the forward view.' It brings home to us the meaning of the promise of Christ that there are many things yet hid from humanity which will in the future be revealed by the Spirit of Truth. . . It makes no imposing show in church conferences; it does not fill our churches and chapels; it has no organization, no propaganda. . . But in reality it has overleapt all barriers; it knows its true spiritual kin; and amid the strifes and perplexities of a sad, troublous time it can always cover its hope and confidence by ascending in heart and mind to the heaven which is closer to it than breathing, and nearer than hands and feet."

MISS ROYDEN

One is of course prepared for novel impressions and experiences when one goes to hear Miss Royden at that Congregational downtown church that was turned over to her to become the home of her Eccleston Guild, when her own Anglican communion could find no place for the multitudes who throng to hear her preach. Hers was the most effective sermon I heard in more than three months in Britain. She is as outspoken in her pacifism and as radical in her social thinking as Dr. Orchard, and far more articulate and radiant than Dean Inge with "the interior splendor of religion." It is significant, by the way, that in Britain the clerical jingoes and Hun-haters seem plainly enough to have lost whatever influence they may have had during the war; and that the mind and conscience of the nation, particularly among its younger generation, is seeking spiritual guidance today from leaders like these three, all of whom maintained throughout the war a distinctively Christian position, and two of whom are out-and-out pacifists. Miss Royden is a surprise, not only in the unassuming and irresistible directness and effectiveness of her preaching, but in the well-poised richness of her personality. The daughter of a former Lord Mayor of Liverpool, born into a home of wealth and position whose traditions were high church and ultra tory, she has become a radical, a pacifist, and a lay preacher! Educated at Cheltenham College, Cambridge, and Lady Margaret Hall, Oxford (where she took honors in modern history), she became the first woman lecturer (on history and literature) under the Oxford university extension scheme; then a conspicuous leader in the law-abiding suffrage movement and an expert on the welfare of women and children, and now she is preaching to crowded congregations, largely of young people, such moving and unforgettable sermons as the one I heard (after she had previously denounced the Russian policy of the British government and announced a collection for famine relief) on, "Be still, and know that I am God!"

ON THE CONTINENT

The truth of Dr. Newton's remarks on the unexpectedness of Christianity appears in a new aspect when the student of contemporary religion crosses to the continent. Surely there is nothing more thoroughly disciplined to a wellnigh mechanical routine than Roman Catholicism in its native land. But it is in Italy that Giovanni Pappini, long and widely known all over Europe as a skeptic and iconoclast, a disciple of Nietzsche, and a bitter critic of Christianity as a gospel for weaklings, has since the war been literally "converted;" and has just published after more than a year's work a life of Christ written from the point of view not so much of a literary artist or historical student, as of an ardent lover like St. Francis himself. "The social questions, Pappini thinks, are never to be solved by violent revolutions, which only change the externals, but by every man undergoing in his soul that true revolution which will change the face of the world. The war taught him that all efforts of man after happiness by force or cunning fail miserably, ending in blood and tears. There is no hope but in listening to Christ."

And it is in Catholic Italy that there has recently appeared what one exacting critic has described as "the finest religious literature . . . since the Confessions of St. Augustine": "A Soldier's Confidence with God, Spiritual Colloquies of Giosue Borsi."

> It is a spiritual diary not meant for publication, but for the comfort and strength of the writer in the trenches. It is not the work of a cloistered mystic, but of a young man of the world, poet, scholar, amateur actor, dramatic critic, commentator on Dante, darling of the salons of the gay world of Rome and Florence. His father was hostile to the church and brought up his son in that atmosphere, but, like Augustine, he had a wonderful mother whose piety finally won him to faith. He was killed in action, November 10, 1915, while leading his men. In his pocket they found a copy of Dante and a farewell letter, which thrilled all Italy. So the Colloquies came to light, like a white star to guide the souls of men, war-weary and bewildered, into the Presence. Its abject humility, its awed intimacy of fellowship with the divine, its gem-like beauty of style—bright, yet tender—make it an everlasting possession.

The student of modern theological thinking will find in Switzerland a particularly interesting example of the truth of Dr. Newton's remark. She, like her neighbor Germany, was among the first countries to feel the full force of the modern movement in theology; and for nearly a century now her study of the Bible and her theological thinking have been dominated by the liberal point of view. In social questions also the Swiss church has been progressive, and many of its leaders have been, in spirit if not in name, Christian socialists. But of late many of the younger men graduates, some of them from German as well as Swiss universities, have been coming to feel that there is no spiritual salvation in liberalism as such, but all too often a lack of creative power. Bitterly disillusioned by the war as to German culture on the one hand and allied good faith on the other, they have sought refuge for their religious faith in a transcendent conception of the kingdom of God, waiting beyond the utmost reach of men to be revealed when God shall will it, and his church be humbly ready to receive it as his gift. This very modern Swiss school feels itself the lineal descendant of Paul and Luther, and has spiritual affinities with both the apocalyptic of the New Testament and modern premillenarianism—though it entirely repudiates the literal exegesis on which the latter is built. It is significant to find back of it, along with other purely continental influences, the same sense of dissatisfaction with the spiritual impotence of much modern liberalism that started Dr. Orchard on his quest for the free catholicism of the future. As one of its most active preachers and thinkers, Dr. Emil Brunner, put the matter in a striking sermon last summer on Jesus' answer to the paralytic borne of four, humanity always comes to Christ with an urgent plea based on its immediate and keenly felt needs,—only to be met with something else and deeper that it hardly knew it needed. He always surprises us!

EXPECTANCY

Has not this quality of unexpectedness been a marked characteristic of Christianity in every period of its productive vitality and creative power? Certainly it was true of Jesus' own appearance in the world. Men were looking for something no doubt, and there was a widespread attitude of expectancy among all groups in the Judaism of his day—as the messianic literature, the popular political uprisings, and the preaching of John the Baptist alike indicate. But the contrast between what they expected and what God actually sent, has been put in four lines by George Macdonald:

They all were looking for a king
To slay their foes and lift them high.
Thou cam'st, a little baby thing
That made a woman cry.

PAUL THE RADICAL

Paul came as even a greater surprise if possible to the early church. Those first Christian disciples were evidently expecting to go on as good Jews within their ancestral faith, fulfilling the law to the letter and awaiting the imminent return from heaven of the crucified, risen, and ascending messiah. But suddenly, out of their most aggressive persecutor, came their most radical leader, declaring that Jesus had superseded the old law, from whose burdens Christians were now free; and going forth himself, the first great Christian missionary, to preach the good news all over the empire to Gentiles as well as Jews. Paul's gospel of spiritual freedom and expansive power has been like dynamite in the church ever since; no one can tell what it will do next. Luther went back to it as a spiritual dynamic behind the reformation; and it is from Paul, as Professor E. F. Scott has pointed out in his inaugural address at Union Theological Seminary, that creative religious impulses continue to come to our modern world.

There was of course an almost universal stirring and expectancy abroad in the Europe of the fifteenth and sixteenth centuries, and there were powerful economic, political, and intellectual forces at work under the surface, apart from which the Reformation cannot be understood. But the spark that set off this complicated and tight-packed mine was unexpected and unpredictable—the bright flame of pure religious experience in the soul of a German monk. It produced tremendous results in so explosive a situation; but its coming was as sudden as the descent of the divine fire to earth.

Men were lamenting, and with good reason, the religious formalism and impotence of the eighteenth century in Britain and America. But who would have guessed that the itinerant preaching of an Oxford man through the villages of England would ignite with its evangelical fervor the Wesleyan revival; or that the haystack prayer meeting of four Williams undergraduates would inaugurate a period of missionary expansion in nineteenth century Christianity far more influential as a worldwide apologetic than any system of theology taught in an institution of learning?

RELIGIOUS ADVANCE

Our present contention does not depend upon any inner connection or consistency between these conspicuous movements in Christian history, or upon any particular theological theory as to the nature of the supernatural or the ways of God with men. It simply points out that in religion as in any other phase of human experience, it is of the very nature of life to surprise us with the unexpected. However much one may know about the family history and traditions of two parents, it is hazardous business to predict in advance what will be the type, much less the personality, of their offspring. Within the household of Christian faith there are similar surprises presumably in store as to what "children of the kingdom" God will raise up to carry forward his great enterprises upon earth.

All this suggests the difficulty of passing accurate judgment on contemporary religious movements. Gamaliel's wise advice to the Jerusalem council has its message today to liberals and conservatives alike. There are many Christian business men in this country who look with genuine anxiety on the consideration by the Christian church of social and international problems, and say frankly that they think the Interchurch investigation of the steel strike a serious mistake. But it is interesting to find that same investigation widely regarded among British Christians as heartening evidence that the social conscience of the American church has not lost its edge through the corrosion of our material prosperity, nor been given for safe-keeping into the vaults of big business in return for generous financial contributions. They hold this "serious mistake" to be a characteristically Christian evidence of moral vitality and a timely declaration of spiritual independence. That it may possibly have been needed, one might suspect from a recent comment of the leading liberal weekly of Tokyo, whose non-Christian Japanese editor was moved by what seemed to him the truckling of some foreign officials of the world's Sunday school convention before non-Christian Japanese politicians and men of wealth, to this remark: "The demoralization of religion is beyond description in America; but that is no reason why Japanese Christians should imitate American believers."

PREDICTION IMPOSSIBLE

Still more does this truth suggest the impossibility of predicting with any accuracy the religious developments of the future. It has long been a favorite occupation of liberal thinkers to write articles and give addresses on "The Religion of the Future" or "The Coming Christianity;" and naturally such essays in anticipation have usually given us "the substance of things hoped for." As if religion any more than life itself could be accurately forecast by either logic or desire! If a man cannot foretell with any certainty the character and career of his own children—much less their descendants—the church is as little likely to be able to predict the type and tendencies of her spiritual heirs. Who among us, liberal or conservative, would have even guessed a decade ago that one of our most conspicuous contemporary religious phenomena would be the fundamentalist movement, with its bald literalism of Biblical interpretation, its cocksure dogmatism, and its partisan bitterness in condemning different opinions —all of which we had supposed the twentieth century had outgrown? Or who would have guessed that the controversy between science and religion—or rather the insistence that there is and must be such a controversy— which seemed to have passed with the nineteenth century, would break out again with such virulence on so slight a provocation as Mr. Bryan's tirades against evolution?

But more important than such warnings against hasty ptimism, is the real encouragement to faith and hope for he future which such considerations bring. Contemporary bookkeeping can never list all the assets or resources of the social and spiritual movements on whose fuller relization our hearts are set. We simply cannot see in what Nazarene carpenter-shop the coming messiah, in what chool of Gamaliel the future great apostle, may even now be in unsuspected training, whose influence shall turn or uicken or even create the currents of the future. The ong postponement of our eager hopes for social justice and international peace, the disillusionment of such periods of reaction and pessimism as all the world has just passed hrough, may at any moment be cut short by the emergence on our present bondage of the Lincoln who shall proclaim and achieve a new emancipation. It is out of the matrix of just such widespread moral convictions and social expectations, that real leaders are born. If this seems too roseate an optimism for the unknown future, it has at any rate certainly happened in the actual past.

CREATIVE FORCES A SPECIALTY

Nor is this encouragement to faith confined to the prospect of outstanding leadership; it applies to the generality of men as well. The current of public opinion, like Niagara below the falls, will suddenly produce from its mysterious depths new eddies that become the most conspicuous forces in the whole stream. The quick transformation of Elizabethan into Puritan England, which J. R. Green so vividly describes, the sudden swirl of militant idealism that after three years of self-regarding caution swept America into the great war, are familiar instances that have made history.

Now it is at once the actual record and the confident claim of the Christian religion, that it specializes in the production of these creative forces which change the course of history both for the individual and for society. As evidence it points to unnumbered "conversions," from the case of Paul down to that of Pappini, that have transformed individual lives; and to social movements, from the days of the apostolic church, and the crusades as Wells sees them in his "Outline of History," to the modern missionary movement that is leavening the new orient. Admitting the constant danger of deterioration and temporary sterility, as they are painfully evident in church history both past and present, it reminds us nevertheless that its great reformations and recreations have always come from within, born of its vital energies breaking forth anew in unexpected places and ways. And it relies on these creative powers to produce the continued succession of "saints, apostles, prophets, martyrs," that has never failed to this day.

In all this experience and confidence, however, Christianity's ultimate reliance is not only on itself, but even more on the guidance and power of the living God. It believes that these creative energies, active thus in all human experience and notably in its own history, are not so much its own as his. Its hope and expectation of the coming of his kingdom upon earth always includes therefore a reliance on these cooperative divine activities—which it freely admits are at the time unpredictable in detail—that must seem wholly unwarranted to those who do not share its faith in the providential guidance of a living and mighty God. In this larger sense a trust in the divine providence is a profound element both in Christian experience and in Christian faith. It is this element which, after a great mass of crass literalism and external detail has been frankly discarded, remains for some of us the vital religious core at the heart of the New Testament eschatology, and of what the pious terminology of today calls "the blessed hope." For after all, the kingdom for whose coming on earth we labor and hope and pray, is to Christian faith not simply the kingdom of *man*, wherein his aspirations for justice and brotherliness shall be at last achieved (though assuredly it includes all these); it is explicitly the kingdom of *God*, wherein his purpose of love and power shall be revealed in ways which it "hath not entered into the heart of man to conceive." Therefore its confident proclamation is always, to the twentieth century as to the first, the "good news" of a genuine gospel. And therefore also the presence of the unexpected, both in its content and in the process of its realization, is simply the fulfilment of that characteristically Christian faith classically expressed in the words of William Carey: "Attempt great things for God; expect great things from God."

No Sea

"And there was no more sea."—Rev. 21, 1.

NO Sea?
O God, how lonely that will be!

Some place on Heaven's topmost wall I'll steal,
And sit me there through all the sunset glow
To peer across the lucent ether field
To some far flood, whose ebb and flow,
Unsheens the glory of the twilight hour—
Once seen from Patmos as a lake of fire—
But I will see it in the sun embowered
As some great amethyst with crimson gyre.

Let me sit there again when comes a storm,
When seems the sea a host with banners white,
(Such host as seen in some apocalypse),
Whose battle line is marked by bound of foam.
How it will thrill me, too, when comes the fight
Where sea and ship contend in mortal grips;
And I'll ask God to steer the good craft home.

No Sea?
The ever-moving sea,
The symbol of thy constancy!

O take me, God, up to some rampart high,
Where I may see the endless tides go by.

HARRY PRESSFIELD.

The Background of Denominationalism

By Joseph Ernest McAfee

PROTESTANTISM is barely four hundred years old. It was born in turbulence. Erasmus "laid the egg" of the Protestant reformation, but he bitterly reproached Luther for "hatching a game-cock," and Luther came to hate Erasmus and his doctrines with as cordial a spirit as that with which he favored popes and vatican prelates. The excesses of the Anabaptists were as roundly reprobated by eminent leaders of the Protestant movement as were the corruption and spiritually barren formalism of the papacy. There were periods of the sway of Protestantism more accurately styled a riot than a reformation. On the other hand, it succeeded only in adding a thin veneer to old lifeless cults in certain regions. It cut off large sections of the church from official relations with Rome, without bringing forth satisfying evidences of inward regeneration. The national churches of portions of northern Europe were called Lutheran, and were severed from the Roman see, but their rituals and their ideals have identified some of them more closely with Romanism than with anything which we should consent to call Protestant.

LOOSE TERM

This Protestantism is exceedingly difficult to lay hands on. We use the term very loosely, indeed. We usually assume we are talking about something tangible and definite when we pay our tributes to Protestant Christianity, and claim for it the highest honors in Christian history. But experience shows that we dare not come to particulars in defining the term, lest we fall out among ourselves and come to blows. Religious groups of considerable influence in American society, and embracing hundreds of thousands of reputable and useful citizens live under the sense of being deliberately snubbed, of being treated with un-Christian intolerance, because we organize our Protestant councils and conferences and alliances, and offensively leave them out. On the other hand, groups embracing other hundreds of thousands of quite as reputable citizens, who are included in these councils and conferences and alliances, use every opportunity to cast slight upon the term Protestant and upon the ideas it is commonly believed to stand for. We find it very difficult, in other words, to make our category of Protestantism hang together. It was not securely welded into one substance in the first place, and we have never succeeded in giving it a cohesion which would permit our even defining the term accurately.

Our American doctrine of the separation of church and state is so new and startling and experimental as to be among the least solidly based innovations of modern life. In spite of upheavals incident upon the world war, and the disestablishment of certain historic churches, multitudes throughout Christendom still look at it askance. Our generation in the United States is so completely committed to it that it never occurs to any of us to raise a question about its value or its propriety. There are great masses of American citizens who cannot really understand what is meant by an "established church," just as there are multitudes in other countries who cannot believe a system Christian which does not put religion upon an official, state-sanctioned basis. Few of us realize how recently this change took place in our own society, and how bitterly it was resisted and resented by the ministers and church officials of that day. It is less than a hundred years, yes, less than ninety years, since the last "sovereign" state of the American union disestablished its church, and remanded religion to the functioning of voluntary organizations.

To achieve this separation cost as severe a fight, and generated as bitter animosities as any public issue of our history, barring perhaps the preservation of the political union and the abolition of chattel slavery. Thomas Jefferson was the recognized leader of the movement, and so bitter were the attacks upon him that multitudes believed him an atheist. John Fiske reports that in 1800 when he was first elected to the Presidency, timorous and pious maiden ladies of uncertain years in New England, ran and hid their Bibles, on learning of his election. They and many others were sure American society was relapsing into paganism, and that the sanctions of the Christian religion would be lost in an atheistic regime. Jefferson was more deeply hurt by these attacks than by any others throughout his public career, his letters would seem to show, though his consistent public policy was to disregard his traducers. Few public men in American history have revealed a more sensitive religious nature, though he is the only one in the long list of Presidents whom cataloguers and almanac compilers cannot identify with one or another of our religious sects or denominations.

DENOMINATIONAL ENTRENCHMENT

We are accustomed by this time to acclaim this arrangement, the separation of church and state, as one of the chief glories of American statesmanship. Perhaps it is glorious, but its achievement was not the conscious triumph of a far-seeing social discernment. The plan has not worked out at all as Jefferson hoped it would and intended that it should. He had no idea that great, endowed, property-holding corporations would develop under the sanctions of religion. He did not see the need of churches, and believed that they would in time disappear, or would be reduced to informal assemblages of those who might still desire to maintain worship as a social function. He persistently refused to identify himself with any church, and one of the keenest disappointments of his old age was his witnessing the more and more secure entrenchment which the various denominations were gaining in American society, especially through acquisitions of property. This he sought to forestall in framing the constitution of his own state of Virginia. Relics of these restrictive laws are still on the statute books of states closely affected by Virginian influences.

Probably, if we could get at the thoughts of eminent fathers of the republic, other than Jefferson, we should find deepest in the minds of those who joined with him in projecting this doctrine of the separation of church and state, a desire to evade the exceedingly difficult issue of fitting a religious program into the delicate fabric they were constructing. They wished to see church and state separated because the church was too much for them: building a democratic political state was task enough. They must indeed have despaired in their day of fabricating a democratic scheme which should express religion. They were a hundred and fifty years nearer than we are to those terrible social upheavals which attended the spread of Lutheranism and Calvinism and Anabaptism. And they knew more intimately still the capacities for unreasoning rancor which lay in New England Puritanism, Maryland high-churchism, Virginian free thinking, and the numerous and often mutually antagonistic ecclesiastically importations from the "reformed" countries of Europe. The easier, and indeed the only safe course for their, at best, very unseaworthy ship of state, was to throw the churches overboard, allowing them to sink or swim, live or die, as the event might determine. It is a tribute to the inexpugnable vitality of religion in the human order of affairs that the churches did survive, and have thrived in a manner which would have amazed, even more than it would have disappointed, good Thomas Jefferson, had he lived to this day.

SCHEME AN ACCIDENT

Again, it will vindicate our modesty if we shall appraise this scheme of religion and politics in the light of its historic origin. It is not the product of statesman's acumen and far-seeing design. It is an accident. It is the offspring of laissez faire. It has the dignity, and some of the other characteristics, of Topsy: it has just growed. Whatever of divinity we may find in it, we can properly attribute to the inscrutable grace of God which is often triumphant in outcasts and foundlings. No inspired statesmanship planned the religious system under which our society today operates. Politicians resorted to it as a makeshift, an evasion of an issue too big and intricate for them to handle. Ecclesiastical leaders resisted and denounced it with a vindictiveness which sometimes failed to stop anywhere near the boundaries of Christian charity and forbearance. Events forced it, and through the irrepressible vitality of religion we have made a virtue of a repugnant necessity.

Can the American people be induced to restore the old regimen of a united state and church, contrive an established institution of ecclesiastical religion as an official function of a political democratic state? Nothing is more inconceivable. Of course such a thing could never happen. Not the highest churchman in the land suggests or even desires such a thing. All Americans of whatever religious faith or tendency are thoroughly agreed upon the American doctrine of the separation of church and state. But this does not deter an increasing number of thoughtful Americans from reviewing the history of the rise of our present system, and speculating upon how our society can correct some of the serious consequences of allowing so essential a department of the social order to be left to chance events and influences. There was no intelligent and conscious statesmanship put into determining the status of religion in American society. It may be too much to expect that the fathers of the republic should have assumed this exceedingly delicate charge, in addition to their sufficiently difficult task of building a democratic political state. But their sons will be very dull if they do not realize that this neglected task still remains to be attended to. Our society suffers sorely because it has not been sufficiently well attended to. Even the political state which the fathers nobly and sagaciously contrived, suffers serious hurt from the long-continued neglect of the task, which was, at the time, and under the conditions, too much for them.

HURRIED REVIEW

This hurried and partial review may seem partial in a double sense of the term, in that it tarnishes the glory of eras and epochs and doctrines and programs which we have grown accustomed to think inviolate. But the Christian era has not been all Christian. Such Christian features as the western civilization has disclosed during the past nineteen hundred years have come by the infusion of motives and influences which have not waited for names and labels to sanction them. Nor have names and labels sanctified other motives and influences which left age-long trails of blackness and despair behind them. Protestantism we cannot even define accurately, and it has not produced a consistent or completely wholesome civilization. Part of the epoch it has assumed to dominate has been glorious, and part of it has been characterized by turmoil and intolerance and even un-Christian hatred. Finally, the historical events which gave us our American system of "free" churches, and the consequent multiplying sects or denominations of Christians, lay no tributes of statesmanship at the feet of either ecclesiastics or politicians. The two opposing groups contended until a truce was declared or forced, and eventually the truce was found to be so satisfactory to both groups that we have erected upon it a monument of social faith and practice.

Now multiplying shortcomings and evils of our religious order are compelling us to take new thought. The fact that we live in, and have advanced so far through, the Christian era and the epoch of Protestantism, we realize may signify little or nothing. To vindicate essential Christianity we may need to do what has been necessary again and again, in the past, namely, re-order the scheme of things under whose sanctions Christian purposes are expressed. To save our society from the fruits of neglects and over-reachings which have befallen here and there throughout "Protestant" history, we may need to resort to measures as drastic and far-reaching as any which have marked the past four hundred years. It would seem likely, even if experience had not made it so plain, that a system born under such conditions as gave rise to our American denominational program, should break down. So far from feeling alarm that this is true, and reproaching the "radicals" who suggest measures of relief, we should muster a courage worthy of the fathers in essaying to order aright what they were too busy in safeguarding our political liberties to attend to.

ANALYSIS NECESSARY

To analyze the shortcomings and difficulties we suffer in our religious order, and to suggest the logical steps by which we may meet the issues which everybody sees are there to be faced, is the manifest duty of Christian leadership. No one, however maliciously disposed he might be, need go out of his way to uncover difficulties and defects. They are among the commonest complaints and laments of both the secular and religious press. We are not agreed as to the degree of their seriousness. But we all are sure that something serious is the matter with our churches and the cause of religion. We are proud of our "free" churches, as over against the rigid and formal religious institutions of other Christian lands. We believe a better type of Christianity and Christian civilization results from our kind of organization than from theirs. We herald our mounting figures of additions to church membership, of contributions to missions and other benevolent causes, and gain periodic reassurance from the zeal implied by the bewildering variety of church agencies and activities. But nobody remains satisfied. Our most exalted leaders in all denominations scarcely mount a platform for public address but that they sound a warning. The most glowing reports of advance on mission fields and triumphs of churches at home have proved so little capable of quieting the general doubt and anxiety that nobody remains unaffected by the prevailing bewilderment. It is not possible to scare the lions out of the way by asserting that they are not there, nor will it suffice for us to huddle up at the farthest point on the road to which our courage will carry us, and vent our anxieties in blaming the conditions upon one another, or the devil, or the pope, or the appalling indifference of fallen human nature to things spiritual. Brave men will follow a braver course, face the facts and seek a way through or around. And this we ought to be able to do, whatever are our differences of opinion, in the most friendly spirit of cooperative thinking.

TWO CONCLUSIONS

Two conclusions we cannot retain our reason or self-respect, and reach. One has already been set aside: we cannot revert to clearly outworn programs, and merge our religious institutions in a dead and formal officialism. The freedom of religious faith which has been achieved, partly by accident but very much, first and last, by the brave insistence of far-seeing fathers, we shall never surrender. And the other delusion we shall certainly avoid is that which has at least for the moment bewildered many Russian leaders. Religion has not been rendered effete by democracy. Some kinds of religion, some institutions of religion, are doubtless bound for the discard through the advancing triumphs of popular education and popular government. There will not be place in a democratic Russia for a czarist orthodox church, but religion, pure and undefiled, is not the "opiate of the people." Religion must prove the inspiration of the best achievements of democracy, and the bond which holds men in the indissoluble brotherhood of mutual and unselfish service. It is because our American democracy is reaching out and up toward such wide and exalted achievements that the ineffectiveness of our religious program has become so disconcerting. The kind of churches we now have cannot serve the purposes of religion in such an aspiring society. We all feel this, and lament the fact, however bewildered we may be before the necessity of ordering differently. Through dispassionate and courageous counsels the way will be found. Religion cannot fail or be lost. But we can. Religion will guide the way to right progress and bind society in the great brotherhood of love and service. And we can give it free course.

Mr. McAfee will contribute further articles analyzing and estimating the denominational order of the church and suggesting certain principles of reconstruction. Other writers, among them Bishop Thomas Nicholson of the Methodist church, will speak in defense of the denominational order.

The Lion in His Den

By Lynn Harold Hough

THERE were two books beside my friend's bed on the little table the other day when I entered his room. One was Paul L. Haworth's "United States in Our Own Times." The other was Frederic L. Paxson's "Recent History of the United States." I picked them up rather idly but soon became interested following the individual markings which showed the trail of the mind of the Lion as he had gone through these books.

"Better fifty years of America," I began to paraphrase with scant regard to accent or rhythm, when the Lion interrupted me.

"It really *is* better," he declared. "You read the story with a good deal of amazement even though you have lived through it. The terrific speed of the thing fairly startles you. Everything seems to be trying to happen all at once. Events seem too big for the men who take part in them. You feel as if you are watching a crowd of boys taking a joy ride on an elephant. You feel as if you are watching a crowd of precocious children let loose in a laboratory and playing with forces mighty enough to blow up a town. But there is a purpose in it all. And there is mind in it too. These children are wonderfully mature and able as organizers if they are innocent of many of the things which have given richness and ripeness to the world. They see clearly and they think directly and they have a sort of clean vigor in spite of their voices. They have the promise of youth and once and again you see a light in their eye which in its own tell tale fashion reveals what a wealth of noble idealism they will produce when once they grow out of the day of irresponsible childhood into the day of maturity."

"Do you get all that from Haworth and Paxson or do you plow it up out of your own mind?" I asked when the Lion paused for breath.

"They give me the raw material," he laughed back. "I will confess that I hand it on to you worked up a bit."

He waited a moment. Then he continued:

"The amazing thing about all these wonderful and able Americans is their invincible habit of youth. They keep believing things about which most of the world has become cynical. They keep doing things most of the world has given up as impossible. You feel as if you have been living in the twilight in Europe and now for the first time you come out into clear and hopeful day with the sun shining and the most wonderful and inspiring air blowing all about you. Of course the twilight has some fine things in it we haven't managed to get into our sunlit days. But at least we are witnessing the adolescence of a race that is coming and not the decadence mellow and autumnal of a race which is going."

"As a matter of fact, I have read both these books," I said at length. "I liked them immensely. The fact that I read most of Professor Paxson's book in a steamer coming home from Europe made it all the more interesting. But it did leave some long and serious thoughts as well as some proud and happy ones."

"You felt that the epitomizer of the ages hadn't epitomized sufficiently?" asked the Lion.

"Not quite that," I replied. "But I was struck by the omissions in both books. I was immensely impressed by the fact that men could write a history of the last fifty years and have so little to say about some things. The study of the subjects not discussed in these volumes would be an interesting commentary on American life during the period."

"I am not sure that it would be a just one," replied the Lion. "You have to read a large number of biographies of scholars and the men of letters and statesmen and preachers if you want to get a composite picture of the life of the mind in America during the last fifty years. And when you put it all together you will find that the period has been more rich and fruitful than you might suppose."

"There have been no end of rare flowers," I argued back, "but I am talking of the flowers in all the gardens."

The Lion smiled one of his happy inscrutable smiles.

"The rare flowers are getting in numberless gardens," he said. "By and by they will be blooming in all our hearts and then it will be possible to save America from the leaders without vision and the men without citizenship in the great human world."

"Precisely," I flashed back. But just then I was called to the telephone and so did not have an opportunity to follow up my advantage.

The Human Preacher

By Lloyd C. Douglas

At the risk of seeming repetitions, my instinct of self-defense enjoins me to state, again, that this series of papers is addressed to the younger men of our vocation. To the old-timer in the ministry, the advice herein contained will be as coals carried to Newcastle. In the article following this I wish to consider the minister in the delicate and beautiful relationships of the sick room. But before pressing the button at the front door of the house where we are to make our "sick call," I would like to pause and make a few observations concerning the attitude of the minister toward his congregation in their week-day relationships. And I wish to write in such a fashion that not my minister reader alone, but my lay reader also may find benefit in what is said.

Most people, in our time, are disposed to say that they like a "human" preacher, by which they mean their preference for a man with whom they can talk without restraint —a man full of jovial kindliness, ready wit, and an unreserved spirit of comradeship. And because the young preacher knows that this is the case, he is tempted to become just a bit more chummy and confidential with certain of his parishioners than is necessary to his qualifications as a "regular feller."

Now and then, some youthful prophet needs to be warned against an attempted insulation of himself against congenial contacts with the members of his parish; but not many men, entering our profession, today, are in jeopardy of paying the penalty of recluse habits or monastic mood. If any caution is in order, here, it must plead for more quiet reserve. He is very fortunate to whom there has been vouchsafed the gift of wit and a keen appreciation of humor; but when this fact becomes the chief attribute predicated of him by his friends, the more serious functions of his minority are rendered difficult. I take no personal pride in the fact that I am a solemn old owl. Doubtless it were better for me if I knew more funny stories. Sometimes I have almost envied my colleague of whom the neighbors said: "Oh, our new preacher, Reverend O. B. Merry, came to call, the other night, and he certainly is a brick! L-a-f-f? We all howled!" But there is a temptation for the witty new preacher to become slightly stampeded by the maudlin appreciation showered upon him; and, unless he practices a fine restraint in the indulgence of his delightful gift, he may live to recall, with humiliating abasement, the occasions when he had played the buffoon and clown. There is a happy middle ground somewhere between depressing solemnity and riotous foolishness which the preacher will do well to locate. In his endeavor to avoid wearing the gown and cowl, it is not necessary that he should put on cap and bells.

For a whole millennium and a half, the rank and file of Christian laymen held the priest in more or less veneration. The man in the cassock was an ambassador of God. True; we disposed of the priesthood, in the churches of protestantism. An organized revolt against sacerdotalism ordained "the universal priesthood of all believers." But, for all that, not enough time has elapsed for "race memory" to fail in its recurrence to the age-long belief that the spiritual head of a parish is, somehow, a man set apart. Let the young minister bear this fact in mind. The public will appear to want him to be exactly like the layman. Great applause will reward his every exhibition of "humanness." They want to see him with his coat off. And, just because they want to see him with his coat off, there must be some pretty good reason for his keeping it on until the hour arrives when there is a tremendously good reason for his taking it off. Everybody seems to have a strong desire to get back of the stage to see how the storm and lightning effects are produced; but once he has done so, the inquisitive is never again quite as deeply stirred by these phenomena.

AMBASSADOR OF GOD

The young minister dares harbor no silly notions to the effect that he is expected to assume a "thus-far-and-no-farther" attitude toward his lay friends; but he should be aware that the less his parishioners know about his choice of breakfast cereals, the weight of his underwear, the name of his favorite hair tonic, his aches and pains, the habits and customs of his private life, etc., the more effectively he will serve them in the grave emergencies of their lives when they look instinctively to him for spiritual guidance with an expectation probably far in excess of his actual ability to exercise the same.

It is best, then, not to talk very much about yourself, your little likes and dislikes, your plans and hopes, or your former exploits, in college and elsewhere, regardless of their character, whether they are to be pointed to with pride or viewed with alarm. It is extremely hazardous, also, to talk about your wife and children. The quaint remark that little Bobby made to his sister Geraldine, in the course of a juvenile theological debate, may be delightfully funny when you tell it; but the chances are too many that by the time the merry quip has been passed through the sixth translation, it shall have taken on a solemn air and ponderous proportions. And your wife's decision that it is cheaper, in the long run, to buy tinned peaches than to can them herself, may be a moral issue of great heat and four dimensions after the narrative has been manhandled for a week. Your reminiscence of the boyish prank you and three other fellows played on old Professor Darius Powder may evolve into a felony which, had justice been served, would have jailed you for life. I hope I do the saints no injustice. For the most part, they are the best people on earth. But they like you so well that everything you say is of interest. They try to repeat your best yarns about yourself to the neighbors. The neighbors, equally interested in you, endeavor to spread these tidings. By and by, somebody, whose affection for you is under somewhat better control, takes up a mangled fragment of your minstrelsy, and yelps it so discordantly that you, when you hear it, call down imprecations upon your own head for being so foolish as to load your enemy's gun and wait his leisure to pull the trigger.

Be wary about extending confidences to intimate friends, in the parish, concerning administrative matters. You must not tell anybody about your disappointment that the board of deacons had not seen fit to o. k. your request for a more expensive contralto. You might consider it perfectly safe to explain your position in the matter to the musical Stafford family, who put you up to it; but it is not safe. The Staffords are very nice people. They would cut off a hand rather than do you damage. But they are human. I would not imply that you are to discredit the ability of anybody in your parish to keep a secret; but if is so much wiser not to have secrets. You will sleep better o' nights if this is your fixed policy. Incidentally, you might let your wife have a chance to share your feeling on this subject. You will find it to your advantage to avoid talking too freely about parish problems in the presence of Robert and Geraldine. They are only little children, and you cannot expect them always to show, by tactful silence, a more excellent judgment than you yourself displayed when you gave them custody of private information.

PARISH CONFIDENCES

Don't talk too much about the details of your business. Don't confide to Brown how you intrigued the friendship of Smith. Never tell anybody anything that was said to you in the course of a conversation in which a confidence was extended. Understand me—I do not mean that you might be so unwise and unethical as to violate a confidence. I mean that if, in the conversation with John Jones, which he opened by telling you that he thought of selling his car because his wife was leaving to spend the winter with her parents—a conversation that he continued by telling you the sad fact that he and Mary hadn't been hitting it off very well and heartily wished there might be some other solution than a separation—if you should be so injudicious as to remark to William Robinson, next day, who is looking for a car, that you think John Jones is ready to dispose of his—and Robinson goes to Jones and inquires—and Jones asks Robinson where he heard that the car was on the market—he may have reason to wonder how much more you told Robinson, in confidence, concerning your mutual friend.

Nothing that ever happened at a funeral is funny. Whether you are a fundamentalist or not you may put this down as a fundamental. This is a hard-and-fast, seven-days-in-the-week, eternally true principle—there is nothing humorous about a funeral. You may think you can recall circumstances in your own experience or related to you by other preachers out of their experiences where something happened at a funeral. But you must never repeat any story—real or fictitious—anywhere, of anything that ever happened at a funeral, calculated to provoke a smile; for you have no way of knowing that you will not be back, within a week, in that very house where your yarn made such a tremendous hit, trying to offer comfort to a family who recall that you found it possible to see something funny in a funeral. All such jokes are absolutely taboo!

HUMOR AND NEAR PROFANITY

There is a certain school of humor which depends pretty largely upon either real or near profanity for effective ornamentation. You will do well to avoid repeating any stories which involve the use of profane phrases. There are a host of undeniably witty stories based upon quaint perversions of Bible texts; but you tell them at the risk of making it difficult to repeat such texts correctly in the pulpit without arousing the memory of certain people there of the good story you once told in this connection. I recall, with some chagrin, a bit of attempted facetiousness I committed when referring, in a sermon on present-day morals, to the discussions concerning the scanty dress of the period. I said the woman appeared to be "taking little thought for raiment." It was considered extremely good, as many jokes have the credit of being, which are about two points nor'east of good taste; but it was a long time before I felt quite up to repeating seriously in the pulpit, certain golden phrases from the Sermon on the Mount. The story of the little boy in Sunday school, who offered as his scriptural contribution for the day, "Many are cold but few are frozen," had better be told by somebody other than yourself if you expect, some day, to avail yourself of the services of one of the most significant statements in the New Testament.

Before convincing you that your conversation is to be "Yea, yea," and "Nay, nay," with literal exactitude, let me speak briefly concerning a more profitable type of communication. You are to be loaded to the gunwales with stories about people you have known. You should be in possession of a wealth of narratives for the sick room, concerning the fine type of "Christian sportsmanship" displayed by people under heavy fire. As your experience increases, you will be able to remember the case of the man whose physician had just given him ninety days to live and who sent for you, not to condole with him, but to tell him how he might most effectively invest his last three months in high-grade service to his fellows. You can very tactfully tell the chronic neurasthenic the story of the woman you knew who spent her last eleven years in bed, hopelessly crippled with rheumatism, practically dead except for her beautiful mind; and how men and women, singly and in groups, used to visit her for the sole purpose of sitting for a little while in the presence of so radiant a soul.

PROFITABLE CONVERSATION

The admonition you might heartily wish to extend to your friend and parishioner, the manager of the wheelbarrow factory, concerning the human elements in industry, can easily avoid any appearance of impertinence if projected through a narrative. Having called at the office of Mr. Scroggins, the wheelbarrow man, and having exchanged with him the usual greetings, you will talk about fishing trips, in which he appears to have a great interest; this will remind you of a fishing trip you once had on the Au Sable River, near Grayling. You will tell him all about the trout hatchery up there, and of the interesting Hanson family, who originally planned and financed it for the benefit of sportsmen. This will set you to talking about "Old Man" Hanson, who owns practically all the lumber industries in Grayling and for forty years has kept so close to his men that he sustains a first name acquaintance with them; how Mr. Hanson still continues to go about with baskets of jellies and other goodies, visiting convalescents in families of their employes; how there is a little heart-to-heart conference every morning at nine o'clock of the foremen connected with all the shops—in which each man is asked for suggestions and advice concerning the proper conduct of the business as a whole. You can tell him truthfully that there never has been a strike in Grayling and never will be so long as the "Hanson brand of Christianity" is working on full time.

Plan your talk so that when you leave a place the people you have seen will know but little more about you and yours than they knew before, but are possessed of a new idea about themselves and their possibilities.

And this brings me to say, that a minister should plan carefully in advance, the conversations with the people he proposes to call upon. Every call should involve a specific errand. He should be able to propose some specific form of service—possibly to be rendered through the church, but not necessarily so; or carry some message fraught with the raw materials, out of which his lay friend may fabricate new courage and a more sturdy faith. It will be well to keep constantly in mind the motive set forth in that significant verse of Ella Wheeler Wilcox:

> "I gave a beggar from my little store of wealth some gold:
> He spent the gold, and came again, and yet again;
> Still cold and hungry—as before;
> I gave him, then, a thought—
> And through that thought of mine,
> He found himself—the man supreme, divine.
> Fed, clothed, and crowned, with blessing manifold—
> And now he begs no more."

[Mr. Douglas' next article will be entitled "The Sick Call."]

For Him who Calls his Heart his Own

FOR him who calls his heart his own,
No song have I to sing;
Yea, he shall walk the world alone
Through every haunt of spring;
And where the rose lifts up her head
About the lanes of June,
No soul shall listen for his tread
At morn, nor under moon.

And when the sere leaves fall, and fly
Like ghosts before the wind,
He, like to them, shall wander by,
And not a solace find;
His breast shall be a chamber cold
And cheerless as the day,
His only friend a miser old
That, grumbling, turns away.

Charles G. Blanden.

Missions and the Education of China

CHINA is turning to republican government with only 15 per cent of the population literate. Some one has said that her choice lies between a benevolent autocracy and democracy; but there is no such thing as a "benevolent" autocracy, and there can be no all inclusive democracy until there is popular education. Her choice is rather one of direction. In what direction will her evolution be—toward an autocracy which would of necessity be militaristic, or toward a democracy which rests on a rapidly developing system of education?

The times are ripe for a military genius to seize power as an autocrat. The ferment of revolution always affords such opportunity and military regimes have set themselves here and there all over the land. It is quite possible that the issue was settled when Wu Pei Fu defeated Chang Tso Lin before Pekin. General Wu promises democracy and progress, and with such men as himself, President Li, and Sun Yat Sen in the forefront of affairs the signs of the moment point in the direction of democracy.

China began turning from the old to the new in education after the Boxer rebellion and the surrender of the old Empress Dowager to the inevitable. The real beginning came with the revolution, led by Sun Yat Sen, in 1911. The task of setting up a public school system for 400,000,000 people is stupendous under any circumstances; when it is complicated by a provincialism and conservatism that is unsurpassed and by a period of revolutionary break-up, it becomes a work of generations. To find more than 4,000,000 in the schools at the end of a decade, with a more or less complete blue-print of a national system in hand augurs success.

* * *

Missions and Education in China

The missionaries served as pioneers of education in China as they have in every non-Christian land. The first schools were part of the evangelistic enterprise but the present schools cover every field of modern education and are conducted without reference to membership in the church like the church schools in America, that is, they are educational rather than evangelistic agencies. Of course their chief emphasis is upon character building through Christian instruction but they seek to make educated Christian leaders rather than merely converted men. The sum total of the educational enterprise in missionary hands is little less than marvelous. There are more than 200,000 young people in all grades from the kindergarten up to the university receiving instruction in practically all the professional and vocational subjects given in the United States.

As the government develops a public system of education the missions plan to withdraw from all but the cultural and character building types of instruction and special training for religious work. The latter, to the members of the educational commission of the recent Shanghai Conference, means anything in the world but sectarian service. Already three-fourths of the higher grade theological schools are cooperative or union schools, and the goal is a thoroughly cooperative and unified system of schools, distributed over the various provinces without duplication or schismatic instruction. The commission asks that schools near each other be combined, the poorer ones closed, and foundations for new ones made without special reference to denominational enterprises.

Missionary education has been pioneering but it will continue to pioneer only so long as there are no governmental schools to meet the needs. Vocational and technical schools are conducted as a means of stimulating government or private foundations. The nation needs schools of mining, agriculture, medicine, law, and all the other professions and skilled vocations, hence the missions attempt, not to meet the national need but to stimulate the demand and furnish the example. Emphasis is being placed upon medicine as fundamental to health and social progress, upon agriculture as a means of lifting the masses out of poverty and giving the new order a material foundation in prosperity, and upon the training of teachers as a means of assuring instructors for the coming school system.

* * *

Sinicizing Christian Education

The educational commission bases all its recommendations on the thesis that education in China shall be Chinese. They are decisive in their determination to see that missions shall not foster an exotic group of westernized folk in China. They are against all parochialism. They desire to preserve every valuable element in the native culture and to "sinicize" Christianity as well as Christianize China. To that end they recommend that native teachers be employed to the fullest possible extent and that salary scales be raised as rapidly as possible, that the curricula be arranged upon lines accommodated to Chinese culture as far as it can be done and still include all that science and modern education require, and that the missionary educator retire as rapidly as competent Chinese can take his place, not only from teaching but from executive positions. Beneficent as foreign instruction has been, the barrier of language and of another tradition exists; instruction in a foreign language leaves the student thinking more about the meaning of words than of their content; and a foreign instructor can never quite orient himself in the full mental environment of the native student.

The new national system of education is founded largely upon the Japanese model. There is a primary, middle and higher or collegiate division. The primary division is divided into an elementary school of four years and an intermediate department of three years. The middle school covers four years, paralleling our eighth grade and junior high school, and the college supplies two years' preparatory and a full four years' collegiate course. The commission recommends to the country the adoption of a division into six years each of elementary and middle schools with four years of higher education, as best fitted to Chinese needs. They are especially desirous of promoting normal instruction and hope that the more primary instruction will be rapidly supplied by the public schools. They wish to take for their own work the middle school, where the impressionable adolescent can receive instruction in character, patriotism, and social service.

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Christian Education and Social Progress

There are three great emphases in present day Christian work in China. They are unity, education and social service. The educational commission emphasizes these three things as do all the other commissions. The desire of the leaders in the Chinese church, both missionary and native, is, first to convert men to Christ and then to turn them into emissaries of social progress for the whole people. They are not seeking merely to save a few souls out of the welter of that world but to build a Christianized civilization within it. To this end they are working to make Christian education a socializing process.

They say frankly that if the new China comes without endowing the leaders with better social motives than those that characterize the industrial and commercial systems of the west it can bring ruin to multitudes. They point out to the native church that the western church has been remiss in its social teaching and that it has not made the term "Christian civilization" a synonym for Christian ethics. They hope to preserve family reverence, community solidarity, the philosophical idea of a moral unity in the universe, the cooperative feature of the guild system, and the pacific spirit of the people in the New China. From the west they would bring science, a face to the future, and a spirit of progress without the militaristic regime, the over-vaunting individualism and tendencies to exploitation which have denied Christianity its full expression in our western social life and progress.

Science is the contribution of a Christian civilization to the world only in so far as the Christian teaching about the worth of personality and the value of truth seeking have availed to promote freedom of inquiry. But Christianity in China bases social progress upon the achievements of science and scientific methods. It brings medicine, practical charity, sanitation, physical education, engineering, agricultural instruction, and every scientific attainment of the west among its gifts. It would have the Chinese learn to use them and receive their benefits without allowing the reactionary attitudes of a by-gone church to prejudice their attitude toward Christianity. It would give them material progress without an accompanying lop-sided materialism. It would preserve for them the principles of the Great Master without imposing upon them the "ologies" of western traditions. It will succeed in the measure in which the hands of the men who know China are left unfettered of our "isms" and institutional restrictions.

ALVA W. TAYLOR.

British Table Talk

London, Oct. 9, 1922.

AFTER a few more crises (and hitches between) we are once more told tonight that we can look forward to peace in the near east. These crises have proved a little trying to our tempers. We—I mean by "we" the nation—are decidedly angry with the statesmen who have been responsible for our policy in the near east, because this policy since 1918 has been chiefly the Premier's. The word appears to have gone forth that he must go. "Ll. George M. G." is the decree of Lord Rothermere, the successor to Lord Northcliffe, of Mr. Strachey of The Spectator, and of Mr. S. L. Garvin of The Observer. Furthermore, Mr. Bonar Law, the former leader of the Conservative party, wrote a significant letter last week, a letter which is read by some as a sign that he is prepared to come back as premier if the office is to be let. So altogether Mr. Lloyd George is in deep waters. He may fight for his position, or he may advise the king to send for another statesman to form a government. I give my prophecy for what it is worth. Unless some very startling change takes place in the near east, I do not think the premier will surrender his office to another. He will hold on till the election. But even he can scarcely believe at the moment that the country is with him. Give it time, he may think, and much may happen before the election.

* * *

Humiliations

Great Britain at the moment is decidedly short of friends among the nations. In the west and in the east our credit has sunk seriously since the armistice. And during the past month for several reasons we have lost ground in the near east. In China we are considered the friends of the Japs, and we share in the sullen suspicion with which the Chinese regard their neighbors. In India, and throughout Asia Minor to the Balkans, we have to face the hostility of Islam. In Europe we have still the smoldering anger of our former enemies and the distrust of some of our former allies. These are the facts: they may be due to our virtues or to our faults, but they have to be faced. At the moment there is a desire to make a scapegoat of Mr. Lloyd George. But of course no one man can bear all the blame or enjoy all the credit of such a state of things. There must be some cause which goes deeper in the roots of our national life. The suspicion is growing that the peace, made after the war, was not only ethically unsound, but politically foolish. It was not peace, but the transference of war from one plane to another. But we desired it, and it is scarcely fair for a nation which voted the present government into office on the understanding that Germany must pay and the kaiser must be hanged to throw all the blame upon its chosen representative. The kaiser is going to be married, and it is not Germany but we who are still paying five shillings in the pound income tax! Therefore, we are saying with some vehemence, "Lloyd George must go." We are in reality tragically helpless.

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The Congregational Union

The meetings last week appear to have been full of life, and the speaking clearly reached a high level. There was no mistaking the power of Dr. Jowett. His great speech will have been reported in America so that I need not repeat what he said. Dr. Jowett is rapidly becoming a foremost apostle of peace, and after many years of supreme power in the pulpit he is winning a new place for himself on the platform of international idealism. The papers gave his speech unusual prominence, and it is a matter for thankfulness that there is this gifted speaker to put passion into the advocacy of peace. Mr. Yates, chairman, spoke with his characteristic grace and lucidity upon vocation. There was an animated meeting upon "business and religion," and my friend, Mr. Belden, came in for hot criticism from certain business men. He was told "to keep to his last," but it is too late in the day to warn Christian preachers off this field. There is always a stage when the spokesmen of the church, as it faces new demands, are warned off the ground. By all means let the church be willing to profit by the counsels of its business men, but upon the ethics of business life the church through its instructed speakers has a right to make its voice heard, and when all is said and done, the business men sometimes discuss the peculiar interests of the preachers!

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Criticism of the Church

In a frank discussion of the critics of the church, the Rev. "Dick" Shepherd has been making some needful counter-attacks. He points out the contradictions, involved in these criticisms: "The church has failed—because it has ceased to be Catholic, because it has ceased to be Protestant, because during the war the clergy did not fight as combatants, because some of them did, because the clergy are too immersed in practical affairs, because they are too immersed in what they call "matters that are spiritual," because there is too much dogma, because there is not enough, because the clergy are all of one class, because the clergy are not of 'the type they used to be.'" The writer adds words to which many of us will say a loud and fervent amen. "I grow more and more skeptical of that mass of men which is supposed to be standing in the ante-room of organized religion only waiting to pass into the fold until such time as the churches are 'brought into relation with modern needs and thought.' For some it is more attractive to be in opposition than to accept the responsibility of service which is demanded of those within."

* * *

An Historic Shout

We cannot hope to hold our own in this country with America in the matter of shouts, ordered and concerted shouts. But on Saturday last the 60,000 Scouts who welcomed the prince, gave the biggest shout heard in these islands since time began. As I looked at them closing at the signal upon the platform where the prince was, I confess that I felt thrilled. Here were 60,000 boys, pledged to the Scout law, strong and clean and full of laughter. What might they not do for our nation and for the world! And these were but a small section of the brotherhood, so I wished that instead of being a sober chaplain to my troop, I could be amongst that charging crowd, to whom the future belongs. The prince looked bronzed and did his part as cheerfully and whole-heartedly as he always does. B. P. was there and a number of the famous—ambassadors, seers, and others—and it was good to see them, but the memory which remains clearest is that of the vast host of boys and their shouting. What a shout! It would seem as if the walls of any Jericho would fall before it. It was on a Saturday, and the busy minister had four services on the Sunday, but he did not grudge the hours spent in the rally.

* * *

"The Lord of Thought"

This book has already received notice in the columns of The Christian Century. It is certainly a book which counts. There are several reasons for this. It represents in New Testament criticism a strong reaction against the interpretation of the gospels by the apocalyptic school of which Dr. Kirsopp Lake is so powerful a member. It is a plea for the intellectual consistency of the teaching of Jesus. He who taught men to forgive their enemies could scarcely be responsible for any teaching, which thinks of God as a God of vengeance. Moreover, the book is a fine plea for the missionary enterprise as the sublimation of patriotism. That is a splendid truth. Here are the words: "An instinct may be deliberately sublimated, that is, consciously directed into a worthy channel, so that it makes for itself an expression which is of service both to the individual and to the community. The sublimation of patriotism is to be found in the missionary spirit which, with no thought of the glorification of its own church, qua church, is filled with the enthusiasm of a message and a vision which it desires to see the property of the world at large."

EDWARD SHILLITO.

THE SUNDAY SCHOOL

Jesus, the Great Teacher *

A DIAMOND has many facets. Turned, it flashes in every color, catching every beautiful ray of light. In four studies, we are considering four angles of Jesus' service: as a physician, as a teacher, as a friend and as a missionary. These are only a few of the countless expressions of Jesus' personality. As physician, we see him graciously caring for men's bodies. As teacher, we see him bringing illumination to men's minds. As friend, we see him attracting the entire person to himself. As missionary we see him going to carry the good news and sending forth his healed, enlightened and saved disciples to the ends of the earth to win others to the Master.

Today, it is as teacher that we view him. Think of those teachers to whom you are most indebted. Out of the scores who have touched your life the majority are forgotten, only a few stand out; only a few have left lasting and enduring influence. Some were not interested in you, but only in salary—they were a curse; some were not interested in you, but only in pure knowledge—they left no enduring mark. Some, however, loved to teach and loved teaching because they loved boys and girls. We call them natural teachers. They love their work as all the best artists do. All creative souls toil not for money, for honors or material rewards. One day Millet stood, with his wife, looking in at a shop-window at a picture, which he had recently sold. Both were silent. Both felt alike. Presently the wife spoke: "That picture is not worthy of you." "I know it," he replied, "but you know we needed the money." Again silence, then she pressed his arm. "We can starve," she said quietly, "but we can never paint a picture like that again." From that hour Millet put his soul into his work and his next picture was "The Angelus," a picture that has touched the soul of the world—simple peasants bowing while the evening church bell rings.

We have already seen that a doctor cannot yield to the mercenary temptation, no more can a teacher. In fact, all professions and eventually all work must be lifted above the money motive. This message should be preached from every pulpit and taught in every Bible class. There is no more reason why business men should work for money while teachers toil for service, than there is for a doctor to hold one standard and the trader another. If the double standard of sex morality is passing among intelligent people, so the double standard of work-motive must pass. Service and nothing but service must be the driving motive of all work.

We are cursed by wooden teachers! People of low motive, scant education, selfish ideals. I have seen children's lives almost wrecked by such cynical, uninterested pedagogues. Occasionally, however, we come in touch with the genuine teacher. Loyola founded the teaching order of the Jesuits. One night he stood, as the bells sounded midnight, on a hill in Paris and dedicated himself body and soul to God. Soon after we hear him saying: "The power of the church lies in teaching; if God will confide only one boy to my care I shall be content." Soon he had a school of boys, not long after hundreds of teaching friars. The time came when princes sat in his schools. This is the secret of the Jesuits' phenomenal influence. A teacher must have personality. I lectured last week before a group of young people, who by the most careful tests had been chosen to become teachers. Not only mental brightness, but personality was demanded of these prospective teachers. The superintendent of this school is a genius—he knows teachers. A teacher must, in addition to knowledge of the subject, possess an unusual interest in the pupil. That brilliant university professor who said to his class, "I do not want any of you to speak to me on the street—my relation to you is purely that of instructor," was no teacher. I can give you his name and address! You can easily recall the teachers who have inspired you. I can recall six or seven in all my career in grade school, academy, college and university; nor would I overlook two or three exceptionally helpful Sunday school teachers. Jesus had every quality of the supreme teacher. He was master of his subject, his personality charmed and inspired, he loved his disciples, he burned himself up in service, he created, in his followers, the desire to imitate the Master. Surely he was the "Great Teacher" and we all will do well to sit, humbly, at his feet, listening for the pearls of wisdom, and catching the spell of his supreme personality.

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*Lesson for Nov. 12. Scripture, Luke 6:27-38.

Contributors to This Issue

JOSEPH ERNEST MCAFEE, community counsellor of the extension division of the University of Oklahoma; author "Religion and the New Democracy," etc.

LLOYD C. DOUGLAS, minister First Congregational Church, Akron, O., author "Wanted—a Congregation."

CHARLES W. GILKEY, minister Hyde Park Baptist church, Chicago; author "The Local Church After the War," etc.

HARRY PRESSFIELD, Methodist minister, Oakland, Calif.

CHARLES G. BLANDEN, a Chicago business man, widely known as a poet under the pseudonym of "Laura Blackburn."

LYNN HAROLD HOUGH, minister Central Methodist church, Detroit; author "The Productive Beliefs," "The Opinions of John Clearfield," "The Strategy of the Devotional Life" (his latest book), etc., etc.

ALVA W. TAYLOR, member editorial staff of The Christian Century.

CORRESPONDENCE

The Press and Public Information

EDITOR THE CHRISTIAN CENTURY:

SIR: I rise from the absorbed perusal of Alva W. Taylor's article on "Anti-Labor Propaganda" in the issue of September 21, with a sense of the utter helplessness of the American public in the face of the perjured special dispatch writers of our great daily papers. In conversation with an ex-member of our California legislature, who helped Hiram Johnson clean the state of Southern Pacific boodle politics some dozen years ago, I asked him how it was that our belligerent senator managed to beat Moore by over 70,000 in the late primaries, when press reports indicated such a tidal wave of desertions from the ranks of the voters. His reply was to the effect that not one anti-Johnson paper in the state of California was honest enough to tell the truth about the whirlwind campaign which Johnson conducted. Mendacious reports of small attendance, lack of enthusiasm and wholesale withdrawal of support filled the columns of such papers as the Los Angeles Times and San Diego Union. Quite the opposite was the truth. One particularly despicable piece of slander was bruited about with much glee, to the effect that Johnson had stood for vice conditions in the San Francisco exposition, and that Moore was the man who had cleaned up the fair. Figures of previous elections were made up out of whole cloth to prove that Johnson's strength in certain quarters of the state was purely fictitious. Highly paid special writers produced whole columns of malicious matter highly prejudicial to the character of Senator Johnson.

Quite irrespective of the question whether a voter proposed to support the senator or not, the reading public of California was entitled to the facts, and certainly did not get them—until the day after election when the ballots spoke louder than the paid propagandists. That nobody who knew the Los Angeles Times and San Diego Union believed a word they wrote about the campapign is a shameful commentary upon the moral character of those two papers.

For weeks the same journals declared that the railroad strike was broken, the railroads victorious and the strikers all back at their jobs or their places all taken by intelligent, high-minded scabs; yet day by day paid advertisements have appeared in these same journals, calling for machinists, oilers, boiler-men, etc., "under strike conditions" to work on the Southern Pacific, Union Pacific and Santa Fe.

If it were not too shockingly unethical, it should provoke a merry laugh, to note how blunderingly stupid said papers are.

San Dimas, Calif. SHELTON BISSELL.

Historic Russian Hospital

EDITOR THE CHRISTIAN CENTURY:

SIR: In the city of Moscow, some two miles from Kremlin, is a hospital which promises to be the scene of one of the most important and beneficent chapters in the history of American relief in Russia. This is the historic "Old Catherine Hospital," which had its beginning in the reign of Catherine II. It was my happy fortune, this past summer, to visit this institution as a member of the committee of the American Medical Aid for Russia. I found it to consist of several large buildings—administration and dispensary, surgical, obstetrical, etc.—together with smaller buildings, all on a plot of ground, eighteen acres in area, consisting of beautiful park land, with trees, grass, flowers, and open pasturage. The hospital had some 400 beds, with accommodations for 450 workers. In happier days it provided for a total population—patients, physicians, nurses, orderlies, servants, etc.—of more than 2,000 persons. The grounds are now rough and unkept, and the buildings in disrepair, several of them mere ruins. Equipment is old and broken, and supplies inadequate. In the obstetrical wards, I saw scores of mothers lying on bent and rusted iron beds, without sheets or pillow-cases, and covered only with strips of burlap, old shawls, portiers ,and what not.

During the past year the American Medical Aid for Russia, organized under the direction of a group of distinguished American physicians, raised a fund sufficient to purchase a hospital equipment adequate for a first-class institution. The following have been bought and are being shipped to Russia as rapidly as possible: operating room; laboratory for clinical, pathological, and bacteriological work; X-ray department; drug store; disinfecting apparatus; complete equipment for bakery, kitchen and laundry; ambulance and 500 beds fully equipped. The Society has sent to Russian equipment and donation in kind approximately $60,000.

Under an agreement formulated between the Moscow health authorities and the society, the old Catherine hospital is now being put in first-class repair by the Soviet authorities and placed in charge of the American Medical Aid for a period of one year. Having already equipped the hospital as described, the society agrees to provision both patients and staff; meet all the running expenses of the institution; supply it with an abundance of first-class material; install American methods of administration, nursing and treatment; and in general maintain the institution as a modern hospital of the highest standard. At the end of one year, it will be returned to the Soviet health commission of Moscow as the model hospital of the city.

For this great work, the sum of $200,000 is promptly needed. My colleagues and I are agreed that such an undertaking initiated in the name at once of American science and beneficence, will make an irresistible appeal to our fellow-citizens and enlist their generous support. It is to be noted that the Russians are doing their part in placing buildings and grounds, fully restored, at our disposal. We in turn bring to the relief of people just emerging from years of cold, starvation and disease, and still in dire distress, the full equipment and personnel of a modern hospital. To thousands of men, women and children, we shall give immediate health and healing; and by our example of model hospital administration, set loose an influence in Russian life which will be a blessing for generations to come.

Local groups of the American Medical Aid for Russia are being organized in the great cities of the country for the raising of funds. The officers of the organization are: Mrs. Henry Villard, Chairman; Arthur S. Leeds, Treasurer; Frances Witherspoon, Executive Secretary. The National Advisory Committee of scientific men includes such distinguished names as those of Dr. Charles H. Mayo, Dr. M. J. Rosenau, Dr. Lewellys F. Barker, Dr. Haven Emerson, Dr. Harvey Cushing, Dr. Morton Price, Dr. M. W. Ireland, Dr. Joseph Goldberg, Dr. Walter B. Cannon, Dr. Jacques Loeb, etc. Individual contributions are solicited, and may be sent to the American Medical Aid for Russia, 103 Park Avenue, New York.

New York City. JOHN HAYNES HOLMES.

The Ku Klux Klan

EDITOR THE CHRISTIAN CENTURY:

SIR: I rarely write to the editors of the papers I read but I feel much constrained to do so in this case and tell you how heartily I approve of the stand you are maintaining regarding the Ku Klux Klan. The letter of "Ti-Bo-Tim," in the issue of October 19 is enough in itself to make a man feel that such an organization as that which he represents cannot possibly further those agencies which bear the name of Christ and whose aim is human brotherhood. The whole tone of his note is absolutely intolerant and out of keeping with the spirit and ideals of America.

I am always amused when I read of men threatening to stop your splendid paper because your articles do not suit them. Well, you do not always say the things I think you ought to say but I love and admire you all the same and make your paper my birthday gift to my thinking friends. You see, your paper would be of no service to those who do not think. Not one of the several good papers that enter my home weekly has laid me under such obligation as has The Christian Century, and my case is typical of many others known to myself. Go right on and speak your mind and we will back you in any effort to eliminate this tomfoolery that works in secret and seeks to terrorize the helpless. I cannot for one moment imagine the Christ acknowledging such an organization.

Ovid, Mich. GEORGE W. PLEWS.

Southern Methodist Law on Dancing

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent article commenting on one by Dr. Tittle, Dr. F. N. Parker says: "The only rule in the Southern Methodist church regarding worldly amusements is a general one. That is, admonishing our members 'against the taking of such diversion as cannot be used in the name of the Lord Jesus," leaving the specific application to as wide a range as this general rule may cover." In an article called forth also by Dr. Tittle's, Dr. E. B. Chappell writes: "We have no other law in regard to amusements except what Dr. Tittle calls 'Wesley's sane admonition against taking such diversions as cannot be used in the name of the Lord Jesus.' " It would seem that both of these brethren are in error with reference to dancing between the sexes. This is an actionable offense under the existing law of the Methodist Episcopal Church, South. The bishops of the church are the authoritative interpreters of the law and their constructions are recorded and are binding upon all committees of investigation and trial. Their ruling as to dancing is found in paragraph 763 of the disciplines of 1922. It is as follows: "Dancing. It is contrary to the spirit of the discipline and of the New Testament to teach modern dancing or to practice promiscuous dancing, and such a case comes under the rule of the discipline forbidding 'improper tempers, words, or actions.' " This decision as to dancing was made in 1858 and has never been modified by the bishops. It is true that until about a decade ago there was a standing pastoral address of the bishops against worldliness in which they named dancing, card playing and theatre-going as amusements in which, in their opinion, Methodists should not engage. This address was substituted by one in which only general terms were used but this did not operate to change the above quoted authoritative interpretation of the discipline as forbidding dancing between the sexes.

First M. E. Church, South, REMBERT G. SMITH.
LaGrange, Ga.

The Tariff as a Peace Instrument

EDITOR THE CHRISTIAN CENTURY:

SIR: Let us reorganize our theory of the tariff. Let America use it as a practical and powerful instrument for international disarmament. We will then enforce a high tariff, both export and import, against any and all nations which do not disarm. With progressive disarmament will come progressive reduction of trade restrictions. Those nations which join us in abolishing the facilities for mass war we will join in mass free trade, and with no others. A zollverein of peace and trade, in which all the incentives of good neighborliness will have free play. Trade is legitimate and a necessity; mass war is barbarism and we will make the one outlaw the other.

To accomplish such a high purpose will require the focusing of the disinterested powers of public opinion, the press, the church and social institutions. America will challenge the plotting old world chancelleries much more than in the Washington conference. The tariff, now the fattener of the privileged, would then become an international lustrum. The financially impecunious nations of Europe could take it or leave it; but they would have to take it, and disarm. A high tariff, for good-neighborliness, a shining social asset standing off mass war; decreasing, vanishing when no longer needed as each nation comes into good relations. A new rapprochement between America and peace-minded peoples. Automatically, along with the decreasing tariff to those who disarm, would be a prohibitive export and import tariff against those who are preparing mass war.

It may be objected: Our theory of the tariff is not altruism but income; or, the tariff is not a national but a party policy. To which we may answer: When the soul of the people is aroused, old shibboleths will give place to ideals. America will not participate in the league of nations, but she must find a way to exert herself powerfully in restraint of mass war. Mr. Harding is committed to it. And is not he the most potent of potentates; while he serves? We set before him a plan to bring about a new association of nations, definite and freed from campaign verbiage. Everyone will know exactly what is meant. Of course, congress stands in the way of a tariff with a halo, but "What are they amongst so many!" as Tiny Tim would say.

Cleveland, O. ROBERT E. LEWIS.

In Defense of History

EDITOR THE CHRISTIAN CENTURY:

SIR: I beg leave to differ with the view expressed in your editorial under the caption "Too Much History." No nation was ever injured by too much history, but both nations and individuals have been injured by too little. For about a score of years I have been a close student of American history and have often been amazed and chagrined at the stuff that is palmed off on us as history. Most of our school histories are more or less misleading. It is not true that "The Fathers" were, on the whole, a superior class of men. Not a few of them were far from being the models of virtue and probity they are popularly supposed to have been. Not a few of them engaged in transactions that would have disgraced them in our day, if nothing worse. If the men who were in charge of our government from about 1850 to 1860 had known the history of the slave trade there would have been no sectional war because they would have known that a conflict in which slavery was an issue would end in its abolition. The famous decision of Lord Mansfield about 1762 was the beginning of the end and from that date the governing classes in England began, for the most part reluctantly, to prepare for its abolition. I listened to many speeches during that decade and never once was that phase of the question touched upon. It was propaganda and not history that plunged Germany into a ruinous war less than a decade ago. For a whole generation previously, the youth of that country were given heavy doses of propaganda, bowdlerixed history, and taught to believe it was the "real thing." We have no guide for the future except the experience of the past and as our personal experience does not extend very far we have to rely on books. The more genuine history our young people know the better for them and their successors.

Athens, O. CHARLES W. SUPER.

Preposition Makes Real Difference

EDITOR THE CHRISTIAN CENTURY:

SIR: In your account of the Episcopal convention, October 5th, there is an error which as a deputy to the convention I beg to correct. You state that "The house of deputies adopted a motion which inserts in the order of communion a prayer to the virgin Mary." The prayer was not one to the virgin Mary but one in which the grace and virtue of the virgin with the saints are commemorated, namely, "for the grace and virtue declared in thy saints from the beginning of the world in the blessed virgin Mary, and in the holy patriarchs, prophets, apostless and martyrs, etc."

Moreover, though passed in the house of deputies this prayer was afterwards deleted by the house of bishops and later with this action of the bishops the house of deputies concurred.

Detroit, Mich. W. D. MAXON.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Abbott Passes Away

America lost one of her foremost journalists and theologians, when Dr. Lyman Abbott, editor of the Outlook, died on Oct. 22. He has been active on his journal until the past few weeks, which is remarkable in view of his years, for he would have been eighty-seven years old in December. He has talked familiarly about death in recent years and called it "the last great adventure." Dr. Abbott was the scion of a famous old family of New England and lived true to its best traditions. Educated for the bar, he was early interested in theology, and in 1860 became pastor of the Congregational church of Terre Haute, Ind. He was also pastor of New England Congregational church of New York, and when Henry Ward Beecher died, Dr. Abbott became his successor for nine years. It is in the field of letters, however, that Dr. Abbott was most distinguished. He wrote continuously on religious themes in the Outlook and early espoused the social view of Christianity. His "Theology ot an Evolutionist" and "The Evolution of Christianity" are still consulted in theological libraries. He wrote a life of Christ, a life of St. Paul, and a life of Henry Ward Beecher. The last is one of the best accounts of the great preacher of Brooklyn. In later years his writings have taken a more devotional and mystical turn, though ever true to the liberal presuppositions on which he built his faith. His character was marked by singular serenity of spirit. He has enjoyed the friendship of great men, not the least remarkable of which was his intimacy with Theodore Roosevelt. His sons, Ernest and Lawrence, continue his work in journalism.

Veteran Episcopal Rector Closes His Work

Having reached the age of seventy, Dr. James S. Stone, veteran pastor of St. James' Episcopal church of Chicago, has resigned to make place for a younger man. During these arduous years of service in which he has seen his parish change its racial complexion many times, Dr. Stone has sought ever to adjust himself to changed conditions. Secular newspapers have commented cynically on the pension of six hundred dollars a year which he is to receive from his denomination, but Dr. Stone has hastened to silence the critics by assuring them that his congregation will never allow him to suffer financial distress.

Bible Sunday Will Come Late in November

Even the Bible Society has brought its message into dramatic form this year, and is proposing to furnish the churches an exercise called "Undelivered." A small leaflet in colors has been issued for distribution to the people. The churches are being asked to observe Bible Sunday as the time for preaching upon the place of the Bible in modern life. The society takes an offering with which to extend the circulation of the scriptures.

W. C. Pearce Greets Fellow Disciples in Chicago

W. C. Pearce, a secretary of the World's Sunday School association, returned to Chicago from his world tour on Oct. 24, and within a few hours was addressing a group of fellow Disciples in the annual meeting of the Chicago Christian Missionary society. He spoke of his observation in many parts of the world, and expressed his conviction that only the understanding and putting into practice of Bible truth would solve the world's ills. The convention sessions extended two days during which the various departments of the Disciples work in Chicago had their innings. The attendance exceeded that of any preceding year. Dean W. E. Garrison reported on the work of ministerial training at the Disciples Divinity House. The women are laying their plans to cooperate with the national campaign for a wom-

American Board Meets in Evanston

FOR the first time in thirty years the American Board has met in First Congregational church in Evanston, Ill., giving Congregationalists and others in this area an opportunity to attend the sessions. The great church was filled for the four days of the conference, and various special luncheons and dinners brought together large groups.

The speeches were of high order, and to select from them is invidious. However some of the themes discussed were of peculiar timeliness and interest to the general public. The near east is in the center of the world's vision these days which made the Wednesday morning program of great significance. Rev. Ernest A. Yarrow and others insist that the half has never been told of Turkish brutality. To set this forth, Mr. Yarrow told of exploring a valley last spring where two thousand dead bodies are unburied. They were covered with snow during the winter and were mostly the bodies of women and children with occasionally the body of an old man. These people had been herded into a valley and brutally murdered, but this atrocity was never mentioned in the press. He told of groups of people being driven into the churches and done to death with axes. When he demanded that the American government do something about these atrocities, the whole audience gave mighty applause. His message was greatly reinforced by that of a native, Mr. George C. Michaelides of Smyrna.

Rev. Kenneth S. Beam of Tokyo gave an account of the misinformation that one nation secures of another. In a single week Tokyo saw the films, "O Mabel," "The Toll of Sin," and several of the most sensational and erotic films produced in America. In consequence many Japanese believe that family morality in America is practically nil. On the other hand the missionary interviewed a business man in New York and discovered that this man believed that all Japanese were liars and dishonest. The speaker asserted that the greatest need of the time was a news agency that could make goodness as interesting to past, and which could give each nation of the world a true conception of the life of its neighbors. That Japan is really changing was made plain by Rev. Marion E. Hall, who said he found a place where the statue of an old stone god has been replaced by a picture of Theodore Roosevelt!

Financial receipts for the past year fell off and though the board had a large debt which it hoped to reduce, the debt is now still larger. The secretaries threaten that they will have to close up a whole mission in order to eliminate the debt. The total receipts for 1921 were $1,967,496.35, compared to the 1922 receipts of $1,901,079.36. There was a large loss in the church receipts and individual gifts, but since the legacies were much larger than for thirty years past they helped in considerable measure to save the day. The increase of legacies this year as compared with the previous year was more than $80,000. The woman's boards, which are three in number, operating in the east, middle west and extreme west, are an important element in the situation as one can see by examining the receipts from this source, $557,306.58, which is included in the grand total given above.

Secretary Cornelius H. Patton reports that 53 missionaries were appointed during the past year, 34 for life service and 19 for term service. One of the peculiarities of missionary recruiting is that there is a dearth of ordained missionaries to do the preaching. The young people who enroll seem to prefer other branches of the missionary service. In the Congregational denomination 207 missionaries are supported directly by particular churches or individuals.

A ringing challenge was given the Christian world in the statement that no American board missionary needs to write home for instructions what to do with any union proposals on the foreign field. They are given carte blanche to go ahead with any project of this sort. No more liberal position toward union of mission churches on the foreign field has been taken by any board in America. The Congregationalists do not seek to Congregationalize the non-Christian world, but to Christianize it.

an's fund of a million dollars to meet present exigencies on the foreign field. A symposium on city work was held in which Dr. William Clyde Smith of the Presbyterian city board participated. The various types of city churches were set forth in addresses by the various pastors. Although the Disciples in Chicago do not have a strength corresponding to that in the nation, Secretary Rice prophesied that the addition in the next twenty years of a million and a half people to the population of Chicago would give the Disciples their opportunity.

American Catholic Hierarchs Meet

The archbishops and bishops of the Roman Catholic church in America recently met to consider the problems of the church in this land. The Catholic Welfare council, a social service organization which has been under fire, was approved, and will continue its work. It was agreed that social service work in general should be given greater prominence in the program of the church. A committee was appointed to draw up a statement to the American people on the attitude of the church toward the public school. Plans were laid for the better care of Catholic students at state universities. Twelve national and more than twelve hundred local organizations of men are now federated, and put under the direction of the hierarchy. A similar merger of women's organizations has also been effected.

Recounts Progress of Open Air Gospel

Rev. Mark Williams in a recent article in a secular paper tells the story of the remarkable increase of street preaching in the east in recent years. This summer Rev. John McNeil preached in Central Park, and Rev. Henry Van Dyke read his poem, "The God of the Open Air." A. B. Trania has conducted open air services this summer under the direction of the Brooklyn federation of churches. Among others the Bosworth brothers preached in a tent in the metropolis all summer under the direction of the Christian Alliance. Mr. Williams makes the following interesting observation about the quality of the preaching he has heard: "My conclusion as to the open air and tent meetings of New York is this: They have brought the gospel into the open air, but the gospel is still a very much enclosed individualistic and unpoetic affair. If Jesus preached today in the open air, he would have given us a hundred new, creative parables and stories from the picturesque life of our own day. We have gone back to the manner of the scribes and Pharisees. We preach from lines and precepts and texts. We appeal to old things in a world brimming with new things. Surely the gospel of the open air should be a spirit of greater freedom, and as new as the morning should be the appeal of the new heavens and the new earth. Of course, the matter remains the same as human need is the same, but the manner should not be that of grandfather's tales, mumbling reminiscences, but the adventures of faith to hidden treasure and uncharted worlds. Still challenges the religion of the open air, which gray walls cannot prison nor somber Puritanism blight. Surely we need the sunlight, the wind from the heath, the lightning from the mountain, the larger liberties and excellencies of a wider and healthier faith."

Y. M. C. A. Will Face Fundamental Issues

The very basis of its organization will be put under the microscope at the international convention of the Young Men's Christian Association at Atlantic City, Nov. 14-19. Local associations are now electing delegates to the meeting, and several thousand men will assemble at Atlantic City in November. For many years there has been a question whether the Association should limit its membership to the members of evangelical churches, a discussion which will be opened up again this year. There will be an impressive exhibit of charts and pictures which will set forth the work of the association. Dr. John R. Mott will preside over the meeting, and some eminent leaders of work among men will take part in the program.

Want College Men to Pledge Service

The officials of a number of missionary societies have set out on the quest of young men who will devote a year or a part of a year to idealistic service before entering upon their business or professional career. Among the religious organizations presenting this appeal in the colleges are the Disciples of Christ, United Brethren, Southern Methodists, Northern Baptists, and the Quakers. The plea is presented to the young men that they have been maintained by society in school while others labored and that they owe in return something to the community. The Quakers already report the signing up of four men for a whole year of donated service. This service may be rendered in any kind of community work, or in specifically religious work.

Intercommunion Between a Number of Churches

The long quest of the Anglican communion for a recognition of their order by the Eastern Orthodox church has at last been rewarded with success. All national churches that recognize the authority of the Patriarchs of Constantinople, Moscow, Jerusalem, Antioch and Alexandria will henceforth practice intercommunion with the Episcopalians. Similar arrangements have been set up with the Swedish Lutheran church and the Old Catholic church. A commission has been appointed to work out the details. The following is the form of the concordat: "We do solemnly declare our acceptance of the sacramental acts each of the other, and that they are true and valid. And, holding fast to the truth once delivered to the saints, we pronounce that intercommunion is desirable and authorized for all our members wherever and whenever it is deemed convenient and practicable by the proper local ecclesiastical authorities."

Dr. Tipple of Rome is Touring New England

Rev. Bertrand M. Tipple, president of the Collegio Internazionale Monte Mario, of Rome, recently addressed a large mass meeting in Greater Boston. He is in this country to answer the question, "What is the Methodist church doing in

German Lutheran Churches Unite

THE Protestant reformation produced as many different denominations as there were separate political units, and when these political units were later welded into the German empire, there was no corresponding church union. Various princes served as the heads of these state churches. At Wittenberg on May 5, 1922, occurred the dramatic end of this long era of division and inefficiency. A federation of the various ecclesiastical bodies was formed, with sufficient elasticity to allow for the variety of practice which is found in the German churches, and Dr. Moleer was selected to be the first head of the united church. The heads of twenty-eight church governments were present, as well as the minister of public worship of the imperial government. A public procession moved through the streets of Wittenberg to the old church of Luther. The legal document which consummated the agreement was placed on a table brought from Luther's study and this table was placed between the graves of Luther and Melanchthon. The delegates came forward and signed the paper, adding some quotation from holy scriptures. Wreaths were placed upon the tombs of the great reformers. Handel's "Hallelujah" and Luther's 'Ein Feste Burg" brought the service to an emotional finale.

When the news of consummation of the union was telegraphed throughout Germany, the church bells rang all over the nation. The Lutheran church was pronounced spiritually dead by many observers before the war. Freed from the bondage of state control, there has come since the war a great increase of popular devotion to religion. Those who advocate an Erastian church can only be humiliated at the results secured in Germany during the past four hundred years. The young people of the German churches have organized several societies which would correspond loosely to the Christian Endeavor and Epworth League movements of this country. The theological seminaries are now achieving a new freedom in their work and young men are once more presenting themselves as candidates for the ministry of the church. The church of Martin Luther will yet be heard from in the council of evangelical forces which faces world problems.

Rome?" He has lived in Rome for thirteen years, and on account of his service to Italy has been twice knighted by the king. During the war he carried relief to thousands of needy families in the peninsula. The college he has founded is not on one of the seven hills of Rome, but is to the north of the city, a direction in which the city is growing. It attracts Protestants, Masons and other emancipated groups in Italy, and is growing in clientele as rapidly as the equipment permits. Dr. Tipple will remain in this country until the first of the year.

British Societies Torn By Controversy

The device employed by the conservatives in American denominations to make the missionary societies pass upon the moot theological questions of the denomination has been carried beyond the sea, and at the present time a number of British societies are in serious discord. Conservative Baptists charge that the officials of the Baptist Missionary society are unfaithful to the gospel. The London Missionary Society has been compelled to send a deputation to India to investigate charges that the missionaries are issuing hymns and prayers from which the name of Christ has been deliberately removed. The Church Missionary society has the most serious disagreement since the extremely orthodox in its constituency profess to find "the poisonous fumes of modern teaching finding their way into the ranks of the C. M. S." These wish not only the officers of the society, but also the missionary candidates, to subscribe to a belief in the infallibility of the Bible, but strangely enough they propose to make an exception of the first three chapters of Genesis. The Dean of Canterbury has resigned as vice-president, and other of the more moderate evangelicals have also resigned. A committee has been appointed which has the delicate task of trying to bring together the various angles of sentiment.

Trotzky Out Against the Church Again

The Bolshevist regime has a stiffened backbone since Lenine has recovered his health. Leon Trotsky is making public speeches at Moscow once more in efforts to recruit the red army. His favorite objects of attack are the church and the British navy. Concerning the former he said recently: "Religion is a mustard plaster. It postpones but does not cure trouble. Religion is poison, and especially during a revolutionary period. We must approach youths with propaganda of atheism, because only atheism shows the place humanity must occupy in this world."

Next Disciples Convention Goes to Colorado Springs

The next annual international convention of the Disciples of Christ will be held in Colorado Springs, Colorado, September 4 to 11, 1923. When the convention met at Winona Lake, last August 28 to September 3, the decision as to the time and place of the next convention was left with the Executive Committee of the convention and a special committee on time and place, with power to act. Hot Springs, Ark., Jacksonville, Fla., and Birmingham, Ala., as well as Colorado Springs pressed their invitations upon the convention. Rev. Graham Frank of Dallas, Tex., general secretary of the convention, reports that the invitation of Colorado Springs was accepted at a recent meeting of the responsible committees in St. Louis. Especial interest attaches to this next convention as several questions of importance that were discussed at the Winona Lake convention were referred to it for decision. The United Christian Missionary Society of St. Louis, the Board of Education of the Disciples of Christ, of Indianapolis, the Board of Temperance and Social Welfare, of Indianapolis, and the Association for the Promotion of Christian Unity, of Baltimore, Md., hold their annual meetings as parts of the international convention and make their reports to it.

British Presbyterians to Have a New Hymn Book

The Presbyterian church throughout a large section of the British empire is to cooperate in the production of a new hymn book. The Kirk in Scotland and the United Free church have already appointed committees on which one finds the names of some of their greatest leaders. Dr. J. A. Hutton and Prof. Moffatt are among those representing the United Free church. The Presbyterian church in Ireland and in England will cooperate, as well as in New Zealand and South Africa, which will insure the new book a wide circulation.

Theological Students Increase in Scotland

During the war and afterwards there was a great dearth of theological candidates in Scotland. The tide has turned, however, and the committee of the United Free church reports that in the entrance class this fall there are fifty candidates for three colleges, many of whom are M. A. men with good standing in their studies. Among the students are a number of men who are sons of the manse, which also represents another swing in the pendulum. Following the war the wave of cynicism and skepticism that passed over the world made all recruiting hard, but sturdy Scotland is rapidly finding herself again in this new world.

Dr. Carroll Studies Religious Journalism

Dr. H. K. Carroll, who is known for his work in compiling religious statistics, has recently made a study of religious journals. In 1880 there were 268 papers with a circulation of 2,091,866. In 1900 the number of papers had increased to 410 and the circulation to 4,805,433. In 1920 the number of papers had decreased again to 354 while the circulation increased to 7,000,928. This seems to indicate that the present tendency in religious journalism is in the direction of fewer and better papers. A part of the

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increase of circulation is attributed to the tendency of ministers these days to subscribe for journals outside their own communions in order that they might have a knowledge of the wider activities of the kingdom of God. Dr. Carroll rates the Presbyterians and Methodists high in the support of their denominational press.

Theological School in Harvard University

The formation of the Theological school in Harvard University by the fusion of Andover and the Harvard Divinity school has helped to put Harvard back on the theological map. A noteworthy faculty is headed by Dean Williard L. Sperry, who is also professor of sacred rhetoric. Prof. Fenn is Bussey professor of theology. Prof. George F. Moore and Prof. Edward C. Moore, and Professors Arnold, Evans, Ropes, Lake and Jewett, are eminent men in their fields. The attendance the first year is gratifying, with forty-one men majoring in the institution, and forty other men of the Methodist and Episcopal schools near by taking part time work. The law suit pending against the infant foundation is treated lightly by the authorities who claim they were well advised legally before the merger was formed.

Meadville Theological School Will Be Moved

For a long time there were persistent rumors that Meadville Theological school would be moved from Meadville, Pa. and it was suggested that it would come to Chicago, where a Meadville house had been established. The trustees have however chosen to locate it adjacent to Cornell University at Ithaca, N. Y. This school has splendid endowments, but in recent years has had hardly any students. Many of the Unitarian ministers are drawn from the evangelical denominations rather than from the Unitarian seminaries.

Methodist Community Church On Long Island

The Congregationalists have long since provided hospitality for community churches that wished some kind of denominational attachment without giving up their independence. Such churches may become associate members of the Association and ministers of other communions serving such churches may become members of the Congregational association. The Methodists are organizing various community churches with a loose attachment to the Methodist denomination. At Jackson Heights, Long Island, is such a church which serves a community with a thousand families, mostly Protestant. The corner stone was recently laid for a building which will cost $150,000. Members of twenty different denominations are working side by side in this organization in happy comradeship.

Methodist Minister Gets to Conference without Carfare

Lack of carfare to travel five hundred miles to conference did not daunt Rev. L. A. Powell, a Methodist minister, who is engaged in missionary work in central Wisconsin, for he went five hundred miles to Decatur, Ill., to attend the conference by hailing automobilists and asking for rides. He was seldom refused when the driver heard his story. It is this quality in a Methodist preacher which has made him in the past such a power in the religious life of the nation.

Ministers of the Nation Remember Prison Sunday

Prison reform has been long promoted, but all too slow progress has been made. The war has revived some well-nigh forgotten attitudes with reference to punishment, and many of the prisons of the nation are still in a barbarous condition. Oct. 21 was designated as Prison Sunday,

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and on that day the ministers preached on crime prevention. The Central Howard Association of Chicago, which aids individual prisoners, provided literature for that Sunday.

Ministers Differ on Sunday Races

Sunday automobile races in Kansas City on a recent Sunday brought an avalanche of protest from evangelical ministers, some of whom condemned racing in general while others were concerned about the violation of the Lord's Day. Ralph C. McAfee, executive secretary of the Kansas City Council of Churches, declared that the speedway had been dedicated "with the life-blood of Roscoe Sarles, and in a manner that is nothing short of an affront to God and the good citizenship of America." The Unitarian minister on the other hand declared himself in favor of Sunday sports, including the races, and asserted that a Sunday automobile race is better than a Sunday poker game.

Community Church in Minnesota is a Success

No one is charged with the promotion of Community churches, but they continue to spring up in widely separated sections of the country. Two years ago at Grand Rapids, Minn., the county seat of Itasca county the Methodists and Presbyterians united for religious worship. A little later they were joined by some Baptists, and Rev. John R. Parkes, a Presbyterian minister, was called as pastor of the new church. Now this community of 3,500 souls has only one church in place of the usual order, involving nine or ten little competing churches. During the past year a $40,000 house of worship has been erected. The church has taken in 160 new members in two years, has a Sunday school of over 300, and a seven-day program in support of a social ministry as well as a ministry of preaching and prayer meetings.

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The Y. M. C. A. has perfected provisions for the care of aged secretaries which are more generous than those of any religious denomination. A secretary is retired at sixty, and on retirement he gets half salary. The new order cuts off a number of secretaries who are still strong in their work, but they have accepted the situation philosophically, insisting that the Y. M. C. A. should always be a young man's organization. Mr. H. A. Cozzens who is retired from the general secretaryship of the city association of Newark, N. J., will devote himself henceforth to the promotion of the ministerial relief fund of the Presbyterian church.

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The growth of liturgy among the free churches has been often remarked of late. The commission on worship of the National Council of Congregational Churches has recently gotten out a manual which is called "The Book of Church Services," and is similar to the Book of Common Prayer of the Episcopalians and Common Worship of the Presbyterians. While the new manual is published by a Congregational commission there is nothing in the book to indicate that it is a denominational publication, a fact which prepares the way for a somewhat larger use of the book than the merely denominational.

German Conference Merged with American

The Methodists have a considerable work among the German immigrant peoples of this country, which is bearing fruit for the Northern German conference, which recently made application to be received into the Minnesota conference, thus breaking down a language distinction. German sermons will continue in many of the churches for a time, but there is recognition that foreign language churches in this country cannot last more than a generation or two. This group of Germans is wiser in its attitude than are some of the Lutheran groups which resist Americanization.

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More Surveys Will Be Published

The Committee on Social and Religious Surveys met at Lake Mohonk, Oct. 6-8. John R. Mott is chairman, and members of the committee present were Raymond B. Fosdick, Ernest D. Burton, James L. Barton, and W. H. P. Faunce. Galen M. Fisher, associate executive secretary, presented reports. Edmund deS. Brunner, director of the town and country department, reported that nine of the series of twelve volumes presenting regionally the results of intensive surveys of twenty-six counties in the United States, were now published, the latest to come off the press being "The Country Church in Industry." Doran is publishing a survey of the American Indian. This report, which was

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Church Federation Adopted in Europe

The federation of religious denominations as practiced in America is an idea which has been adopted in many European countries. Germany has a Federal Council, recently created, which not long since received a message from the American churches. Probably the French have gone farther in Protestant cooperation than any other country, for the French Protestant Federation has brought about a union in foreign mission work, and in the conduct of the theological schools. Although there is no federation in Belgium, the existing Protestant denominations cooperate, recognizing the new Methodist organization which has been created since the war.

Seek Funds for World Conference

Plans for the approaching World Conference on Faith and Order are embarrassed by the lack of funds to meet the ordinary promotional expenses. Sixteen thousand dollars a year will be needed for three years. An apportionment has been made in the hope that the cooperating bodies might officially underwrite the expense. Disciples, Methodists and Presbyterians are asked for one thousand dollars a year. Congregationalists are asked for $750 and the Baptists for $500. The Protestant Episcopal church of America assumes five thousand, the largest sum asked of any body. The church of England is asked for only five hundred.

Religious Dramatizations the Order of the Day

In many sections of the country there is a fresh interest in the dramatization of Bible scenes. Primary Sunday school groups and junior societies find it a method of engaging the attention of youngsters, and the lesson is acted out rather than taught by the oral method. Rev. W. A. Fite, pastor of Central Christian church of Kansas City, announces that he is preparing a dramatization of the book of Esther. He has interested a local Masonic society in helping him. Pageantry as a method of presenting missions and gospel themes is also being cultivated in many sections of the land.

Godless State Universities a Myth

Many can still remember the solemn speech about the godless state universities which was often made in Christian churches on educational day. The figures are to be had now as well as the observations of many of the greatest religious leaders of the land, so that every intelligent person now knows that the godless state university is a myth. From seventy to eighty per cent of the students are church members or church adherents. In a state where the Protestants are 37 per cent of the population, 75 per cent of the students come from this group. The following paragraph from the bulletin of the University of Vermont is typical of the attitude of state universities: "The university, although it has no official connection with any particular denominational body, endeavors to develop an earnest appreciation of ethical and social obligations, and encourage participation in religious activities. University services under the direction of some eminent clergyman are held occasionally on Sunday during the college year."

Bible is Now a Special Requirement at Harvard

The colleges have made great advances in recent years in their recognition of the Bible as a subject for special study, and now all Harvard graduates who specialize in language and literature will be required to know Shakespeare and the Bible in a special way. The Harvard Graduates Magazine reports the policy in this way: "We may not find it practicable to require that students who specialize in mathematics or chemistry shall study the Bible, either before or after they come to college, but to the undergraduate who professes an interest in literature this requirement may well be applied. President Elliott once defined an educated man as one who knows his own language well. Nobody who does not know the language of the English Bible or Shakespeare can rightfully claim to know the Saxon tongue."

Unified Religious Work at Ohio University

Although in some state universities each of the larger denominations is able to support a student pastor, in most of the churches this is not true. At Ohio State university four denominations now cooperate in the support of a student pastor who is also connected with the Y. M. C. A. organization, thereby eliminating denominational competition in religious work. There is also a committee on Student Relations and a Student Council.

Ohio Churches Will Hold Institutes on Church Methods

Ohio Christian Missionary society of the Disciples fellowship conceives its task as the development to greater efficiency of the churches now existing, rather than a continual process of intrusion into over-churched communities. The secretary, Rev. I. J. Cahill, has arranged for church workers' institutes to be held in five cities of Ohio during the month of November. In these institutes the development of the local church in

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missionary interest, religious education, social vision and young people's work will be the primary interest. Some effective speakers have been secured for the institutes, among whom are Miss Cynthia Maus, Rev. Stephen J. Corey, and Prof. A. W. Taylor.

Union of Two Evangelical Denominations Achieved

The two Evangelical denominations were represented by their general conferences on Oct. 17 at Detroit and in the joy of their reunion they voted to expunge from the records all mention of the split thirty years ago. Four bishops of the Evangelical association, and one of the United Evangelical church were reelected. These are bishops S. O. Breyfogle, C. Heinfiller, L. H. Saeger, S. P. Spreng, and M. T. Maze. The sixth bishop to be chosen was I. F. Dunlap of Central Pennsylvania conference. Thomas Bowman is retired at the age of 84 from active service as a bishop. Thus ends a division which centered in ecclesiastical politics which has weakened the evangelical denomination greatly in recent years.

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The Homiletic Review: If we are to meet, successfully, the great and growing number of problems in this eventful time, it is necessary that the quiet hour of meditation be observed as never before. For only a mind nicely poised, only a spirit daily enriched and nourished and guided by an unselfish purpose can adequately meet the situation. Every aid, therefore. to thoughtfulness and prayer should be welcomed, as we do this manual before us. It has been prepared "with the purpose of meeting in an entirely simple and practical manner some of the needs of individuals and households in the attainment of the sense of spiritual reality."

The Presbyterian Advance: For meeting the need of those who would enjoy the privilege of daily prayer, but scarcely know how to begin, the authors have prepared this excellent and beautiful book.

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An Undenominational Journal of Religion

Volume XXXIX | CHICAGO, NOVEMBER 9, 1922 | Number 45

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.

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EDITORIAL

The Wistfulness of the Crowd

IN the church publicity conferences held last week in Chicago Dr. William L. Stidger of Detroit made a profound remark about the great throng on the street. "You can safely count on their wistfulness," he said. "The preacher does not need to create this." This is what many a church leader is tempted to doubt. The mad throngs about the amusement palaces, and the scurrying multitudes upon the street seem satisfied with themselves. But they are not. Perhaps most of those who flock to the dance halls and movie palaces are trying to forget something. The remembrance of sins committed shame and confound those individuals who seek to lose themselves in the crowd. Bitter sorrow and disappointment fill the souls of vast numbers as they measure their actual accomplishments against the dreams of their youth. The thought of the swiftly approaching end of human life may be accepted complacently by some; but for most people it is a disquieting thought. The multitude that seeks consolation in the darkness of the spiritualistic seance bears testimony to the wistfulness of men of our generation. The throngs that give attention to very dry and abstract Christian Science lectures is a further revelation. The evangelical churches have spent too much time trying to create a market for their spiritual wares. The market is there, but the wares are often of pitiable quality. The wistful multitudes have fed upon the sawdust of ancient dogmas. This hungry throng goes out from a sermon on apostolic succession, the second coming or baptismal regeneration with empty hearts. Materialistic and formal conceptions in religion are rejected by the great mass of both scholars and plain folk today. The wistful crowd wants the gospel of Christ, not the speculations of scholastics. Many of these people are ignorant of the very names of books and personalities that abound in modern pulpit talk. But they want to know if there is some One who can lift the burden of their sin and sorrow and weakness.

Dr. Bundesen and the Preachers

DR. BUNDESEN, the health commissioner of Chicago, has made considerable commotion recently. He arrested one diseased man who tried to get married. He has put signs of contagious disease on houses of prostitution. The facts about the horrible conditions in Chicago have been published far and wide. There is an awakened civic conscience on the part of the decent citizenship. The commissioner is now going to ministers' meetings with his story and these bodies are going on record, at his invitation, in favor of the church refusing to perform marriage ceremonies where a health certificate is refused. The Episcopal clergy acted first, later the Chicago Church Federation. The intent behind these resolutions is admirable. Every minister knows of young married people whose marriage has been a curse because of conditions not apparent on the wedding day. But the women's clubs of the city are rightly skeptical about the advisability of asking the church to carry the burden of enforcing medical inspection. Will the minister accept a certificate from any physician who writes one out? Many physicians do not know how to make the examination that is necessary. Must the minister accept some medical certificates and reject others? Furthermore, what will prevent diseased people from seeking a justice of the peace in case the minister refuses to marry a couple where one or both are diseased? It is clearly the function of the state, which issues the license to marry and which presumably investigates other matters in connection with marriage, to enforce medical inspection. That the ministers should support such legislation unanimously goes without saying, and they probably will. But ministers nowadays are very easily persuaded to become responsible for the operation of bits of social technique for which they are not fitted. Their function lies in another field than that of enforcing restrictive laws, however beneficent these laws may be.

The Response to Dr. Jowett

TIME enough has now passed to draw some conclusions as to the effect of Dr. John Henry Jowett's challenge of the church to undertake some definite reinforcement of the political influences that are working for international peace. It will be recalled that Dr. Jowett's original impulse came from Mr. Lloyd George who, while he was yet prime minister, invited him with other churchmen to breakfast where he confessed before his guests that diplomacy had reached its limit, and declared that if war was to be outlawed the forces of religion must be mobilized on behalf of peace. Shortly thereafter Dr. Jowett attended a peace conference of Christian leaders from many nations at Copenhagen. Upon his return to London the distinguished preacher issued a manifesto to which the British and American press gave the most generous and ample publicity. In words of fire this best known and perhaps most favorably esteemed English-speaking preacher of our day called upon the churches to assume their responsibility in this business which he made clear was of the very essence of the Christian enterprise in the world. One could hardly have imagined a more influential quarter from which a call of this character could arise. When Dr. Jowett's words were first read they quickened and thrilled the heart with hope that at last the inert and indifferent church would be aroused to action against the arch-enemy of every thing that rightly may be called Christian. Yet the actual results obtained by Dr. Jowett's prophetic challenge are so meager as to be unqualifiedly depressing if they did not at the same time afford such vivid instruction. The episode is full of suggestion. It shows us how impotent Christianity is through its denominational divisions when it comes to functioning on a grand scale in its public capacity as an instrument of the kingdom of God. As Dr. William Adams Brown points out in his book, "The Church in America," the church as such has no mechanism, no technique, for this kind of business. Its conscience cannot be quickened by such an appeal as Dr. Jowett's because that conscience is divided and dissipated in many sectarian bodies and has no common habitation to which a great public responsibility may be carried. But more serious than this is the disclosure of the appalling fact that the churches do not even think of their Christianity as the sort of thing that could operate to abolish war. They have so long taken orders from the state in times of national emergency, so long conceived their religion in individualistic terms only, so long habituated their vision to denominational horizons and their activities to denominational channels of local and missionary service, that a great call like Dr. Jowett's not only finds them helpless but leaves them cold.

The Public Emergence of Dr. Jowett

HOWEVER unfruitful in immediate and concrete results Dr. Jowett's challenge may be, the episode has very real significance in that it seems to bring into the arena a new and mighty champion of public religion. Not even Dr. Jowett's very dear friend, the late Professor Peter Forsyth, could have uttered more vital words on the kingdom of God—the favorite theme of his late years—than those which made up the "manifesto." Dr. Jowett's fame as a preacher has been built upon his marvelous ability at interpreting the esoteric side of Christianity, that side of it which had to do with the inner life in terms of the classic lore of Christian piety contained in our New Testament. Only the initiated could follow his preaching. On Fifth Avenue in New York it was the saints who made up Dr. Jowett's congregations. The sinner, or the man of the street, or the so-called "intellectual" from whose intellectual equipment the biblical literature had been left out, would hardly follow his sermons with understanding. Rarely was the social note heard in his preaching while Dr. Jowett was on this side of the water. Returning to England, however, at the close of the war, public moral issues have found an increasing place in his message, and since he has resigned at Westminster chapel and enriched his ministry by the wider use of his pen the need that religion shall exercise its public as well as its personal function has apparently grown more clear and more urgent to his mind. This evolution of a great preacher is a heartening chapter in the slow but sure movement of Christian faith from the closets and conventicles and temples into the teeming and burly life of the social order.

Armistice Sunday: An Opportunity

NEXT Sunday, the day after armistice day, affords an occasion and an atmosphere of expectation which every aware church and minister will improve to the utmost. The peace movement can never be made to move until it finds its inspiration in Christian faith. And while the observance of special days synchronizing with national celebrations is by no means sufficient to vitalize the church's conscience with respect to its peace obligation, the use of such days is not to be disregarded. The land should resound with the echoing words of prophesy uttered next Sunday. The materials of war are known by us all still to exist all over the world, in spite of our great war to end war, and these materials are even more inflammable in their possibilities than in 1914. In the light of the efforts that have been put forth to establish a "naval day" it is clear that even in America the lust of war is unabated, notwithstanding the Washington conference of a year ago.

The church will truly honor the nation's soldier dead, and its soldiers living, by dedicating itself to the great emprise of ending war. Our ex-soldiers themselves will respond to this note. They do not glorify war. They oathe and hate it. And they will honor the church that rejects war as a way of settling international differences. Here are two stanzas written for The Christian Century by E. D. Schonberger, which seem to us to be poetry of a high order:

The Great Armistice

The joy that leaped into thy waiting sight
From that wee bit of swaddling prophecy
When thou didst lift it on thy eager hands,
Is but a gleam to that transcendent light
That bursts my heart and loosens all the bands
Which bind me to the earth. I, too, have seen,
O ancient Simeon, and sing with thee:
"Nunc Dimittis!"

Long ages have I carried on my breast:
Not only these last years of misery,
But all the years since Jesus heard thy song—
Dark, bloody years, by bloody kings oppressed.
They seemed to crush me with their load of wrong.
Today, they say, all strife is at an end!
I, too, have prayed, and now I sing with thee:
"Nunc Dimittis!"

Bad Fundamentalist Strategy

HARDLY could the heretic hunter find a less likely victim upon whom to vent his intolerance than Dr. Harry Emerson Fosdick. Yet the Philadelphia presbytery has overtured the general assembly to take cognizance of the teaching that proceeds from the pulpit of First Presbyterian church, New York City, the pulpit on Fifth Avenue where Dr. Fosdick each Sunday draws congregations larger than the famous old edifice can accommodate. It is a round-about way to proceed, as these heresy actions usually arise within the local presbytery and are aimed directly at the head of the alleged false teacher himself. In this case, however, the New York presbytery has long since grown weary of heresy hunting, and, to make the case still more awkward Dr. Fosdick is not personally a member of any presbytery whatever; he is not even a Presbyterian. The story of this Baptist prophet who was called to lead the combined congregations of Old First, Madison Square and University churches, with the saintly Dr. George Alexander as his colleague in parish activities, is well known. It has proved a providential and enormously fruitful arrangement. Minister and congregation and presbytery are in happy accord. Now comes the heresy alarum. We think it is bad strategy for the fundamentalists to pick on Fosdick. They should confine their attacks to college professors, whose academic utterances are more eosily abstracted from the less widely known moral and spiritual influence of their teaching. Such men make ideal heresy victims. But Harry Emerson Fosdick—he of "The Meaning of Prayer," "The Meaning of Service," "The Meaning of Faith," and now of "Christianity and Progress," the man who has done more than any other contemporary Christian leader to rebuild the foundations of piety and spiritual assurance in the lives of educated youths,—this will surely prove to be what the politicians call a roorback! If among the thousands who read this paragraph there is a single doubter of the Christian soundness of Harry Fosdick we suggest that he turn to that marvelously lucid and vital book, "Christianity and Progress," and read the chapter on "The Perils of Progress." If he has any shadow of doubt left it will prove that he is so incorrigibly fundamentalistic that he does not know a fundamental when he sees one.

Fighting the Prohibition Law

FROM the first it has been apparent that the constitutional amendment which made the liquor business an outlaw in the land was to be resisted with all the power of an intrenched institution, and all the subtilty of expert manipulation. This was not unexpected. An enterprise so long tolerated, enriched by enormous profits, and backed by a considerable portion of any community does not surrender without a struggle. No great reform has ever achieved immediate success. There is always a period when the reactionary forces capitalize whatever sentiment of opposition the new conditions have aroused, and the claim is made that the law can not be enforced, and must be repealed.

This is the stage of the prohibition movement through which the nation is passing. Confronted by the consummation of a generation of heroic effort to rid the land of its worst menace, and with a law upon the statute books which has already wrought incalculable improvement in the moral and economic conditions of the United States, the defenders of the old regime are promoting an almost limitless propaganda in behalf of some modification of the amendment. They face not only the gradual adjustment of the nation to the better conditions, but the awakening of Europe to the possibilities of similar action, and the spread of the temperance movement around the world.

The arguments employed by the advocates of repeal are numerous and adroit. They point to the fact that the law is being evaded by many devices, and insist that this evasion amounts well-nigh to nullification. This is, of course, a foolish and futile claim. The conditions are bad, beyond question. A traffic so long operative is not abolished in a moment by even the most energetic measures. Desperate efforts have been made without cessation to make the law inoperative. Corrupt officials have connived with furtive dealers and criminal bootleggers in supplying the stimulated demand for alcoholic drinks. Ostentatious use of liquor by men who are less interested in intoxicants than in the adventure of doing the illicit thing has seemed to many the proof of the failure of the movement for prohibition. And persistent propaganda in leading journals and by public speakers has attempted to discourage public opinion as to the effectiveness or even the practicability of the enterprise.

The present is a moment of great strategic value in the progress of the movement for an ultimately sober nation. It is a time when all the forces of morality and sobriety should stand unswervingly for the full achievement of the reform which has made such rapid and convincing progress during the past decade. The prohibitory amendment will not be repealed. It is unthinkable that the nation should consent to throw away the advantages gained by this notable step in the interest of moral solvency and economic competence. The enormous gains made in the reduction of waste, of crime, of the numbers of people who have to be supported at public expense as defectives or delinquents resulting from the use of liquor, and in other items of civic and social life are too convincing to permit an intelligent people ever to go back to the dark days of a licensed and permitted traffic in intoxicants.

But there is grave danger that under the spell of specious pleas for personal liberty and a little larger freedom of behavior the entire structure of protection so carefully built up may be endangered. It is very significant that the men who are most of all interested in the return of the saloon are making the plausible plea that they approve the law in its main features, but that it is too drastic to meet the wishes of the nation as a whole. It ought to be modified, they say, to permit the manufacture and use of beer and light wines. The saloon is gone, they affirm, and they do not wish its return; but they ask for permission to supply the demand for what they claim is a lighter and less noxious form of stimulant. This is the most specious and misleading of the arguments made in behalf of the outlawed business.

With rare exceptions the groups that want wine and beer are really working for the rehabilitation of the liquor traffic in its most sinister forms. The cry that they approve the abolition of the saloon is too transparent to deceive any thoughtful person. It is perfectly well understood that any success in the effort to permit the traffic in wine and beer is to be followed up by an opening in the wall that protects the nation against its deadliest enemy. The slightest weakening of the law in its full sweep of abolition of the evil is a fatal concession to those who would destroy it completely.

There are groups of people who honestly wish the privilege of using the lighter beverages, as they are called. At first glance it might seem permissible to allow this measure of indulgence without modifying the barrier against the stronger liquors. But there are two reasons why this is not to be considered unless the nation is prepared to forfeit all the advantage that has been gained thus far. The first is that the men who are leading the campaign for beer and light wines do not really care for this measure of modification of the law except as a means toward its complete nullification. It is the traffic in whiskey and gin that they want to see restored. The people who rail at prohibition as a puritanic and senseless restriction upon the pleasures of life are not in the least interested in the beer proposition. They are the patrons of the cocktail and the highball, of brandy and champagne. If they utter their real sentiments it is to demand the complete overthrow of restriction, and the return to the days of the saloon.

The second reason is the fact, plain beyond all misreading, that the use of beer and wines has proved as injurious to the nations that make their use a habit as the harder intoxicants. It has been the specious plea of beer and wine drinkers that the habit is harmless and even stimulating. The increasing volume of medical opinion today in Europe as well as in this country is that the continuous use of alcoholic drinks even of the milder type works the evil of slow saturation of body and brain with the toxic substances to the degree that is of equally deleterious results with those produced by actual intoxication. Medical and educational authorities in England, France and Germany are increasingly aware of the dangers of this form of national poisoning, and are wondering if America must not show Europe the way of escape. Some of our own experts go the length of saying that if any modification of the prohibition law is to be contemplated, it would better be in favor of straight liquor rather than of beer.

It is a naive and diverting claim that the saloon is gone forever, but that we should permit the traffic in malt and vinous beverages. It would be interesting to know where the business would be carried on if not in something that would have all the sinister features of the outlawed saloon. With the light drinks now dispensed so strong as to evade the law and produce intoxication where not given careful oversight, how would the licensed traffic in actual intoxicants be restricted within bounds that would be any improvement on the old saloon? It is useless to make such claims. The thing cannot be done. To keep the measure of relief we have gained the business must be kept an outlaw in all of its phases. It is impossible to avoid the evils of the saloon and still keep the institution. The business of supplying the means of paralyzing and degrading a nation's life is a crime, and can no more be made legitimate than murder or any other offense against society. It is only by treating the saloon as an outlaw, as it is now declared to be, and all who promote the traffic in intoxicants as criminals, that the moral and economic progress now achieved can be maintained.

There is really no question of modifying the law that can find standing in public discussion today. The nation has pronounced its verdict after years of conflict with the business, and after full consideration of the issues involved. Like every other reform this law must be given time to prove its workable character. There will always be evasions, as there are of other necessary laws. But the attempt to vote back the saloon is not an effort at legislation but looks to the nullification of the basic law of the land. It will not be done. But to prevent it demands the ceaseless watchfulness of all true-hearted and loyal citizens. One of the greatest curses of civilization has been put under ban in this land with incalculable benefits to all save the men formerly engaged in the business. And thousands of those are grateful that the old phase of American life has passed forever. It is no time for weak and complacent lamentation over the "good old times." That type of sentiment should be left to the kept press of the liquor lobby that still keeps up its hopes and its efforts in the face of facts.

The fight is won if the friends of decency do not allow conditions to slip. It is a marvelous thing to be able, in spite of all evasion and furtive trafficking, to rear children in an atmosphere from which the menace of the open saloon has vanished. The situation is difficult enough yet. It is no time for easy assurance. But the great steps have been taken, and all that remains is a firm and unflinching confidence in the cause, and a ceaseless effort, by every means, political, commercial, social and educational, to keep to the faith won with such heroism and sacrifice.

Shaker Fundamentalism Shaking

AMONG the numerous sects and cults and religious fads which have served as the precursors and prototypes of our present-day fundamentalism, none is more worthy of admiration than that of the Shakers. It would do these gentle-spirited and industrious visionaries a grave injustice to attribute to them all of the doctrinal banalities which fundamentalism has of late affected, but the Shakers were and are millenarians. They have accepted and acted upon their dogma with unflinching devotion, following its implications with astonishing consistency.

The end of the world was for them imminent. How foolish this marrying and giving in marriage? Why indulge in the vanities and subject ourselves to the temptations of social mingling? Their doctrine of celibacy brought them into great disfavor at first, and subjected them to bitter persecution. But in spite of this grotesque doctrine their gentleness and thrifty, unselfish industry long ago won them high esteem in the regions where their colonies were established.

The press is now recording their break-up. Of course. Under the strict practice of celibacy society speedily disappears. When recruits from adult life fail to join them, their colonies are bound to die out. Modern millenarians of more belligerent but less consistent type lack the same courage of their convictions, and they decline to take so firm a stand for their faith as the Shakers have taken. They marry and are given in marriage; they buy and sell and get gain with unremitting zeal, though the end of all such vanity is so imminent as to find, for some, a fixed place in the calendar, not far hence.

The Shakers have occupied the time while they wait for the cataclysm which is utterly to destroy ungodly unbelievers and establish the believing in all felicity. They have lived frugally, and with unfailing and universal industry. They have held all the product of their labor in a common store. Their system forbids and forestalls selfish, private gain. Such industry and frugality have had their proper and invariable reward: their colonies have greatly prospered in material affairs. Their aggregate property valuations probably run into the millions. Now that their numbers are so rapidly reducing by death and only slightly increasing by recruits, some of the colonies are being sold out and the remnants of the faithful are concentrating at the parent colony, where, before many years have passed, the few feeble survivors will make their last stand.

Such fatal and tragic consistency has won a certain kind of respect. On the other hand, the inconsistency of the more worldly-wise type of millenarians among our fundamentalists has sometimes assumed the ridiculous. One of the foremost of the laymen zealous to achieve the cataclysmic climax of mundane affairs is fabulously wealthy, his fortune having been derived from the exploitation of one of our greatest natural resources. He has repeatedly offered large gifts to missions with strings tied to them: he stipulates that the missionaries supported by these funds shall accept and teach the premillennial doctrines. In the lurid light cast by the world war, he, with others of this faith, was enabled to re-read the ancient prophecies with such new exactitude that a definite date was set upon his calendar for the end of the world. The story passes about among mission board administrators that he offered a specially large contribution on his usual terms, expressing at the same time his firm conviction that on such and such an early date the end would come. A mission board secretary, whose professional thrift was probably reinforced by a sense of humor, signified his readiness to accept the funds, provided the restrictions upon its use should be removed in the event that the world should run on beyond the date fixed. Our "benefactor of great wealth" appears to have lacked either a sense of humor or the courage of his conviction, for the addition to his terms was indignantly repudiated.

The shiftiness with which highly vocal premillennialists acquire large holdings of the present world's sordid gains has often been the subject of remark. One of the most ardent recently, after establishing his standing among the "brethren" through the ardor of his preaching the doctrines of the cult, followed up his advantage by exploiting them in the interests of a land development scheme which made all the customary appeal to the "minister of small savings" whose declining years required looking after. None strikes a bargain in worldly affairs with more keenness and regard for his end of it than does many a devout herald of the imminent collapse of this evil world.

The Millerites of the middle of the last century were pathetically consistent in their millennialism. They divested themselves of their property, even, in many cases, disposing of their ordinary clothing, and on the day appointed for the final cataclysm donned their ascension robes of very unsubstantial character, and mounted the hill from which their ascent was to be effected. When the event failed to transpire some returned to their former habitations destitute and compelled to begin the prosaic mundane life all over again from nothing in the way of temporal and material store. There was little amusing for them in their disillusionment, nor will others who recognize their pathetic sincerity be moved to laughter over their predicament. They professed a tragically deluded faith, but they showed the courage of a complete sincerity.

After their fashion the more modern Shakers have commended themselves for their gentleness and industry, though their regimen has been supported by fidelity to a great delusion. Their colonies have accumulated wealth of this world in considerable amounts. But they have sincerely and consistently kept and used this store, not to pander to selfish ambitions nor to empower arbitrary wills to dominate and domineer. Doubtless they have not altogether escaped the snares of their growing wealth. It will be surprising if scandals do not grow out of their system as their colonies dwindle, and their property comes into the possession of smaller and smaller groups. But the simplicity and sincerity of their faith has saved them thus far, as sincerity and singleness of motive must save any, even when faith cherishes a delusion.

What may be said for our current, boisterous millenialism is another matter. How sincere is the zeal which preaches millennial doctrines and at the same time grasps material stores of this evil world with a tenacity which takes full advantage of a doomed society's property-mad laws, and which dedicates the arbitrary power, which these stores insure, to a bitter and uncompromising propaganda—well, history will doubtless not deal so tenderly with these as it has with the simpler-minded millenarians whose pathetic sincerity we have noted. Wealthy fundamentalists and their militant ecclesiastical spokesmen assure us that "the fight has only begun." Presumably it will last as long as these carnal weapons endure to wage the warfare of the spirit.

The Stone Baby

A Parable of Safed the Sage

I Walked the streets of a City where I go now and again, and I beheld the changes of recent years. For the Fashionable Shopping Center hath moved up town, and the old Main Street, with its Business Palaces of Thirty Years Ago, now appeareth Tattered and Run Down. And I passed where workmen from Italy and Macedonia dug up the Pavement, and they hung their garments upon a Stone Post which they had removed, and which stood aslant and awry beside the Curb. And I turned and walked back, and I beheld it as it were a Cubit Square at the base and with an iron ring above for the hitching of horses, and on each of the four sides this Inscription:

RYDER
THE LEADING
PHOTOGRAPHER

And I pushed certain of the Coats aside, and behold the top of the post was the Graven Image of a Laughing Child.

And I paused and meditated. For I remembered when that Hitching Post was New, and a Work of Art; and the Carriages of all who dwelt on Euclid Avenue were tethered there while the folk went in and Ryder Made Photographs of them. And I remembered how his Gallery was the Art Center of the town; and there assembled the Artists' Club. And I remembered how no Great Man came to town and got away without sitting to Ryder. Yea, and Some Who Were Not So Great sat there; for if his Old Negatives could be found there would be one of a man who might resemble me, who then had not one Grey Hair.

And I thought with sorrow how the Horses and Carriages are gone from Euclid Avenue, and Ryder himself is gone; and the Italians pile their Greasy Garments that smell of Garlic upon his post, and scratch their matches on the Chubby Cheek of the Laughing Child. And I said:

Alas poor Ryder. I knew him, Horatio, and all the rest.

But I reflected that Ryder in his day had a Fairly Good Time, and the World was Reasonably Good to him, and he esteemed his work a Fine Art and had joy in it. And he played with Sunshine, and made people look better than the Law of Nature allowed, and gave them Photographs of themselves to live up to. And I considered how there must be a Thousand Family Albums in which are Portraits that he made, and faces that are dear to many. And I ceased to be sorry for Ryder. And I smiled at the Laughing Child that was hooded by the Greasy Coats, and the Child still was laughing when I came away.

BY THOMAS CURTIS CLARK

At a Crowded Shrine

WHEN pale religion leans upon a crutch—
The crutch of ignorance; when bigotry
And superstition hold within their clutch
The high-born love and white-winged charity,
What shall we say who from the martyr fires
Of Calvary first found our hearts aflame?
Where now the courage of our noble sires
Who died to save the honor of a Name?
Is this religion—words that whine and drone,
Prayers that pall and alms of self-conceit?
Can Christ's shed blood for empty hearts atone?
Can pride at any altar be found meet?
What miracle of God can work for men
Who kneel in prayer that they may sin again!

The Search

I SOUGHT His love in sun and stars,
And where the wild seas roll,
But found it not; as mute I stood,
Fear overwhelmed my soul;
But when I gave to one in need,
I found the Lord of love indeed.

I sought His love in lore of books,
In charts of science' skill;
They left me orphaned as before—
His love eluded still;
Then in despair I breathed a prayer:
The Lord of love was standing there!

The Presbyterian Church Facing the Future

By Cleland B. McAfee

TWO and a quarter millions of the Christians in America are associated with various branches of the Presbyterian church. It now exists in ten branches, six of which are numerically negligible in the total. A seventh has only 65,000 members, a remainder from the recent union which absorbed most of the Cumberland members. This leaves actually only three branches with which the future must deal with great seriousness; namely, the United Presbyterian church, strongest in Pennsylvania, with about 1,000 congregations and 160,000 members, the Presbyterian church in the United States, commonly known as the southern church and strongest in that section, with 3,400 congregations and 365,000 members, and the Presbyterian church in the United States of America, distributed fairly well over the entire country, with about 10,000 congregations and 1,700,000 members. The four branches of the Reformed churches are so closely related to the Presbyterian family that any complete listing would include their 3,000 congregations and 550,000 members.

There are, of course, working relations among all these branches and there are persistent movements toward their "union and reunion," as Dr. William Henry Roberts liked to phrase it. These movements are apt to originate with the largest branch and are continually countered by proposals for federation or other forms of fellowship from other branches, notably the southern church. A favorite figure of speech among those in all branches who hesitate about union is that such things must not be forced and that when the sun of righteousness shines on the churches they will flow together as two icebergs will melt into one stream. Unfortunately, many of the brethren are sitting on the icebergs with their umbrellas up to protect them from any too warm rays that may be in the air. On the border line between north and south there seems a somewhat strong desire on the part of laymen for union between the two larger branches, though many ministers share it. The sentiment in the northern church is favorable to union with any of the other branches with no further debate, especially with the southern church.

HISTORICAL CLEAVAGE

The cleavage between the two is largely historical, but it is also partly doctrinal, the southern branch being more conservative than the northern, though the difference is often exaggerated at this point. It is also partly administrative, the northern branch tending to stronger government in benevolences and less rigorous limitation on the participation of women in administrative affairs. The nominal original difference—the complete separation of church and state, whereby the church is precluded from action on civil affairs—has gone glimmering. Civil and moral and religious issues are now seen to be so hopelessly interwoven, and the concern of Christianity for the total life of man is so much more clearly seen, that the actions of the assemblies of the two branches show no marked difference. The loyalty of the south in the recent war was reflected in church actions supporting civil authority in that assembly. The responsibility of religion for sound democracy is passing beyond dispute and every vital church is sure to feel the pressure of that fact.

The fact is that there are no vital reasons for the continued division in the Presbyterian body. If, all around, it were conceived as an agency of the gospel of Christ pure and simple, the divisions would be corrected. None of the reasons against union will stand the test of a square look at the need of the world and the increased potency of the united church. The analysis attempted in this article is based primarily on the largest of the branches, the Presbyterian Church in the U. S. A., which is the branch most in mind when "the Presbyterian church" is spoken of.

I.

The Presbyterian church is a credal church, subscribing to the most elaborate doctrinal statements now in use among American churches. The Westminster confession of faith dates from the seventeenth century but has been frequently revised in the American church, though always against the protest of some adherents. It is a full document of thirty-five chapters, broken into 179 sections, but is frankly held as subordinate to the Bible and is accepted only as continuing the biblical system. The government of the church being republican rather than democratic, only its officers are asked to accept any such elaborate confession of faith and it would be everywhere resented as a test of church membership. Even so, the document involves so many items, and is so frequently phrased as no one would today phrase it, that in 1902 an excellent doctrinal statement of sixteen brief articles was adopted by the general assembly and ordered to be published with the authority of the church, not as a new standard, since it was never officially adopted by the presbyterians, but as a convenient statement of the contents of the Reformed faith. Many pastors have advised newly elected elders and young candidates for the ministry that they have the right to interpret the confession of faith in accordance with these sixteen articles, and it has smoothed the way for a good many troubled feet.

For the mind of the church is divided in the matter of the present Westminster confession. On every test, the church shows itself both evangelical and conservative, but wholly unprepared for belligerency. The fighting troops are not welcomed when they turn their weapons on their brethren. All sorts of things were going to happen at the recent general assembly because of the "rationalism" of the foreign missionaries or the foreign board, and the aggressive New Era Movement was to receive its come-uppance, and one confident brother announced before the meeting that Dr. Stone's committee with its proposal of a radical reorganization of the benevolent agencies of the church was to be presented with a fine brick house—a brick at a time. But nothing of the kind happened. The assembly simply refused to fight its own forces. Early in the proceedings the leaders of the belligerent forces discovered that there were no such forces to lead. No sensible observer supposed the theological position of the church had seriously changed, but it was perfectly evident that the church is chiefly concerned with its work and wants full cooperation everywhere.

DOCTRINAL REVISION

Yet it is quite certain that the church must soon consider its doctrinal statement anew. The present position is not defensible. Many of the ministers and other officers give the subject no concern, wanting to let well-enough alone. One session voted that sleeping dogs should be let lie, when it was suggested that a course of sermons on the confession be preached. Some are supremely content with the confession, even objecting to the addition a few years ago of two chapters—one on the Holy Spirit and one on The Love of God and Missions—on the ground that the chapters gave those two subjects too great prominence in the statement of the Christian faith! Of course, others see red when they discuss the confession; they do not like the whole tone of it.

Dr. Parkhurst said during one discussion of revision that he would tear his Genevan gown to shreds before he would preach certain parts of it. Others do not bother about their gowns but they do not preach the confession. Still others, and they should be a growing class, do not feel that the present attitude of the church is quite candid and open. Young men are asked to subscribe to the confession solemnly at the most honest hour in their lives and at the same time are assured that at certain points it either does not mean what it seems to mean or else that it does not matter at that point what it means. That the church holds the main body of doctrine contained in the confession of faith is probably assured, but that it could face it in detail or in all its parts as it now stands is by no means equally assured.

It is sometimes objected that discussion of the confession will prevent union with other churches of the Reformed faith. But if the Presbyterian church holds the confession in a qualified way or if its terms of subscription are not wide enough, it would seem the part of integrity to settle that before proposing union on the basis of the confession. The compromise measure proposed by some who dread the experience of revision is to re-phrase the terms of subscription, modifying the vow of all ordained officers which now reads: "Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the holy scriptures?"

TOO CONSERVATIVE!

Interestingly enough, it is exactly this credal position of the Presbyterian church which has prevented its serious disturbance by the present doctrinal and "fundamentalist" dispute. The confession is really too conservative for the divisive conservatives! Every effort to run a line of cleavage through the church breaks down at this point. Take the matter of the return of our Lord, for example. Any prominence given to this is extra-confessional, since it is only touched upon there, and is never so much as hinted to be a "fundamental." Moreover, any pre-millenial accent is foreign to the confession, for the return is mentioned only in connection with the final judgment. Not a hint appears of any personal reign of Christ after his return. Indeed, it is the opinion of some leaders of the church that on a literal and strict interpretation of the confession of faith, premillenialism would be a heresy in the Presbyterian church. Of course it is not such a heresy, for the confession is not to be so interpreted. But it would be impossible to make it a test of orthodoxy or evangelical faith. Princeton Seminary is generally thought of as inclining to conservative orthodoxy and it has always been pronouncedly against pre-millenial teaching in its systematic theology. When, therefore, effort is made to run the line between the "conservatives" and the "liberals," it has to wander a good deal and there is next to no compact group of divisives.

There is a labored effort to magnify the difference between "evangelicals" and "rationalists" in the church but it goes feebly. A "rationalist" proves to be anybody who differs from you on the point which you are immediately discussing. Most of the aggressive leaders of the church have been labelled so, until it is no longer a distinction to belong to the "rationalistic group." The truth is, that in the bad sense there are none and in the good sense there are very few others.

BRYAN ISSUE NOT SERIOUS

This has been shown in the refusal to grow excited over Mr. Bryan's anti-evolution campaign. The Presbyterian church thoroughly honors Mr. Bryan as a loyal elder and member, and it recognizes as all sensible men do what follies have been talked and taught in the name of evolution and how many colleges and university instructors have been reckless of their influence on the character and opinions of young people, but it does not recognize any authority either of scholarly investigation nor biblical learning back of the current attack. It will do good in the long run, but its immediate effect is to discredit religious teaching. There are doubtless some who would welcome closer restrictions on the faculties of colleges and seminaries but their number is small. The issue is not a serious one in the Presbyterian church.

At the same time, it seems fairly clear that the church would not be willing to surrender its general credal attitude, that is, its tendency to magnify the doctrinal or credal elements in Christianity. This position is held with frank recognition of the fact that Christianity is a life and a service rather than a system of doctrines. There must, therefore, be some way wherein the faith can be worded which will not exclude those who reveal the same life under other statements. It has happened in several instances that foreign mission churches have established themselves on so much wider foundation than is offered by the Westminster confession that the home church might well take their lesson to heart. But no objection has been raised to the passing of such churches into the new grouping.

II.

Questions of administration have been increasing in recent years but they seem on the way to adjustment. Agencies for benevolent and other ministries have been organized as the need arose and they have naturally overlapped and have sometimes proved unwilling to undertake new phrases of service. As usual, some counselled making no change, lest good brethren be reflected upon and work be somewhat lessened or disturbed. Others counselled gradual change, but had no program to suggest. It has been decided to make the change at once, bringing the whole benevolent work of the church under four rubrics: foreign missions, national missions, Christian education, and ministerial relief, which really amounts to a board of personal philanthropy of all sorts. The distinction between foreign and national missions will be purely geographical. The task of a clearer accent on the social obligation of religion to democracy is to be committed to a reorganized Board of National Missions. This has been the hesitant voice of recent years, the Home Mission Board having been subdued by a demand which issued from some prominent sections of the church a few years ago and resulted in the release of Charles Stelzle and others who were putting the church to the fore in social ministry. The way is open for a fuller program and it is hoped that the power of the purse may no longer be a hindrance to its accomplishment.

There is a type of mind that is jealous of leadership and fearful of aggression. The pride of the Presbyterian church in the parity of its ministry aggravates this jealousy and fear. Who are these men who draw large New York salaries and tour around the world or hold conventions and try to tell the hard-working pastor how to do it? Are they not just like ourselves? Are they better than we? What is all this talk of "leaders"? The result has been that leadership in the church has been more difficult than in many other churches and the church has gravely suffered for lack of authority in anybody's hands to act at the critical time. Churches have been advised to withhold their gifts from the foreign board until that board satisfied them that it was doing exactly what those churches approved. Individuals have heard of some dereliction or mistaken or disapproved declaration and have declined to give further aid to one or another agency until they were personally satisfied about it. Of course, this has not been universal. Most churches and most individuals know better how to play the game and to do the necessary team work of the kingdom of God. But it has forced all leaders into caution which has often been limitation. However, it fits rather better into the inherently conservative Presbyterian temperament to go cautiously than to run too great risks. When the chairman of the reorganization committee of the boards was asked whether the new plan would cost more or less than the old one, he replied, "The Lord only knows." Offence has been taken at this, as though it were not enough for the Lord to know; the average Presbyterian wants to know on his own account! Probably it seems to him that this double knowledge adds security to the general situation.

III

The Presbyterian church is facing the problem of future leadership in its ministry and lay work. The need for men has been so great in recent years that two sources of supply have been tapped, both of which are capable of letting in a doubtful current. One source is the ministry of other churches. Many of these churches have quite as high a standard as the Presbyterian church, but it is not always their best trained men who enter the Presbyterian ministry, and it is becoming a grave question whether this form of church union does not furnish a poorer leadership than the times require. The other source is that of earnest men past the time of training, of whom Presbyteries can make exceptions, ordaining them without full preparation. Some of these men are sent to theological seminaries for such training as they may receive. Some are ordained after a course in one of the numerous Bible Institutes.

The development of these institutes deserves the attention of all churches. In several instances they have fallen into the narrowest grooves of self-righteous opinion. The head of one of them made a sermon of Dr. Harry E. Fosdick the theme of a closing address, representing Dr. Fosdick as one of the disguises which the arch-enemy of souls takes in these degenerate days of waiting for the Lord's return. Now, Dr. Fosdick as a disguised demon is simply not a success. But what is apt to be the spirit of young people whose chief instructor thinks in such terms of his Christian brethren? How far do the churches want to go in finding their leadership in groups prepared under such guidance? The newest development is the addition of departments for that training of pastors or of men for the ministry. Not one of these institutions is prepared to educate men according to the full requirement of the Presbyterian church, yet their strong assumption of superiority in devotion to revealed truth and their ready condemnation of theological education in general wins the ear of many who are taking constant counsel of their fears instead of their faith.

MINISTRY OF INSTITUTES

The ministry of the institutes in training lay workers or in adding to the wealth of Christian knowledge among multitudes of laymen should be welcomed and would be welcomed if it were not so often made a divisive force turned loose in the church. Half-informed young people sit in solemn judgment on questions whose terms they have never even guessed and condemn or approve according to standards which have been furnished them ready-made by their instructors. The subject is of special concern to the Presbyterian church, since by an interesting and welcome coincidence the leadership of the three principal institutes of the country is of the Presbyterian type: Dr. Wilbert W. White, head of the Biblical Seminary in New York, an enlargement and expansion of the former Bible Teachers' Training School, is a member of New

York presbytery; Dr. Reuben A. Torrey, head of the Los Angeles Bible Institute, is a member of Los Angeles presbytery; while the president of the Moody Bible Institute of Chicago, largest of all, is a Presbyterian elder, Mr. Henry P. Crowell, though his responsibility does not extend to the actual teaching of the institute.

It may properly be expected of such men that they will send out students loyal to the church as a present fact rather than self-established critics of all its institutions and programs. And, while this is doubtless their desire, their failure in so many cases helps to increase the question throughout the Presbyterian church as to the fitness of the institutes as theological seminaries. The remedy for the evil of a lowered standard in the ministry lies in the presbyteries, of course, and calls for a stiffening of practice and the securing of younger men capable of the full preparatory work, while there remains still the possibility of the use of the really extraordinary cases.

LEADERSHIP OF WOMEN

The leadership of women in the Presbyterian church has heretofore been practical rather than official. There has never been a serious proposal to ordain women to the ministry and a formal overture to ordain them to the ruling eldership was defeated recently by a large vote. The reasons most alleged were the danger of over-feminizing the church and the lack of any interest in the movement among the women themselves. The changed interpretation of the New Testament made the more familiar Scriptural or Pauline objection less weighty than heretofore. Immediately after the rejection of the elder overture, another providing for the ordination of women as deacons was adopted by a sound majority, so that women may now become ordained officers of the church and the principle is established. It will be a matter of only a few years before the whole question of ordaining women to any and all offices will be raised again, much of the decision turning on the desire of the women themselves. Meanwhile, the organized Boards of Home and Foreign Missions of the women are absorbed in the new boards and a proportion of women will be elected as members of these boards as well as of the Board of Christian Education. Three of the four benevolent boards of the church will therefore include women in regular membership.

IV.

The three main problems of the Presbyterian church—its creed, its administration, and its leadership—are not yet solved but there seems nothing insoluble about them and there appears to be an excellent spirit available for the solution. Difficulties of personnel, of established practice, of traditional interpretation, and of confused relationships are found here as in all churches. It is inherently conservative in its rank and file and not so much the worse for that. The errors of crass progressiveness are about as dangerous as those of ignorant conservatism. The Presbyterian task is to avoid both adjectives and to become sanely progressive and wisely conservative. There are minds to which the combination is impossible, but the Presbyterian church is apt to be found trying to make it.

Next week Dr. Orvis F. Jordan will write on "The Presbyterians—An Outside View." Dr. Jordan is a Disciples minister, pastor of the Community Church, Park Ridge, Ill., and a member of the editorial staff of The Christian Century.

The Minister in the Sick Room

By Lloyd C. Douglas

This is the third article in a series by Dr. Douglas on "The Minister's Every-day Job," a rich and vital interpretation of parish technology by a minister whose labors and successes mark him as a man of the rarest professional instincts.

ALMOST any physical ailment involves a mental condition in which the patient is disposed to overrate his own importance to himself and his friends. He demands attention. He has very little to think about besides himself, and he is extremely sensitive to any real or fancied indifference to his case as manifested on the part of his friends. He expects a call from his minister. He not only welcomes it, cordially; but if it is not forthcoming promptly, he is disappointed. Consequently, the longer you postpone your visit to him, the harder it will be to do him a service when you arrive there.

The young preacher is informed, early in his residence in the new pastorate, that "Grandma" Brown would be delighted to see him. As a charter member of the congregation, "Grandma" has received much attention from the ministers. She is eighty, rheumatic, and lonely. She has been a long time ill, and has become adjusted to life as a permanent "shut-in." This, then, will be one of the earliest calls the new minister makes. He will be so cordially welcomed, and his recollection of his visit there will be so pleasant, that, next week, he decides to repeat the experience—both for "Grandma's" sake and his own. Again he has such a good time that he resolves to be a frequent caller. For a month, he sees "Grandma" punctually, every Monday afternoon. She remarks, appreciatively, about his "weekly" engagement with her. Soon parish duties multiply. The new minister lets two whole weeks slip by without seeing "Grandma." She has confidently expected him; and he has failed her. The time comes when a month passes in which she sees nothing of him. She wonders whether he has found her less interesting than he thought, at first. Or, has she said something, inadvertently, to wound him? Moral: Be careful about setting a regular task of periodical calling upon chronic invalids. Don't begin it unless you are prepared to see the enterprise through, faithfully, to the end—and that may be a long contract.

While we happen to be talking about the aged invalid, it should be observed that nature compounds her own subtle anaesthesia to numb the normal dread of death. You, at twenty-seven, contemplate death with such distaste that you imagine everybody must feel the same way about it. You fancy your best contribution can be made at the point of attempting to distract attention from the thought of this mysterious warder of the exit-gates of life. You should get over that feeling. Aged people do not wish to hear so much about the busy, bustling events of active life. They do not greatly care what happened at the last church supper. It is of little concern to them that there is a new concrete walk in front of the parsonage. The fact that you exceeded your apportionment to missions, or failed of it, is of minor importance. The elderly Deacon Stone, when you inquire how he does today, may inform you that he is not long for this world. Believing that he should be wooed from this dismal state of mind, you are apt to think that your best service to the deacon is in beguiling his attention from his gloomy mood. You fairly smother him with a running commentary on current events, political movements, parish news, etc., under the impression that you are doing him a great service. Quite to the contrary, if he wants to talk about death, go to it with him, and talk as helpfully as you know how on this subject. He will, of course, know a great deal more about it than you do. He is nearer to it; more immediately concerned with it; and quite outranks you in experience. Therefore, the best talking you can do on the matter is by prodding him to tell you his own deductions. But, however you may pursue this conversation, be sure that you pursue it. If Deacon Stone has remarked that he is getting ready to die, that means that he doesn't want to hear about your trip to California; but he wants you to hear about his projected trip to Glory. He is just as much interested in that journey of his as you are in the tour you hope to make to Europe in 1925.

In his early experience in the ministry, the young preacher has an instinctive dread of calling, as a comparative stranger, in a home where somebody is very ill. This feeling, on his part, is entirely commendable. For him to consider the situation in any other state of mind than that would mean that he has more brass than any minister requires. But, whatever may be his reluctance to make such a call, he can assure himself, before he goes, that the members of the household will not regard him an intruder. And he must not think of himself as an intruder. He has business there.

CONSIDERATION FOR THE PATIENT

Assuming that he is permitted to see the patient, he should remember that he is there primarily to see the *patient.* Two or three members of the family will accompany him into the room. They are "up and coming," physically: easier to talk to than the patient. He finds his line of least resistance proposing that he converse with them, across the bed, concerning the patient. But he is not there to conduct a clinic. His attention should be almost entirely restricted to the invalid. How long he should stay, and what he should say, will be governed by circumstances. But a few considerations may be laid down as good enough for all cases.

In the first place, the minister must never prescribe. He is not the doctor. He must not assume to know anything about the treatment or care of this or any other malady. When the physician's name is mentioned, if he can, with good conscience, confirm the wisdom of their choice, he may deepen the patient's confidence in his doctor by expressing his own confidence in the medical man. If the case is very grave, the caller need not feel required to offer an unjustifiable hope by reciting what he believes to be similar cases which eventuated happily. It is to the preacher's interest to stand well in the opinion of the physicians of his town; and if he gets the reputation of "a prescriber," or is known to talk freely of therapeutic matters in the sick-room, the doctors will consider him a poacher on their professional preserves.

PERSONAL SYMPATHY

The minister's first business is to express his own personal sympathy. In these days of professional nurses, the patient does not get as much sympathy as he had when the members of the family took turns at the bed-side. The nurse is not there to sympathize, but to carry out the doctor's orders. She is, quite too often, icily matter-of-fact in her attitude toward the patient. The members of the family understand that the nurse knows her business. They take their cues from her as to the best attitude to assume toward the object of their solicitude. The professional air of the nurse is sometimes unwittingly imitated by the household. I have seen cases where a curious constraint seemed to have laid hold upon a home where the members of the family, shy and diffident in the presence of the professional nurse, had apparently left off all the little words and gestures and tokens of endearment and sympathy which are so precious at such times.

You will quickly sense this condition, if it exists. Your friendly admonition to the patient that he must "mind the doctor" and "obey the nurse," is to no purpose. The invalid has heard little else but that manner of talk until he is pretty well fed up on it. But if you can bestow some honest-to-goodness affection, your name will become immortal. Incidentally, it will be good for the family to see that the patient can undergo such treatment without a relapse. Let them understand, by your own attitude toward the professional nurse, that her presence does not deter you from saying the things that are welling up in their own hearts and repressed for fear she might think them foolishly sentimental. Instead of saluting the nurse, as you enter the door of the sick-room, with the doctor's conventional remark, "How's your patient this morning?" —you do far better to dispose of her with a gracious greeting, and approach the patient, at once, as if he had a just right to be hailed with the second personal pronoun. He gets a good deal of treatment in the third person. When the doctor inquires about him of the nurse, the patient is always third person. When the nurse replies, he is still third person. He has become a chattel. He is flat on his back and can't resist the implication that he is a lay figure. The doctor thinks of him as "a typical pneumonia." To the nurse, he is a "case." The family, as has been observed, humors the mood of these professionals upon whose skill so much depends, and themselves fall into the habit of talking about the patient as they would of any other natural object. You will remedy this situation by making the patient the center of interest.

Perhaps it is unnecessary to remark that the caller should not shake hands with sick people. Of course, the patient will want to do so. Long habit demands that he exert whatever energy he possesses to extend his right hand. But you will have anticipated that by offering him your left hand. He will not feel required to shake your left hand. If you offer your right, he will try to shake it. This may cause him discomfort. If you shake his hand, you probably increase his pain. If you take it, but fail to shake it, your greeting lacks something. Give him your left hand. He will not know why—but that makes no difference. He will be better satisfied.

PRAYER IN THE SICK ROOM

An affectionate hand that is laid upon his arm or his forehead, or that smoothes his pillow, is going to mean much more than any philosophy of comfort and serenity. Whether the minister is to pray with the patient or not, depends. If the prayer is addressed to God, it will be just as effective if offered, later, in the pastor's study. If, however, it is jointly addressed to God and the patient, both facts must be kept in mind. I have known cases where the patient was already sufficiently nervous about the outcome of his disease without having any more gravity lent to it by the implication that divine assistance must be invoked. But if a prayer can be offered without unduly exciting the patient's alarm for himself, the minister can make a definite contribution here. It is so much better to say, "Shall we pray together, you and I, for courage and strength?" than to suggest, "Would you like to have *me* say a prayer for *you?*" If prayer is to be offered, convince the patient that he is helping to present it. The best principles of mental suggestion must be employed in the phrasing of this prayer. To begin by informing God that "our brother is in deep affliction" is bad psychology. God knows a great deal more about the brother than the petitioner; and the patient is already quite obsessed by the thought of his "deep affliction." Keep clear of suggesting ideas which inhibit his freedom of movement in attempting to get away from his aches and pains long enough to beg for larger strength. Keep close to the hope-and-promise phraseology. Try to formulate your prayer so that when you are done, if you haven't helped him any, he is at least no worse off, mentally, than he was before.

It may come to pass that you will be in the midst of a highly emotional, half-hysterical household, and some frantic member will beseech you to offer prayer. There will be a general scurry to find everybody in the house and line them up for this service. You will find yourself, within a few minutes, with a very serious matter on your hands. If you begin your prayer under such conditions almost anything you are likely to say will produce an emotional storm. Beware of letting the situation get out of your control in this manner. After the family has assembled you will do well to make them all a little talk calculated to calm their excitement and encourage them in efforts to restrain their emotions. You can remind them that the fervent prayer of the righteous availeth much; but that God must always be approached in faith. Prayer, to be effective, must proceed from hearts that sincerely believe in God's willingness and ability to send aid. "We must all help the patient, then, by presenting our calm courage and sturdy faith and firm belief that this prayer will carry weight." But don't get down on your knees and begin to pray while a general emotion panic is on, or immanent. If you do, you will wish afterwards that you hadn't done it.

OPEN CONVERSATION

Almost invariably some member of the family follows the minister downstairs and converses with him in low tones. The patient hears this half-inaudible conversation and decides that his pastor is now learning the worst, which had been previously concealed from him, as they are attempting, futilely, to conceal it from the invalid. Whatever the conversation may be at such a moment, the preacher's contribution to it should be distinctly audible and unalarming. The patient may be disposed to forgive the doctor, and the nurse, and the family, for deceiving him; but he likes to believe that the man of God is prohibited by his office from participating in this well-meant intrigue.

The length of the call is governed by conditions. If you are in a home where death is momentarily expected, you had better stay. The doctor does not linger long. There is nothing that he can do. The nurse is obviously helpless; and signifies by her manner that her job is over. It will not be a good time for you to remember another pressing engagement, much as you may wish to escape the experience of witnessing this heart-breaking scene. If you are required to stay on until two o'clock in the morning, it is to be doubted if you can contrive any better use for your time. I look back upon a few such experiences, though they were terribly trying, as among the most useful hours of my ministry.

An accident has occurred to some member of your congregation. You know that the family will be dreadfully upset. You are timid about rushing there to offer sympathy. You would prefer to wait until tomorrow morning, when things have calmed down a bit. But they need you a great deal worse tonight than they may tomorrow. Go at once! The more tragic it is the quicker you are to be there! The more harrowing the situation is the longer you are to stay! The more anxious you are to escape the experience the more imperative it is that you shall remain on the job!

Hospitals have regular calling hours, usually from two to four in the afternoon. The staff will like the preacher better and welcome him more cordially at the time designated for callers. He may think that his profession gives him the right to ignore this regulation. In emergency cases this is true. But the physician makes his hospital calls in the forenoon, and the nurses are occupied with post-operative dressings, linen changes, etc., and they do not like to be disturbed. Neither do they welcome visits at the meal times of their patients. Observe the rules. Get acquainted with the nurses. They have a trying task and deserve recognition. If you are calling on a patient in an open ward, do not forget to extend a gracious word and a smile to the person in the adjoining bed. Your patient may be encouraged to tell you something about his neighbors in the ward. If convalescent, he may introduce you to them. It is rather cold-blooded to confine your whole attention to the patient you went to see when in the next bed, not more than six feet away, there may lie a man very seriously in need of a friendly word.

There is nothing the convalescent appreciates more than the loan of a book. So soon as he begins to come back to life, he exhibits considerable interest in the affairs of the world outside. Books of travel and adventure, essays dealing with nature's big out-of-doors, and stories of people who contrived to be supreme over obstacles and misfortunes, find a ready market with the convalescent. Flowers are greatly appreciated by the sick. The expense may be reduced to a minimum by having an arrangement with a certain florist to provide you with a small potted plant at a nominal sum. Your cards are at the florist's. You have only to telephone him the address, and he knows what to do. You get your bill on the first of the month. It is money well spent. Most of the stronger churches have similar contracts with the florist. Little courtesies of this kind abundantly repay all the energy and expense involved. He is a wise minister who makes full use of the opportunity entrusted him to render valuable service in homes where there is illness. At no other time are they so ready to receive him and give serious heed to the message he carries. Likewise it may be said that while he may be pardoned many other failures, any suspicion of indifference on his part, at such times, will not easily be forgiven or forgotten.

Dialogues of the Soul

By Arthur B. Rhinow

In the Temple

MYSELF—This is the pro-temple. See the art.

I—Exquisite! What pictures and statues!

MYSELF—By the greatest masters.

I—I feel like worshipping here. The beauty of it all! Let me stay.

MYSELF—We dare not stay with art. Come!

. . . . . .

I—This is narrower. And there are not so many here.

MYSELF—This is the holy place. Is not the music grand?

I—Wonderful. And the voice. And the book.

MYSELF—And the candles.

I—Let me stay and pray.

MYSELF—Pray.

I—I cannot pray as I would.

MYSELF—No?

I—No. The music is so beautiful.

MYSELF—Come, then. Let us go on.

I—Deeper still?

MYSELF—Into the holy of holies.

I—That must be very beautiful.

MYSELF—Come and see.

. . . . . .

I—Why this—this—there is nothing here.

MYSELF—Speak softly.

I—No art, no music, no light. Nothing.

MYSELF—Nothing?

I—Nothing. I am afraid.

MYSELF—Of what?

I—There is nothing here. O God; my God.

MYSELF—Nothing?

I—Nothing but God; just God.

Brothers

MYSELF—Why do you stop praying?

I—The man kneeling next to me is my enemy. I just noticed him.

MYSELF—Do you hate him?

I—I cannot pray while he is near. I cannot pray with him.

MYSELF—Is he praying?

I—As I was praying.

MYSELF—Can you not pray with that in him that is praying?

I—He is my enemy.

MYSELF—Is it the enemy in him that is praying?

I—No; but—

MYSELF—That in us that really prays is God's child.

I—And my brother?

MYSELF—And your brother. You unite on the Father.

I—And—

MYSELF—And man is his very self when he prays.

The World is Mine

I—Wait. Let me turn this wheel. Now look through the telescope.

MYSELF—Ah, a new cluster of stars.

I—And on each new star the light of stars as yet unseen.

MYSELF—The infinite finite.

I—I feel how small I am.

MYSELF—I feel how rich I am.

I—How rich?

MYSELF—The universe belongs to me.

I—Why?

MYSELF—Because I love it all.

I—And—

MYSELF—And all I love is mine.

Property and Creative Joy

By Vida D. Scudder

GENERALLY speaking, the happy people are the creative ones. Art is rarely the record of a present sorrow; for when pain inspires poem or picture, sheer delight in expression transforms that pain into a curious sort of pleasure. It is the anxious, burdened, grief-stricken life that stays silent. This is a burdened, anxious time. Our skies are leaden. If creative life is to be renewed, joy must be recaptured. How?

Perhaps history can help us. Let us look back, let us look at the thirteenth century. That was also a time anxious and burdened. But out of it sprang a new life in Europe. Rebirth of delight in the visible world led to a charming art; science awoke; poetry quickened the pulse. And as we consider, we find these things again and again related in origin to that strange people, the sons of Francis Bernardone. Giotto at Assisi is painting the marriage of the saint to his haggard lady with a mastery which promises a mighty development; the lauds of Jacopone da Todi and his comrades ring like silver bells through mediaeval air; the Franciscan schools at Oxford stand for a new departure in medicine, in natural science. Wherever vital types of human self-expression are found, the Franciscans are at work; no wonder that the disciples of Francis describe their master by a word unpopular to the middle ages—the word "Innovator."

What was the relation of this creative joy in life, this release of productive energy, to the principles of Francis? Obviously paradoxical; for no people ever abandoned the usual incentives and the usual sources of satisfaction, so completely as the Franciscans. The friar went much further than his predecessor the monk, in renouncing claims on the universe. The monk knew security in a fixed abode; the early friar, to use the sweet phrase often on his lips, was ever "viggiatore e epellegrino." The monk enjoyed the privileges without the responsibility of possessions; these privileges were unknown to the Franciscan. We do not realize what disreputable vagabonds the friars seemed to their contemporaries. It was natural that the church, aware of something precious in the movement, yet perturbed and alarmed by it, bent her clever energies to patronizing and subduing it simultaneously. She succeeded pretty well; by the fifteenth century, the friars had almost lost their distinctive character—and they had ceased to be particularly happy or productive people.

RESONANCE OF JOY

But through the earlier years, whenever they are true to their founder, there is a sweet resonance to their joyousness which echoes from a land of life very far off. How carefree they are! They dance, they twirl in ecstacy upon the high road; they laugh so absurdly during the holy office that the crucifix itself rebukes them! From the day when Francis on his couch of pain chants triumphantly the Canticle of the Sun, their singing never ceases; lauds like little winged angels hover around them as they trudge along—while in winter their bare feet fleck the snow with blood. Many of these lauds have come down to us, the songs of spirits released, set to the lovely rhythms of nature. At times, they sound the abyss of spiritual melancholy; they are tense with the pathos of an idealism defying the powers that be; they can be scathingly, realistically, satiric. And yet the impression they leave is that of a new intensity of joy, which has mysteriously renewed life in a weary world.

Is it possible that the abandonment of claims has something to do with this happiness? The brothers think so:

> Poverty, High Wisdom deep and sure,
> Unsubdued by earth and earthly lure,
> Scorns created things, detached and pure,
> Scorning, yet possessing utterly.
>
> Poverty has nothing in her hand,
> Nothing craves, in sea or sky or land:
> Hath the Universe at her command!
> Dwelling in the heart of Liberty."

The acquisitive, the proprietary instincts had died within them, or rather had been slain in deadly conflict. It was no easy fight; Franciscan annals are the intense record, often amusing, sometimes heart-rending, of its phases. But the promises were fulfilled to the true sons of Francis. Meek, they inherited the earth; seeking first the kingdom of God and his righteousness, all other things were added unto them. The asceticism which no religious movement at that time could escape, tainted the movement, but neither Francis nor his first companions were essentially ascetic. They were rather lovers; and we do not need the story of their rich achievement, to tell us that the world returned their love, and that they moved in the light of a new dawning.

THE POSSESSIVE INSTINCT

It would be comforting if we might learn something from them for twentieth century use. For the possessive instinct, which has been considered the bulwark of civilization, begins to have a hard time to maintain itself. Pressure against it springs not only from the insatiate greed of the dispossessed; it is reinforced again and again by the puzzled compunction of those in possession. Communism may for the moment be discredited, but the believers in it have not abandoned their faith. A quieter process of equalization, socialization, goes on everywhere; the principle of private ownership can no longer be assumed, it must be defended. The sign is ominous. Must we feel that civilization is headed for chaos? If the defenders of private ownership are worsted, have we to anticipate an impoverished, helpless, drifting and dismal world? Or can we get a hint from the Franciscans, and the sudden fruitfulness of Europe under their touch, that life may conceivably be all the richer, all the more joyous, if the dependence on private ownership be discarded?

The question will seem preposterous to most people. The property instinct is so tenacious that we can not avoid regarding it almost as a natural force. Moreover, it is evident that if private persons in any number divested themselves of their possessions today, and turned into Franciscan mendicants they would be a terrible nuisance to the community, and probably a very unhappy folk. Holy vagabondage is too irresponsible to suit the modern conscience. Francis himself worked with his hands, as he tells us in his Will, and he wanted his brothers to work; but the sense of this duty soon faded out among them, for it was not related in any ordered way to the life around. We however can not ignore it. To value active usefulness within the existing social organization is not to bow before Ruskin's Goddess of Getting On. The Franciscans were after all a spiritual aristocracy; their mode of life depended on a conventional society around them, the conventions of which they refused to share. If you are going to live on mendicancy, there must be rich men to give you alms.

All this is so self-evident that one would not trouble to say it, except that if one didn't other people would hurry to supply the lack. But it is not the end of the story. The lessons of the past are not literal, they are suggestive. Again and again discoveries, personal in their first expression, prove to have a wider implication. They must be socialized, they must be translated into terms of the whole, before they can come to their own, and help the world to welfare and to peace. So it may be with the Franciscan joy, with the new bursting of life into both flower and fruit which resulted from the renunciation of possessions.

A DISQUIETING QUESTION

Let us again recall our modern situation. The question concerning the tenure of private property everywhere torments society. The most ardent defenders of property, like Mr. G. K. Chesterton, demand that the great centres of it be broken up; successful—and knighted—novelists like Galsworthy, present as their most solid achievement a saga of Victorian life with the attack on property, whether in wives or shares, as its basic theme. A great nation stubbornly refuses to deny its communist principles, however it may accept temporary checks and modifications. The future is doubtful; but it is not doubtful that plain and private folk are called to put their best thought all over again on their attitude in the matter. The question no longer concerns the few who may be called by a special religious compulsion to renounce a possessive attitude; it involves a possible new method of general social organization to which we might all be forced to conform.

Now those who urge on the prosperous world any modification in the stubborn tradition of respect for private property, usually do so in the name either of pitying compunction or of reluctant justice. It grows increasingly difficult to draw dividends serenely while more than half of humanity subsists on wages and those often skimped. And it ought to grow difficult. The finer sense of justice, fostered one hopes by democracy, has long been working against the inequalities of our social divisions; and simple compunction has something to do with the strength of modern socialistic tendencies. These are fine feelings; the Franciscans knew them. They liked to point out that property was a sin, which began with the fig-leaves; and Francis anticipated Proudhon in saying more than once that if he owned more than the poorest man living, he was a thief. They felt the full force of the impulses which seek to discredit honor for private property, from the side of justice, from the side of pity; the "liberta francescana" was a result, not a motive, of their choice. But it is doubtful whether such impulses will ever reconcile people to any considerable extent with levelling movements; compunction and the instinct for sacrifice never yet affected change on a large scale. They belong to the remnant. What most men naturally and rightly aim at is a liberal life, a glorious life; and somehow beyond sacrifice they must see a vision of joy and fulfilment and wealth and freedom for every single person, if they are to give up with a good grace the perquisites which they have most valued.

JOY OF CREATIVE ACTIVITY

Surely then it is worth noting that from the point of view of history, there is something to be said in favor of being poor. The evidence goes to show that there is a joy into which our favored and propertied consciousness has never entered, a freedom which it has never enjoyed. Possibly we might come to share that joy and freedom if life were so organized that we always said "our," never "mine." What if the propertied were the real dispossessed? What if we were to find our heritage restored as our possessions diminished? We live in a paradoxical world. What if release of creative power were waiting on a social reorganization which should remove from private life the indubitable burden and anxiety of possessions, and permeate civilization with that heavenly pleasure which marks our feeling for the glories of nature, or for great communal achievements?

Conceivably it depends on ourselves to make this so. To those who know themselves children of God, dependent on his free bounty, there has always been an element of sadness, in private ownership. How wonderful it would be if that sadness could be removed! The duty to dress and keep the earth would remain; in so far as they ignored this, Franciscans denied part of their human heritage. But the acquisitive taint would be absent. All dreamers have longed for a social order in which men should labor normally, not for profit but for the maintenance of the corporate existence, and should receive what they needed from the free bounty of Nature and of God. This ideal seems a dream indeed; but the friars achieved it; achieved it naively, spasmodically, individualistically, imperfectly; but were so happy, so productive, in consequence that they give us a hint we should not disregard.

ONLY ONE HINT

It is only one small hint, one tiny facet, in a many facetted problem. Yet it may help us a little in aligning our sympathies. Most of us may not be called either to help or hinder the modern movement to restrict private ownership; but if we know how to regard it, we may be a little less lost and bewildered. Suppose the movement gathers force, as it quite possibly may, during the next twenty-five years; what a fine thing it would be if we could replace opposition, or reluctant acceptance in the name of justice or pity, by a glad resolve to welcome change in the direction of throwing wealth into more communal forms, as a possible stimulus to production and a liberation for us all!

The past can never be repeated. Its function is to give us symbols which lure us to think on and on into the waiting future. Its experience is often feeble and frustrate, but it holds suggestions which can be translated into principles of social action. We need to alter our emphasis from tradition to purpose, says Robinson in "Mind in the Making." True; but sometimes a tradition may serve to crystallize a purpose. The fire which burned in Francis strikes sparks all down the ages. Some pure spirits are catching that fire today. But even if they follow in his path, they will be of uncertain value to their generation. We do not crave a spiritual aristocracy, whose very exaltations are dependent on the valley life of the mass; we cry with Paracelsus, "Make no more giants, God; but elevate the race at once." Yet the Franciscan ideal has its lesson for us still; for as we see how marvellously it released joy and creative power in the past, we lose all fear of a socialized world. Confidence, comfort, replace our timorous alarms. We can even throw faith and influence on the side of equalizing forces, assured that neither flat monotony nor chaotic collapse need follow the lessening of the incentive of private gain and the loss of security in personal possessions. If there is magic in ownership, it is an evil magic; the true magic is in fellowship; he who loses his property, as his life, shall save it; and those of us who are ready to renounce the privileges and perquisites of the "proprium" in case the call should come to do so, may help the race to recapture the most creative mood that human experience has known.

But in order to translate the possibly coming change from a curse into a blessing, we need the love for God and man which Francis knew.

Facts Are Not Enough

"ALL the public needs is the facts." With this confident statement the average man of studious habits retires either to dig out a few more facts or to search out for his own knowledge a larger store of the facts already discovered.

What would happen if we used all the facts we already possess? We know enough about both the white plague and the black to stop both these horrible scourges within a generation if we would only use what we know. There are enough facts regarding slums and city tenements and poverty in our common possession to make them a shame to civilization, but we go on increasing them and knowledge of their evils tends to make us callous rather than to incite us to any sweeping reforms. We let in the air and sunlight a little better than we once did and we have enlarged our charity budgets, but little progress has been made in preventing their existence. The unearned increment goes on making congested living conditions, and the principle of a living wage as a basic income is denied those who toil. War has brought home to us fact piled on fact like pyramids about the horrors and insanity of war but there is little valid sign of any turning away from the things that make for war.

Our statute books are so filled with legislation that a lawyer's office becomes almost as imposing as a public library. Soon our national and state legislatures will be grinding out more laws. The lawyers will know them, the public officials will swear to enforce them, the average citizen will read nonchalantly of their passing, but they will not effect any marked betterment in those maladjustments in society that keep frictions burning between class and class, permit a few to live in parasitic luxury and masses in toilsome penury, and leave the world to drift into war again. There is a great lack of technique in the application of things we do know, but a greater lack in emotional passion to get them done.

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The Dynamics of Conviction

Facts are like well-moulded brick-bats when there are no moving convictions back of them. They are hard, irresistible things upon which superstitions may be broken and old, even useful, traditions battered down. The sceptic can throw them inconoclastically and destruction may lie in their wake, or they may exist like some hard though delicate artistry in the museums of scholarly minds and the recesses of research laboratories. They may lie embalmed in the nomenclature of science and even be the means of commerce in the hands of specialists. But facts are only of real worth to humanity in the measure that they become the common possessions of the masses of men through assimilation into their habits. And even the most useful truths must be burned into the habits of mankind through passionate fires of conviction.

Suppose the Christians of any city should suddenly make up their collective mind that the citizens of their town should become the beneficiaries of all that was known in the way of health and all that civic action could secure in the way of healthful living. There are enough facts already known to cleanse every urban community of tuberculosis, venereal disease, typhoid and every sort of contagion within a generation. Safeguarding the water supply, sewage disposal and garbage collection, providing sunlight and air for every room, prohibition of strap-hanging and smoke consumption, tempering street racket, prevention of dust, and compulsory segregation of every germ carrier, etc., are measures the effectiveness of which is well known. Through an enlightened but firm and conscientious use of them the common maladies of all of us could be as effectively abated in the generation to come as the common maladies of children have been in the generation of which we are a part.

In a certain town typhoid once laid low more than fifty persons and caused three deaths before the best skill of physician, nurse, and hospital could stop it. And this was a university town, with a college medical faculty, a state-supported hospital, a charity society, a health board, a visiting nurse, a sanitary inspector, as well as a score of physicians. There were a dozen churches, several women's clubs, three public libraries, and a citizenship well above the average in intelligence. With all these agencies nothing more than the conventional program was carried out. The sanitary inspector was a broken-down politician, the charity society confined itself to relief, the churches preached spiritual comfort, the women's clubs talked about Browning and suffrage, the medical faculty lived in class room and laboratory and cared only for the funds. The result was that the milk was not inspected until after typhoid had laid its trail of suffering and death. There was no lack of knowledge but there was a deadly absence of passion for applying it. This little paradise of cultured homes was so lacking in social consciousness that only a catastrophe could awaken it.

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Propaganda for Righteousness

Facts without advocates for their application for the good of mankind are about as virile as corn sown on the top of uncultivated ground, which might succeed in perpetuating itself in a sickly way but could do little more. For every scientist there should be a host of preachers and advocates, since the most beneficent of discoveries will become prolific of good only in the measure it is propagated. The Burbanks become benefactors through extension agents, who take to the field and propagate his discoveries. They make the minds of farmers and fruit growers the soil for the sowing of ideas and methods and go with the farmers into the fields to turn the treasures of the experimental station into harvests for the family storehouse. A fact in agronomy is of little worth in the mind of the agronomist; it may as well be inscribed on a clay tablet in a temple in Nippur as to be stored away in a library or a government archive; it becomes of worth only in the measure it is propagated as a working theory on the farms of the nation. And what is true of hygiene, medical discovery and agricultural experimentation is true of social welfare. To know what will do good and not to do it is tantamount to ignorance plus moral lethargy. There is no lack of knowledge but there is a blighting lack of passion for human weal.

The word propaganda has fallen under the ban. War making requires it as it requires bullets and explosives. Nations can no more fight without hate and lying than without killing. So we lied about the enemy, and now the allies lie about one another, and class lies about class. We do not call it lying, of course; we still think of it as propaganda for our cause. We may do it mildly by stating our side and leaving our readers ignorant of the other side, or we may do it vehemently by the use of extravagant terms in our own defense and vituperative terms about our opponents, but however we do it we try for a verdict upon a biased statement of the case. We seek, not the truth, but a partisan verdict. So the normative use of the word "propaganda" falls under the ban, surrendered to an overt use of its method.

Now if we react against the spirit of the advocate we are driven away from progress back to stagnation. There is no truth for truth's sake. More hope could be derived from a colony of peasants who were illiterate but active and creative, than from the campus of an intellectual aristocracy which was interested in truth only for truth's sake, and, smitten with ennui, was bored with knowledge, and had become antisocial through the lack of a vicarious human interest. Every social research department and fact-finding agency requires a host of human advocates, for the new-found fact is but one while humanity is legion.

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Apostles and Advocates of the Commonweal

The maladjustments in society that bring woe to some and make social parasites and luxury-mongers of others are not the result of mere ignorance. Knowledge has far outrun the will to do. Phossy-jaw maimed a host before science put its knowledge into regulative form. Pasteur was dead and immortalized before our university town was smitten into an interest in milk inspection. The twelve-hour day has long been stigmatized as inhuman, but 300,000 wage earners are still working it in the United States. Four times as many babes perish in infancy when the father's wage income is poor as when it is good, but we still deny that a living wage should be made basic. Poverty is a fetid seedbed for diseases that become contagious in the whole city, its morals arise to afflict the children of the well-to-do, and it is a drag on civilization, but one who advocates its abolition is looked upon as a chimerist and dreamer though there are facts enough in hand to challenge the inventive genius and administrative capacity of the nation which leads all others in such endowments. Poverty could be abolished in a single generation in America if we set ourselves, with a passionate conviction as Christians, to see it done.

There are already enough facts in our possession to right 90 per cent of our social wrongs, but what we need first is a passion for humanity. If our institutions for higher education would give as much attention to invigorating the social instincts as they do to cultivating and panoplying those of self-attainment; if our churches put as much passion into social salvation as they do into personal evangelism and spiritual culture; if our religious press stimulated work for human welfare as they do that for denominational enterprises; if all our publicists and preachers turned advocates of social well-being, we could, in a single generation, turn man's inhumanity to man into man's passion for the commonweal. The world's crying need is not for apostles of culture and aestheticism but cultured apostles of the commonweal. There are ten thousand facts lying fallow in the books; until they are made dynamic by advocates of humanity they might as well never have been discovered.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

Jesus, Friend of Sinners*

WE have studied Jesus as healer and as teacher, we now consider him as the "friend of sinners." It is much to be a friend, it is more to be a friend of "bad" people. Jesus taught that the test comes in being friendly to those who have nothing to offer us. To be good and pleasant to your own set gives you no credit. You then receive as good as you give. But to be gracious to those who have nothing to give you in return—that is genuine goodness. "The Gentleman with the Duster" contrasts certain living Englishmen with Gladstone, to the everlasting advantage of the latter. He shows how materialistic and selfish, how frivolous and egotistic these living Britishers are. He tells how Gladstone and his wife were interested in the saving of fallen women. Vividly he paints the picture of Gladstone's secretary coming to him to warn him that enemies would use against him the fact that he worked among these despised creatures. The great premier made it clear to his secretary that nothing could turn him from his charitable work. He was the friend of sinners. St. Francis was a friend to the outcast and despised. The lower they were, the more the "Little brother to the birds" loved and served them. With his own hands he cared for the sick and the more repulsive the sickness, the more he gloried in serving. At this very hour, over in Allahabad, India, my good friend, Sam Higginbottom, is ministering, in love to his large colony of lepers, even as Father Damien went out to Madagascar to aid the lepers there. Graham Taylor left his home on the avenue to go down among the poorer workingmen, so as to live among them and share their lot. Jane Addams was gently reared. Traveling in Glasgow she saw some of the miserable sections of that city. "I wonder," she said to her guide, "if, in America, we have such slums?" "No doubt worse," was the reply. Returning to Chicago she found the "worse" spots and there she found her life work. She shared the daily life of the people near South Halsted at Polk. One of the poorest sections of Greater Pittsburgh is the notorious "Woods Run" district. At this very hour Howard Wilson, formerly one of the elders of my church, and his cultured wife are sharing the lot of the poor and bad people of that community as head residents of Woods Run Settlement House. This is in imitation of the Master. At this point we must squarely face one question: "Can you be a Christian and not touch directly some poor, some evil life?" I say, "directly" because the many organizations of modern life make it easy to do all our charitable work at second hand or indirectly. I have worked a good bit upon the boards of various charitable organizations and this is the one criticism I lodge against them: they handle "cases," not "human beings"; they use card-files, paid workers and all the machinery of such work. We cannot get our work done without such machinery, but I want somebody whom I can help personally. Therefore we have our own "Benevolent Fund" and our own poor and needy friends whom we can go to call upon and whom we can directly help. We pay the rent, we buy clothing, we send groceries, we pay the hospital bills, we take the doctor around—it is all personal, direct, Christ-like. I question whether any of us can remain Christian unless we have one or more objects of our personal love and care. I know a pastor who had in his congregation a very poor, crippled girl. One morning, after service, he stopped, at the church door, the wealthiest woman in his parish. He told her about this girl and asked her to take her out for a drive. "I will send my car around tomorrow," she replied loftily. "Oh no, I want you to go yourself. I want this girl to know *you*." And so it turned out that the rich lady went in person and became a fast friend of the little girl, gaining as much from the cheerful cripple as she gave. It is this for which I plead, this first-hand contact not only with the poor, but with the bad.

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*Nov. 19. Jesus the Friend of Sinners. Luke 7:37-48.

JOHN R. EWERS.

British Table Talk

London, October 16, 1922.

OUR greatest maker of encyclopedias, Dr. Hastings, has suddenly died. There was once an aged don in Oxford who went every morning into the cathedral to say his prayers; he was very deaf and spoke very loudly so that anyone near could hear his petitions: the first one was a thanksgiving for "all compilers of dictionaries and books of reference." It is a worthy thanksgiving, and for us in our generation it is a simple act of gratitude to remember the diligent and gifted compiler and scholar who gives us the Encyclopedia of the Bible and other monumental works, crowned by the wonderful Encyclopedia of Religion and Ethics. How he managed to do all that he did with the charge of a parish in Scotland and the editorship of a monthly journal, no one can tell. Scotsmen are not to be judged by the standards of work applied to other men. Dr. Hastings was a generous and catholic-minded reader. His notes were never harsh, never unfair. He left the impression on all who read him that he did his work in the spirit of humble service as a Christian should. He was human, too. Once he wrote to all his contributors to ask for their portraits, so that he might see what his team looked like and take a more personal interest in them.

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The Church Congress

The chief thing which has escaped from the church congress to the man in the street is the belief that the Dean of St. Paul's does not believe in conversion. His guarded words will not be read as a whole, and he will probably have to endure one more black mark. There is good reason to doubt the value of abridged reports of religious addresses often made by reporters, who have an ear for the striking phrase and for that only. I believe the dean gravely undervalued the evidence for sudden conversions or the place for them in the history of the soul But on the other hand he might very well have helped some true Christians who distrust their own experience and their own calling because they have never had this sudden change. They are waiting perhaps for something to happen which has already happened. When they should be doing God's work they are loitering because they want a call, and the call has already come. . . . Lord Astor made a bold speech in which he revealed most simply and fearlessly a faith in Christ, which had evidently captured his being. It is a good thing when men, not ecclesiastical and not in the ranks of religious leaders, confess in their way their own personal faith. . . . Mr. Garfield Williams of the Church Missionary society spoke chivalrous words of Ghandi and made a bold plea against the tyranny of tradition. Altogether the congress upon the "eternal gospel" left an impression of reality, which is not always left by conferences.

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Toward a Christian Order of Life

There is to be a conference of Christians of all names in 1924 to consider practical applications of the Christian faith to all the range of human society, international, national, and social. A great many scholars and thinkers are already at work, hammering away at this vast subject, and if long and careful preparations will insure a great conference, this will be one of as far-reaching significance as the Edinburgh Missionary conference of 1910. A meeting is to be held on the 26th in London to enlist sympathy for this noble purpose. Dr. Temple, the Bishop of Manchester, is to preside. The speakers' names are significant: Mr. John Drinkwater, "The Artist and the New World"; Dr. A. E. Garvie and Father Bede Jarrett, "The Part of the Church"; Miss Margaret Bondfield, "The Part of Labor"; Mr. Sydney W. Pascall, "The Part of Business"; Rev. C. E. Raven, "The Probable Issue"; and the Rev. H. R. L. Sheppard, "The Cost." This list reveals a striking catholicity. Of churches, the Roman, Anglican, and Free are represented, and there are those whose labels are not known to me. Labor is there, and commerce. Quite rightly the poet has his place to plead for the artist in the new world. The secretaries of the movement are Miss Lucy Gardner and Rev. C. E. Raven. The time 1924 seems far off, but I imagine to the secretaries, knowing how much ground there is to cover, it must seem to be drawing near at an alarming rate.

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Political Alarums

All the talk now is of the election. The Tadpoles and Tapers are busy everywhere. Party leaders are conferring in secret and in semi-secret, with the solemn pretence—do they always keep it up?—that the country has no other choice but between one or other of the traditional order of statesmen. The premier at Manchester made a speech, all the more subtle and powerful because it was full of mysterious signals, which could be understood only by those who knew the code. On the near east situation I cannot find that his apology satisfied the critics, friendly or otherwise. The difficulty the man, who has no inner knowledge, finds is to discover the facts on which decisions are made. When he is called to give a decision upon a war, it has always by that time become inevitable. The real difficulties most men have were not answered by the premier. They concern the dealings with Greece and Angora long before the issue was one of the defense of Constantinople from the victorious Turks. Meanwhile most men feel that even in political warfare the attack upon Lord Gladstone was unfair, but, there again, we do not know very certainly to what it was a reply, and it is well to remember that the premier has had many bitter attacks to endure. When he came to handle the home situation, he showed himself the master hand once more. There is not a move in the game which he does not understand. He is certainly not finished as a political power, and at the moment there seems a likelihood that in spite of the strong conservative feeling against him he may carry with him his conservative members of the cabinet. Anyhow, his enemies are discovering that the old fighter is still expert with his weapons.

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Mr. Lloyd George on Heredity

It is amusing to set side by side the premier's reference to Mr. Austen Chamberlain, son of Joseph Chamberlain, and Lord Gladstone, son of William Ewart Gladstone. "My task in explaining the action of the government has been rendered very much easier by the speech which Mr. Chamberlain, made with hereditary point and force, delivered yesterday." . . . "But Lord Gladstone excommunicates us. What service has he rendered Liberalism? I know of no service except one. He is the best living embodiment of the Liberal doctrine that quality is not hereditary." In the one case there is "hereditary" point; in the other the proof that "quality is not hereditary."

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Canon Barnes on the Religion of Urban Dwellers

"If the great Victorians, who fifty years ago established universal elementary education in this country, could see its effects on religious thought they would be horrified. The whole community can now read and write. In the popular press every sensational pseudo-religious crudity finds expression. It is hardly necessary to clothe some fantastic belief in a bastard scientific or metaphysical jargon for it to gain acceptance. The work of the best thinkers is largely ignored: it is submerged beneath the torrent let loose by ignorant enthusiasm. The contempt of the wise no longer restrains superstitious folly: crude thought appears respectable when sufficiently widespread. The evil is not confined to the workers: probably there is more religious barbarism among women who live easy and superficially cultured lives than elsewhere in the community. Urban dwellers of all classes seem especially attracted by degenerate religious cults. Their lives are artificial, their thought often quick and shallow, perhaps because the purifying influences of Nature which steadied their ancestors no longer restrain them. In the country the past holds us. Nature is always telling us of her power, reminding us of the simplicity of beauty. The naturalness of birth and death, toil and pain, cannot be forgotten. We know that we cannot escape from evil and suffering by pretending that they are non-existent. The village churchyard is a perpetual reminder of the brevity of human life. There is, in such surroundings, a danger of simple paganism; but the complex absurdities and shallow enthusiasm which too often take the place of spiritual understanding in town-dwellers find no foothold."

This searching analysis by Canon Barnes of the dangers to the religious life of urban dwellers raises the whole question—how far the churches have really faced the new situation created by the growth of vast cities?

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Our Religious Poetry

We sometimes forget how rich in religious poetry our language is, and it is not to remote days only that we must turn for this inspiration. The other day I had occasion to look up a reference in the poetry of Mary E. Coleridge, who inherited and adorned a great name. I could not put the book down. I had not read it for years, but the beauty of it came back as fresh as ever. I have copied out four lines:

"Sunshine let it be or frost,
Storm or calm, as Thou shalt choose,
Though Thine every gift were lost,
Thee Thyself we could not lose."

This is worthy of your own Father Tabb, and what higher praise could be given? EDWARD SHILLITO

CORRESPONDENCE

The Methodist Waste Basket

EDITOR THE CHRISTIAN CENTURY:

SIR: How interesting life is becoming! Dr. Brightman having rebuked what he interprets as my purpose to read a writ of excommunication proceeds to put me into my waste-basket. For there, he says, "are to be found all historical and mystical experiences and reason itself." If, therefore, I am reasonable I belong in my own waste-basket. If I am not reasonable I belong—perhaps in the asylum. I agree!

I am greatly surprised that a philosopher should find in my letter what Dr. Brightman seems to find there. Surely anyone who will read that letter and will give words their ordinary value will absolve me from any desire to excommunicate anybody. I should be the first to protest if anyone should start a "heresy hunt" after Dr. Tittle or even after Dr. Brightman. The only sentence in my letter that could at all bear the meaning Dr. Brightman has put upon it is the one which he quotes, ending, "but we venture to say they are not Methodists." That sentence may have but two interpretations: "none of them are Methodists" or "they are not inclusive of the Methodist body." The latter represents my meaning. I did not mean to say that no man holding Dr. Tittle's view is a Methodist but that such men do not compose exclusively nor even mainly the Methodist church. If Dr. Brightman will read my letter again he will find there a spirit of real appreciation for men like Dr. Tittle and, in the closing paragraph, the statement that I wrote only because I felt that in his article Dr. Tittle had failed to do "entire" justice to Methodism. That is quite another thing from saying that he did not in any measure represent the Methodist viewpoint.

Again, I did not nor do I deny "that either experience, rationalism or mysticism give us any grounds for faith." What I said was that I deplored "both rationalism and mysticism as arbiters of thought." Surely anybody acquainted with the history of philosophy will agree with that. Since Bacon dragged the philosophers out of their attics and told them that they must reckon with the world of experience, pure rationalism has had little standing as the maker and ruler of philosophical systems. And the research of the psychologist has made it pretty clear that we cannot quote the "inner voices" of mysticism in final corroboration of our opinions about ultimate reality. It was for this reason that instead of dumping experience into the waste-basket, as Dr. Brightman says I did, I insisted on "experience as the corrective of social and religious judgments."

What I plead for is a recognition of the personal history of Jesus. Dr. Brightman urges that the innocent bystander may say: "We hear the voice of Mohammed and we believe him; the voice of Buddha and believe him; the voices of Nietzsche and Mary Baker Eddy and believe them." To the innocent bystander and to the wise philosopher alike we would answer that the Jesus of history is quite a different person from these rival voices and that it is just this vast difference between them and him whom Lanier describes as "sovereign seer of time," "poet's Poet," "wisdom's Tongue," "man's best Man," "love's best Love," this "perfect life in perfect labor writ," that furnishes presumptive evidence in favor of Jesus' superior authority. I recognize, as Mr. Hobart says in his letter, that Jesus' history is not finished. The gospels are a record of what he "began to do and teach." But surely it must be recognized too that it was that historical beginning which gave the early church its deathless inspiration and which today is a trumpet call that strongly stirs the hearts of men all along Christendom's far-flung battle line. I agree that if nothing beneficial had happened in men's lives through the centuries as the result of their discipleship of Jesus, that fact would be a disturbing factor in our thinking. But I am also sure that it is because of what happened in his life in the first century that men in the beginning made an essay at discipleship and that it is the memory of what He was and of what He did that steadies us in the difficult days when cynics and the "weary weight of the unintelligible world" challenge the validity of the Christian ideal and the Christian program.

Canton, O. ALBERT EDWARD DAY.

Contributors to This Issue

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Congregationalists Concerned with Episcopal Action

The action of the recent Episcopal convention in providing for the possibility of the ordination of ministers who would serve outside the Episcopal church has moved Rev. Newman Smyth to call together the Congregational committee on church unity. He states in his call: "The action of the Episcopal convention is of such importance that it requires the immediate and careful consideration of our Congregational commission on unity. A meeting for that purpose we are now calling. Until we shall have the full text of the Episcopal discussion and action, and our own commission shall determine the next step for us to take, I must refrain from any comment on that. An appeal to the Christian people of all churches over all the ecclesiastics may be necessary to bring about the final achievement of church unity. Surely the Christian church cannot remain fiddling while our modern civilization is burning."

Sixty Miles from Railroad

Rev. C. L. Campbell, Presbyterian missionary among the Navajo Indians in New Mexico, lives sixty miles from a railroad for he has taken up his abode among Indians who have only recently received the gospel. His labors have been crowned with success, and two new buildings were recently dedicated to religious work. These are St. Paul's church at Shiprock and the Refuge Hospital and Mission House at Redrock. The church building has a seating capacity of 400 and the hospital has 30 beds and a comfortable house for the physician who will live there.

Methodists Unanimous for Union

The eleventh general conference of the Canadian Methodist church is probably the last that ever will be held. The conference voted unanimously to enter the Congregationalists. The plan for union has been pending for the past twenty years but its consummation was delayed by the war. Much valuable time has been consumed in winning a minority of the Presbyterian church. Meanwhile in the great northwest whole sections have taken the law into their own hands and have organized union churches independently which will be at once merged into the national church of evangelicals when this church is formed. Thus Canada alone of the English-speaking countries will not have a Methodist church, though the John Wesley tradition in religion will naturally be cherished.

Retirement of Higher Critic Produces Sensation

When Bishop Stunz retired Rev. J. D. M. Buckner on an old age pension, he did not realize that this matter would become the subject of newspaper discussion throughout the country. Mr. Buckner has ceased to believe that God killed some children because they called Elisha "bald-pate." He holds that God always does good and never evil, and that he therefore never gave any instructions to kill the Amalekites. He has preached in Aurora, Neb., for the past eleven years, and his Methodist church petitioned the conference to send him back. The newspaper reports of a sermon in which critical theories of the Bible were set forth were in the hands of the bishop when he arrived at conference, and Mr. Buckner was asked to retire gracefully, which he refused to do. He has now issued a booklet containing his religious views and the story of his forced retirement. He is 67 years of age and has a fine

Chicago Church Federation

FOREMOST among the city church federations of the country, the Chicago organization in its annual meeting presented a report of activities that was highly gratifying. The annual meeting was held at the Morrison hotel Oct. 31. Two new denominations were added to the list of the Federation fellowship during the past year, the Methodist Protestant church and the Reformed church in the United States. This makes a total of sixteen cooperating denominations. The number of denominations has been decreased by one through the union of the Evangelical association and the United Evangelical church.

During the past year the Daily Vacation Bible school asked to be received into the federation as a commission. This was gladly acceded to, and the past year has been the best in the history of this good enterprise. More than two hundred schools were organized and supported by 250 churches. The chairman of this work the past year was Rev. George J. Searles.

Among the new enterprises of the year has been the arrangement to assist in the support of Rev. John A. St. Clair at the Speedway hospital where a number of ex-service men are still under treatment. He went there first representing the United Lutheran church, but is now the representative of organized Protestantism in the city.

The evangelistic work of the churches has reached new levels of efficiency. A grand total of 37,320 additions to the membership of the churches was reported. Open air evangelism has been promoted, some of the most eminent churchmen of the city participating in this kind of work.

The federation has no more important work than the support of religious activity in public institutions. Miss Jennie Beardsley served at the State Training School for Girls at Geneva, and conducted a Sunday school for these girls. She also makes personal visits on girls that have recently come to the school and carries on religious conversations with these girls in a very helpful way. Miss Helma Sutherland carries on a similar work among the boys at the St. Charles school. She also visits the women prisoners at Joliet where twenty-two are serving life terms for murder. The work of Rev. William J. Maplesden at the Cook County Tuberculosis Sanitarium is to make personal visitations and to carry on religious services on Sundays and Fridays. The wheel chair patients come to these meetings. Edgar C. Swartout is representative of the Federation at the Glenwood manual training school and Christopher J. Malfe at the House of Correction.

The monthly ministers' meetings the past year have reached an unusual standard, some of the most eminent churchmen in America coming to these meetings to speak. The various denominations have voted again this year to give up one meeting a month to join in these union meetings.

One of the vices of the Federation in the past was the passing of resolutions on hear-say evidence or newspaper talk. There was a brief but spirited debate at the annual meeting over a resolution which contained several thousand words of "whereases" in the form of newspaper clippings on the matter of gambling at the racetrack. Former president, Judge Bradley, entered an emphatic protest against the consideration of such resolutions which were too long to be even read in the meeting and the whole subject of racetrack gambling was sent back to committee. The Federation is losing some of that pathetic faith in resolutions which is so often found among church people, and sees the increasing importance of publicity methods.

The National Publicity conference which was in session during the entire day of the meeting of the Church Federation was a church federation enterprise. A permanent commission studies publicity continually and is considering a plan for whole page ads in city papers with neighborhood list of churches in place of the denominational lists which have prevailed.

The following list of officers was elected for the coming year: President, Rev. Howard Agnew Johnston; vice-president, Dr. Fred D. Stone; second vice-president, R. C. Gibson; recording secretary, R. Clarence Brown; treasurer, Harry Brinkman. Special mention was made of the reappointment of Mr. Walter R. Mee, executive secretary. The committee recommended to the finance committee an increase of salary for Mr. Mee lest he be tempted away from the federation offices by an offer of larger salary elsewhere.

library, though not a university trained man. He asserts that when he asked the bishop whether that ecclesiastic believed in the bear story of the old testament that person did not answer. Among other interesting statements made by Mr. Buckner is one that the Methodist church now teaches officially in the conference study books the very views which he has been condemned for teaching in his church.

Sadhu Sundar Singh Returns Home

After another visit to England, Sadhu Sundar Singh has returned to his native land. He addressed an audience of 15,000 in Copenhagen on one occasion. He was baptized at the age of sixteen and since then has been pursuing the career of a holy man, after the custom of his country, renouncing the world and its desires, though continuing to preach Christ. While in Tibet on a preaching journey, he was thrown into an old well full of bones of dead men, and the lid was fastened down. After three days in this horrible dungeon he was rescued by an unknown friend. His career marks him as one of the most unusual characters in all Christendom.

Bishop of Guatamala Is Expelled from Country

Bishop Alvarez has been expelled from Guatamala. He fell into difficulties with the government officials in that country, and has been compelled to take up residence in an adjacent state. The hierarchy in Washington recently sent him a telegram of sympathy. His banishment is ascribed to masonic influence by his Roman Catholic friends.

Twenty Denominations Unite in One Church

At Jackson Heights, Long Island, 300 members of twenty different denominations have come together to form a community church. The congregation will be affiliated with the Methodist Episcopal denomination. Bishop Luther B. Wilson, who spoke at a recent cornerstone laying, said: “This symbolizes the unification of the Protestant faith. Your enterprise here has also wider promise because you have chosen to affiliate with one of the great denominations which does work throughout the world. You will not suffer from the lack or the loss of this greater conception as some union churches have done in fearing connection of interest to all denominations. I would rather that you would make this wider connection with any of the great denominations other than my own than to fail to have this benefit of the general principles and doctrine and theology of the church as a whole.” The bishop warned against the suspicions which sometimes creep into these cooperative movements. The building enterprise means an investment of about $175,000.

American Bible Society Loses a Member of Board

By the death on October 17 of the Rev. Dr. Reese P. Alsop, a prominent clergyman of the Protestant Episcopal church in New York, canon of the Cathedral of the Incarnation and rector emeritus of St. Ann's church in Brooklyn, the American Bible Society has lost the chairman of its versions committee. Dr. Alsop has been for years very faithful in attendance upon the meetings of this committee which takes into consideration all the questions arising in connection with the translation of the Bible into new languages in different parts of the world and the revision of such transactions where changes in the language make this necessary or desirable. The committee on versions consists of eminent scholars, heads of theological seminaries, professors and men who have spent their years in studies cognate to these questions.

Eminent Clergyman Now a Bishop

With much ecclesiastical pomp Rev. Charles Lewis Slattery was made bishop coadjutor of Massachusetts on October 31. The procession which had in it some church of England officials as well as American bishops from east and west, moved from the chapel of Phillips Brooks' old church along Copley square to the cathedral. Bishop Slattery was born in Maine, educated at Harvard and the Episcopal Theological School and early was made dean of the Cathedral at Fairbault, Minn. Bishop Slattery is widely known as a scholar and writer on religious topics. As Bishop Lawrence will virtually retire from active service in the diocese for some special projects, the new bishop comes at once into large responsibility.

Conservative Disciples Meet in St. Louis

The conservative wing of the Disciples was commanded by its favorite newspaper to stay away from the convention at Winona Lake this year, and without doubt many followed this mandate. The

Conference on Church Publicity

THE National Conference on Church Publicity promoted by the Chicago Church Federation and participated in by men from various parts of the nation was in every way a success. Several hundred religious leaders, both clerical and lay, were gathered last week for an all-day session of addresses which were packed with information and inspiration. In the morning a professional advertising man made the preachers realize that they had never yet studied their subject scientifically. He had blue prints of advertising campaigns for various projects, and this connection gave the field, the tools, and the psychology of the advertising campaign their proper place.

In the morning program nothing was more diverting than the story told by Rev. William L. Stidger on how he had captured the good-will of Detroit over night. On the evening of the day he arrived in town to take charge of a small Methodist church that was head over heels in debt, the papers told of a little girl hurt in an auto accident and whose legs had been amputated. Upon visiting the home he found that it had no church affiliations and the next morning members of the congregation of St. Mark's Methodist church were asked to leave in his hands as they greeted the new pastor, some money for the education of the little girl. The newspapers were after the story at once, and completed a campaign for ten thousand dollars for the unfortunate child. This was cited to show how a minister can be unwittingly made by church publicity. Ever afterwards Detroit knew about St. Mark's church.

Dr. Christian F. Reisner of New York is father to the church publicity movement in America, but he is generous to all his fellow workers in the same field, and professional church advertisers like Rev J. Brabner Smith, Mr. Herbert H. Smith of the Presbyterian board of Philadelphia, and others were present and gave addresses. On the suggestion of Dr. Reisner, a telegram was sent from the conference asking D. W. Griffith to go on with his expressed purpose of producing a film on the life of Christ.

Editors of several city newspapers upon the program suggested methods of increasing the space the newspaper might legitimately give to the church. The human interest story in religion is the thing they want, and newspaper headlines of recent religious stories in the secular press were read to illustrate the idea. The preachers were charged with a pathetic belief in the news value of sermons, meetings and conventions, whereas the general public is not at all interested in this phase of church publicity. Mr. Henry J. Smith read his paper in the form of a dialogue which roused the meeting at the close of the afternoon session from the weariness into which it had fallen after hours of talk into alert attention.

At the dinner at the City Club, the religious editors of the city and some of its most eminent pastors spoke. Rev. W. H. Carwardine, religious editor of the Chicago Examiner, remarked on the growing liberality of the press, and said that an incident of some years ago, when a city editor rejected, with much profanity, a story of his whose heroine was a negress, would be impossible at the present time. The newspaper of today must give every section of the community its proper share of attention. He denied that the Roman Catholic church controls the press, as is often charged, and insisted that if there were any injustice, it was that the Roman church was discriminated against.

The ministers who advocate church publicity were urged by the president, Dr. Christian F. Reisner, to go to the annual meeting of the Associated Ad Clubs at Atlantic City next June. At that time this organization, as in years past, will provide without charge the place of meeting and much of the expense for those who wish to see the church brought into the focus of public attention through the skilful and directed use of the various agencies of advertising.

third week in October a meeting was held in St. Louis which is variously estimated from a few hundred on up to several thousand, the latter figure being the attendance to hear Bryan's lecture. The latter incident was diverting, for the Christian Standard has in recent years objected violently to the presence of "unimmersed sectarians" on the national programs, but was willing to bring in William Jennings Bryan, an unimmersed Presbyterian. The Congress managers had promised that the meeting should not be used to attack the national organizations of the church. This pledge was broken under the subterfuge of a second Congress organized out of the members of the first. However, the attacks on the United Christian Missionary Society divided the company into two hostile groups and made concerted action impossible. The supposed theme of the Congress was the improvement of methods in the work of the local church, an entirely praiseworthy object, if it had been adhered to in the conduct of the meetings.

Methodists Lay Cornerstone for Skyscraper

The Methodists in the Chicago area gathered in large numbers on Sunday afternoon, Nov. 5, to witness the laying of the cornerstone of the new structure that will house First Methodist church. It is a skyscraper with more than twenty floors besides the great church spire that will tower above the structure. The church will have quarters on the ground floor. Rev. John Thompson, pastor of the church, presided at the cornerstone laying.

Prompt Action in Relief Measures

The efficiency of modern philanthropic operations almost passes belief. When the story of the disaster at Smyrna was flashed to the civilized world, the Near East Relief released a shipload of supplies from Constantinople that was intended for the orphans of Armenia, but large additional supplies were needed. A ship loaded with food stuffs was at the moment passing Gilbraltar, but there was no fund with which to purchase its supplies. R. J. Cuddihy of the Literary Digest borrowed money at the bank in the name of that journal, wirelessed an order for the food, and the ship arrived at Constantinople on Oct. 2. One may well doubt whether philanthropy ever acted with more speed in the history of the world. Funds are now being collected in America to pay for this shipload of supplies and others that must be sent for hundreds of thousands are on the verge of a miserable death owing to the hatred of the Turk.

Norfolk Churches Hold Special Meetings

The churches of Norfolk, Va., have just completed a series of special meetings which were addressed by Mr. Whitney Wilson, American correspondent of the London Times who is best known in the Christian world as author of "The Christ We Forget." He delivered two addresses a day, one a series on the life of Christ, and the other a series on "The Bible and Public Questions." The committee in charge was appointed by the Norfolk Federation of Churches.

Pastor of Well-Known Community Church Dies

Members of the university community at Madison, Wis., who attend Westminster church, a community church in a residential section, were greatly shocked on Sunday morning, Oct. 8, to learn that their minister, Dr. Thomas Knox, was dead. Dr. Knox was born in Belfast, and educated at New York University and Union Seminary. He has served a number of churches, among them Oakwood Union church of Chicago, the Presbyterian churches in Aurora and Charleston, Ill., Cincinnati and Lima, O. He is remembered by his former parishioners as a man of liberal mind, gracious spirit, and of great helpfulness to the people who waited on his ministry.

Centennial of Yale Divinity School

Yale Divinity School recently observed the one hundredth anniversary of its founding. Alumni of many classes were present at the exercises and the Yale alumni in attendance at the American Board meetings in Evanston last week sent a telegram of greeting. In addition to the Lyman Beecher lectures on preaching by Dean Charles R. Brown, the Nathaniel W. Taylor lectures by President Arthur C. McGiffert of Union Theological Seminary, the alumni lecture by Prof. Benjamin W. Bacon and the historical address by Prof. Henry B. Wright, there were addresses by distinguished guests and representatives of other universities. The alumni were shown hospitality at the school during these exercises.

Bohemian Bishop Visits America

Bishop Gorazd Pavlik, a dignitary of the new Bohemian church that has arisen out of the Roman Catholic church, is now in this country. He visited the Episcopal convention in Portland where he was received with honors. His spirit is broad, and he is trying to establish relations with the orthodox church and with Protestantism. His communion needs more priests to take care of the people who have come over, and the question of church buildings is still awaiting settlement when the government separates church and state. The people leaving the Roman communion insist that their historic buildings shall belong to the people who have always used them.

Methodists Establish Community Church

The Methodist Episcopal church has established a church of the "denominational community" type at Garden Homes, a suburb of Chicago, in spite of the denunciation of community churches in the church press in this section. Seventeen denominations are affiliated in a single church and recently dedicated a building which was consecrated by Dr. P. H. Swift and Dr. John Thompson. Rev. J. P. Stafford, director of the social service department at Swift's, will preach for the infant church.

Lutherans Give Out Statistics

The United Lutheran church during its recent convention in Buffalo gave out statistics with regard to Lutheran strength in America. They have 15,857 congregations, 10,162 ministers, 3,770,663 baptized members, and 2,515,662 confirmed members. They are the third Protestant denomination in size, being exceeded only by Baptists and Methodists. The net increase in membership the past year was 50,000. The Sunday school enrolment is low for such a strong denomination, there being only 973,411 enrolled pupils. The decrease in enrolment was 45,665. The denomination spent $10,349,899 during the past year, of which $10,349,899 is credited to benevolence. It owns propery valued at

Japan After Seven Years

A LETTER from Miyazaki, Japan, under date of Oct. 8, from Dr. Sidney L. Gulick, Secretary of the Federal Council's Commission on International Justice and Goodwill, records his warm reception on arriving in his old home. In company with Mr. Frederick Moore, Foreign Counselor to the Japanese Ministry of Affairs, he has had conferences with many of the most prominent figures in Japan, including Prince Tokugawa, the Premier, the Minister of Foreign Affairs, Viscount Shibusawa, and Dr. Soyeda, discussing with them present tendencies in Japanese life and in American-Japanese relations. With the leading Japanese Christians Dr. Gulick has also had many conferences. Of especial interest is his account, reported to him by the most responsible observers, "of the bewildering effects on the Japanese delegates to the Washington conference of Secretary Hughes' 'bolt from the blue', and especially of the opening prayer—which two episodes convinced them that they were in the presence of Christian America. This last was told in a private meeting by one of the younger men who said he came home a Christian because of what he saw and heard."

Japan, according to Dr. Gulick, is carrying out both the letter and the spirit of the Washington agreements. When Dr. Gulick spoke of the fact that he was to spend several months in China he was asked to give frankly, on his return, his impressions of Chinese-Japanese relations. "Several (of the Japanese leaders) said with much emphasis that they well knew that matters are not all right; that they are trying to correct mistakes; and that they especially desire to have suggestions that would help them." Dr. Gulick is to spend most of his time abroad in China and Korea, studying the situation from their standpoint.

$193,027,449 against which there is a very small indebtedness, probably the least to be found in any denomination in the country, $9,940,851.

Would Start Action Against Fosdick

Just prior to the Northern Baptist convention in June, Dr. Harry Emerson Fosdick of New York preached a sermon in First Presbyterian church of New York on "Shall the Fundamentalists Win?" which was published in The Christian Century. In this sermon Dr. Fosdick indicates that many religions have postulated a miraculous birth for their founders. These implications with regard to the Virgin Birth, have resulted in an attack against Dr. Fosdick in the Philadelphia presbytery by Dr. Clarence Edward McCartney of Arch Street Presbyterian church of Philadelphia. He cannot summon Dr. Fosdick for heresy since the latter is a Baptist in good standing in his denomination, though preaching for a Presbyterian church. But Dr. McCartney threatens to have General Assembly inquire into the preaching that is being given on "Shall Unbelief Win? a Reply to Dr. Fosdick." The Philadelphia presbytery went into executive session to consider the charges of Dr. McCartney, and the debate waged for three hours.

Methodists Will Observe Good Literature Sunday

October 29 was observed in many Methodist churches as Good Literature Sunday. In that day Christian papers and Christian books were commended to the congregations. Rev. H. E. Luccock of New York was in charge of the campaign this year. In many Methodist churches the announcement was not limited to the journals of the denomination. The official circular was journalese in its style and Methodists were exhorted in this fashion: "Exercise the mind as well as the jaw. The Advocate costs less per

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Week of Prayer for Young Men

Under the leadership of the international committee of the Young Men's Christian Association, Nov. 12-19 will be observed as the Week of Prayer for Young Men. The association has put out a booklet of daily meditations for the guidance of the churches during this week of special effort. There are suggestions to young men's classes and other special groups. Since the triennial convention of the Young Men's Christian Association is to be held this year at Atlantic City, Nov. 12-18, there will be a special reason for keeping the anniversary in mind.

Goes on With Libel Suit

The work of relieving famine victims in Russia has been much hindered by propagandists in America who have sought to raise political bogeys. Captain Paxton Hibben, secretary of the Russian Red Cross in America and executive secretary of the American Committee for Relief of Russian Children, sued the Boston Transcript for libel because of an article published October 4 on "The Reds in America," and the sheriff has recently attached the property of the paper for the amount named in the suit. Captain Paxton recently returned from Russia where he made arrangements for the importation of hand-craft articles that will be sold in the United States for the benefit of his fund. He declares that his organization has nothing to do with the

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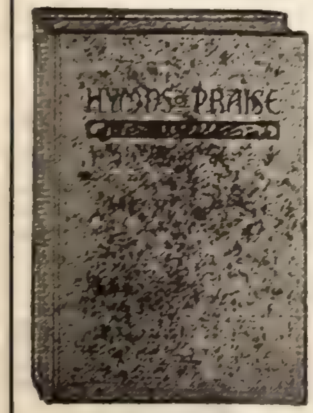

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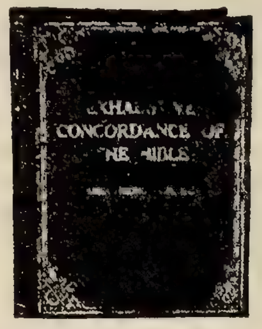

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communism in Russia, but only with the feeding of famine children.

Modernist Episcopalians Organize

At a recent meeting in New York a Modern Churchmen's Union was organized, officers elected, an editorial board appointed. A program of action was adopted. The members of the new organization pay dues of two dollars a year. The following is the program adopted: "Believing that Christ is the way, the truth and the life, it is our purpose:

"1. To affirm the continuous activities of the Divine Spirit in all spheres of life and thought.

"2. To maintain the right to interpret the historic expressions of our faith in accordance with the results of modern science and of biblical and historical scholarship.

"3. To advance co-operation and fellowship between the Protestant Episcopal church and other Protestant churches.

"4. To emphasize the importance of the preaching ministry as a means for the wider extension of the kingdom of God.

"5. To further the application of Christian principles in every sphere of industrial, social and international relations.

"6. To encourage greater freedom and elasticity in the worship of the church in order to adapt it to the needs and thoughts of the times.

"7 To emphasize afresh the nature of the Christian life as personal fellowship with God."

Disciples' Society Faces New Projects

The United Christian Missionary Society announces a forty per cent increase in October offerings this year as compared with the same period last year. Hurtful economics had been inaugurated, but the society is now talking of advance steps to be taken in the near future. Among these is a projected national sanatorium for the care of tubercular patients. This will be located in the vicinity of El Paso, Tex. Among the interesting gifts of the past month was one from a lumber firm in Lexing-

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That Draws Numbers

"We had a wonderful 'White Gifts for the King' service. Our church had about 1200 packed in, and they told me about 500 were turned away after the doors were closed."

That Teaches the Joy of Giving

"Above all, five boys and young men dedicated themselves to Christ, four by confession of faith."

"* * * And when it was found we had given over $1,000—we who had been wont to give casually and lightly—the 'great joy' of Christmas shone in every face, and the peace of Christ sank into our hearts. * * * We had learned the gladness of giving, in the best Christmas we ever had."

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ton, Ky., which provides a thousand dollars a year for a "living link" in a foreign field. Bequests were announced for large sums also.

Next Disciples' Convention Goes to Colorado Springs

The International Convention of the Disciples of Christ is slated for Colorado Springs next year. A number of invitations were extended ,and some considerable spirit in the claims of rival cities. Among the cities named are Hot Springs, Jacksonville and Birmingham. The last convention placed in the hands of the executive committee the power of fixing the date and place of the convention and announcement is now made of their decision. The date chosen is September 4-11. At this convention the United Christian Missionary Society, the Board of Education, the Board of Temperance and Social Welfare and the Association for the Promotion of Christian Unity make reports.

Methodists Make Way for Congregationalists

In Twinsburg, O., there have been two churches where there should be only one. The Methodists of the town some time ago offered to unite with the Congregational church provided the latter became a "community" church. The change in form of organization was made, and Twinsburg now has a single church with a membership of 265 and a Sunday school enrolment of 220. Rev. C. H. Moe is pastor of the new organization.

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Half a Billion Given for Religion

The growing liberality of the Christian churches of America is a significant fact in our national life. The Federal Council of Churches in its statistical department has secured the figures for the giving last year, and announces the amount as $488,424,084. Some churches report only their missionary offerings, so the figure is too small. The Methodist bodies lead with offerings of $130,730,479; the Roman Catholic is second with $75,368,294, and the Baptists are third with $60,798,534. It is a long way for the churches to go to realize their stewardship aims, but the results are much larger than many citizens would have supposed.

Cincinnati Churches Work Together

The evangelical forces in Cincinnati are planning a number of activities together. November 6 was observed as law observance Sunday. The Federation of Churches is seeking through the church organizations to create a new respect for law. November is also church attendance month, and many neighborhoods will put on a special canvas in behalf of larger church attendance. The churches will also combine in behalf of an evangelistic effort in the weeks preceding Easter.

Church Leaders Aid In Balkan Problems

Rev. R. V. Markham, an American board missionary in the Balkans, reports that the religious leaders of the orthodox national churches in the Balkans are beginning to see their responsibility in assisting in keeping the peace. Rev. P. Touleshkoff, secretary of the Bulgarian brotherhood of priests, has sent a letter to the editor of Vestnik, the organ of the organized Serbian priests in Belgrade. The letter is in fine Christian humility and sets for the clergy of the various nations the great task of preaching brotherhood. The historic hatred of Bulgarians and Serbians has been one of the most pronounced facts in the study of the Balkan country.

Wants Methodists to Consolidate

Fewer churches and better ones is the policy announced by Rev. John S. Rutledge, executive secretary of the Cleveland Methodist Union. Several consolidations of Methodist churches have been affected in recent years, but there are still 28 which Mr. Rutledge declares is eight too many. The Lakewood church in a Cleveland suburb has 3,000 members, which is the largest Methodist church in the country. Only four of the Cleveland churches of the Methodist persuasion have over a thousand members. Thirteen have less than five hundred. "If the consolidations are effected," Mr.

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American Secretary of State Sees Protestant Work in Brazil

While in Brazil, Secretary Hughes attended the American Union church in Rio de Janiero. Dr. Webster E. Browning preached on "The Spiritual Significance of Pan-Americanism." The preacher insisted that diplomatic and trade relations do not weld nations together as firmly as do cultural and spiritual relations. In the afternoon the American Secretary of State attended a reception given to the well-known journalist, José Carlos Rodriguez. This journalist was once the proprietor of the largest paper in the city, but is now giving his time entirely to an evangelical introduction to the Bible, as he believes that a wider understanding of the scriptures would do more to solve Brazil's problems than anything else.

American Churchmen Visit Graves in France

The major part of the gallant lads that went to their death in the world war under the Stars and Stripes still lie buried in France. There has come a wave of critical gossip with regard to the care of these graves so the Federal Council appointed a committee of eminent churchmen to visit the graves and make report. This commission consisted of Dr. Charles E. Jefferson, Rev. Chauncey M. Goodrich and Dr. Charles S. Macfarland. They visited all the principal burying grounds in France where American graves may be found, and observed that much work had been done to beautify these places. The commission recommends an appropriation from Congress for the permanent care of the graves.

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The Missionary Survey of the Year 1922
whch will occupy a large part of the January, 1923, number, will present the present missionary situation with a completeness and accuracy not found elsewhere.
Specific Problems and Spiritual Movements in Mission Field
are discussed with a thoroughness arising from the special facilities of the "Review" which enable it to keep in close touch with missionary problems in the entire world. A few articles which will appear early in 1923 are "Polygamy and the Christian Church in West Africa" (Bishop Melville Jones), "The Christian Church and Public Health" (Dr. Arthur Lankester and others), "The Kilafat Movement in India" (W. Paton), "Relative Racial Capacity" (Dr. J. D. Fleming). Among contributors to the "Review" are such outstanding missionary authorities and students as Robert E Speer, Charles R. Watson, Samuel M. Zwemer, Canon Gairdner, and James H. Franklin. To an unusual degree the "Review" reflects the viewpoint of native leaders of the Christian Church on the mission field, affording an insight into the missionary movement not otherwise obtainable.
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The
CHRISTIAN
CENTURY
A Journal of Religion

THE PRESBYTERIANS —AN OUTSIDE VIEW

By Orvis F. Jordan

CHRISTIANIZING PUBLIC OPINION

By Samuel McCrea Cavert

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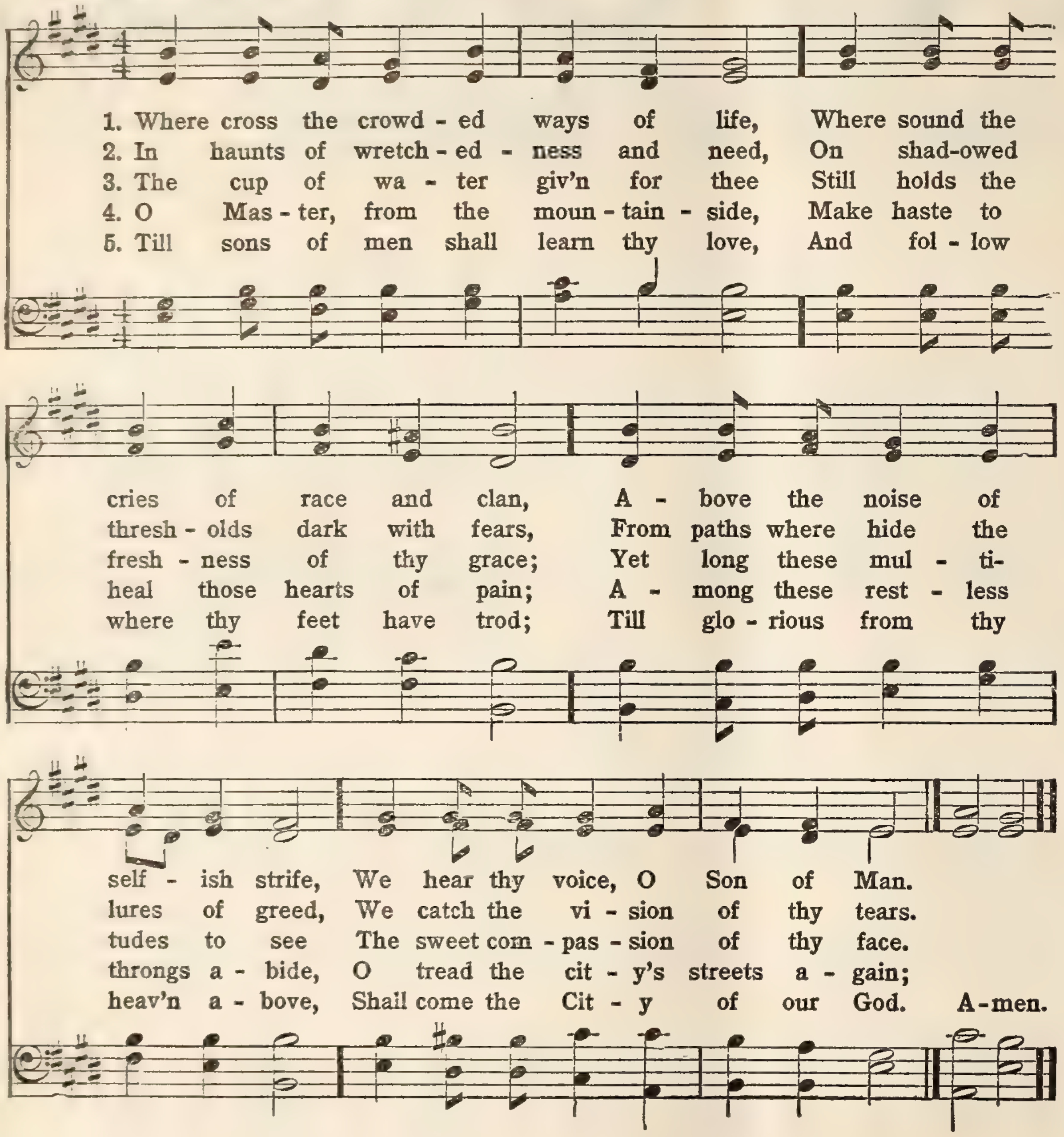
HAMPSTEAD L. M.

Frank Mason North, 1905 William Smallwood



1. Where cross the crowd-ed ways of life, Where sound the
2. In haunts of wretch-ed-ness and need, On shad-owed
3. The cup of wa-ter giv'n for thee Still holds the
4. O Mas-ter, from the moun-tain-side, Make haste to
5. Till sons of men shall learn thy love, And fol-low
cries of race and clan, A-bove the noise of
thresh-olds dark with fears, From paths where hide the
fresh-ness of thy grace; Yet long these mul-ti-
heal those hearts of pain; A-mong these rest-less
where thy feet have trod; Till glo-rious from thy
self-ish strife, We hear thy voice, O Son of Man.
lures of greed, We catch the vi-sion of thy tears.
tudes to see The sweet com-pas-sion of thy face.
throngs a-bide, O tread the cit-y's streets a-gain;
heav'n a-bove, Shall come the Cit-y of our God. A-men.

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The
CHRISTIAN CENTURY
An Undenominational Journal of Religion

Volume XXXIX CHICAGO, NOVEMBER 16, 1922 Number 46

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, *at the Post-office at Chicago, Illinois, under the act of March* 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 1103, *Act of October* 3, 1917, *authorized on July* 3, 1918.
Published Weekly *By the Disciples Publication Society* 508 *S. Dearborn Street, Chicago*

Subscription—$4.00 a year (to ministers $3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Election Returns Indecisive But Not Discouraging

HIGH spots of the recent election from the point of view of the liquor issue were the defeat in Ohio by 187,000 majority of a measure initiated by the wets the intent of which was to nullify the eighteenth amendment, and the carrying in California by 29,000 majority of a measure which brings that state into harmonious cooperation with the Volstead law. Probably no local results were watched with more eagerness than those in Illinois and Chicago. The city is the wet stronghold of the country. Anton Cermak, wet democrat, was elected president of the county board of commissioners by a substantial majority against a clean-cut dry republican, but this lapse is considerably offset by the election of a dry majority on the board itself thus leaving Mr. Cermak in the position of a minority leader. Illinois seemed to go for wine and beer on a direct referendum vote by a majority of nearly two to one, with Chicago voting three to one. But this vote is purely advisory in its effect and represents only a frction of the dry sentiment, the Anti-Saloon League having advised its followers not to vote at all, on the ground that the proposal was in violation of federal law and the national constitution. The complexion of congress has not at this writing been determined nor that of state legislatures. Remarkable results were secured by the League in getting a larger dry registration and poll them in previous bye-elections, but the guilty fact remains that had 90 per cent of the Christian citizenship been as active as 40 per cent were there would have been a sweeping victory everywhere for law enforcement. Experiencd prohibitionists, however, are not surprised that the liquor issue was not abruptly settled by the simple adoption of the eighteenth amendment. As in every county and state where within the past generation prohibition was adopted there followed at once a period of confusion and scandal through lax enforcement of the newly adopted law, so it is expected that before the nation settles down to sobriety and self-control a period of struggle must intervene. Of the outcome of that struggle there can be no doubt.

What Conservative Denominations Shy At

TWO leading denominations have in recent national meetings failed to come into the Federal Council of Churches cordially and fully. Each maintains an attitude of timid correspondence with the organization through which Protestantism is able to accomplish much work in common. The United Lutheran church will henceforth help pay Federal Council bills, but qualifies its cooperation because of an alleged difference in faith from the other denominations. This denomination endorses the work of the Federal Council in most particulars, but leaves out the work of the commission on the church and social service. The Churchman, representing the Protestant Episcopal communion, draws the inference from the debates at the recent general convention in Portland that the real trouble in the Episcopalian camp is with this very same commission. Conservative members of the Episcopal church charged on the floor that the commission on the church and social service had taken sides in the industrial issue. If these two denominations are out in the cold for this reason, they are rather lonely these days. The Roman Catholic church has not hesitated to speak right out on industrial questions in more radical spirit, perhaps, than that of the Federal Council commission. Jewish religious leadership is giving many tokens of a strong stand for industrial progress. The Lutherans and Episcopalians seem to stand before the American public as the two religious organizations where stand-patism and capitalism in the industrial struggle dominate religious opinion. That situation is, of course, intolerable to such Episcopalians as Bishop Williams and many others who could be named. The Lutherans in America are far less progressive with regard to interchurch cooperation and their relationship to the social movement than are the Lutherans of Europe. This must surely be a temporary condition which will change as the denomination develops in the free air of American life.

"Thou Shalt Not Kill"

THE appalling number of murders, and the equally amazing number of acquittals, must fill every thoughtful mind with a feeling akin to dismay. It is well nigh impossible in this country to convict a woman of murder, even when she confesses to it. Recently, in New Jersey, a young woman was tried for the murder of her husband and another woman whom she suspected of illicit relations. There was no dispute as to the facts, and the charge of the presiding judge was a plain setting forth of the law. The jury blandly announced that the defendant was "not guilty" of any crime at all and set her free in the midst of deafening applause. Sentimentalism swept everything before it. The young woman was pretty, she had a little baby in her arms, and an aged mother at hand—so the law was ignored and murder was justified. It reminds one of the Russian story in which a jury set a murderer free on the ground that it was too bad to make him unhappy on such a fine day. When the law is thus glibly set aside, it is not to be wondered at that mobs collect to beat up some member of the community who has incurred displeasure. Nor is it strange that lawlessness runs rife everywhere to an accompaniment of melodramatic sentimentalism in which moral laws are blurred and the most sickening crimes are consecrated. Still stands the ancient law, announced amid the flashing lightnings of moral insight and command: "Thou shalt not kill!"

The Tragedy of Provincialism

OF a certain well-known statesman it was said: "The air currents of the world never ventilated his mind"; and that is not a bad description of the average American. Provincialism is our curse; our lives are bounded by the sporting page, the picture show, the price of butter, and the neighborhood gossip. The world-shaking struggles of races, the roar of cataclysmic revolutions reach us only as the murmur of far-distant thunder. Europe appeals to us to help hold the world together, and we are bored, suspecting sinister designs or selfish motives. Cynical scorn of others is united with complacent over-valuation of our own habits, opinions, possessions, country, and religion. Provincialism is always "anti," compounded in equal parts of ignorance and antagonism. It is forever glorifying itself by depreciating everything that belongs to others, mistaking difference for inferiority. It makes a high wall, shutting the world out, shutting itself in. On the day the coalition cabinet resigned a city paper told the fact in one stick of type with a small caption, and recited a local scandal in sickening detail under huge headlines. No wonder nationalism is narrow, religion sectarian, and our attitude toward other nations a supercilious aloofness. These things are inevitable until the barriers of ignorance and prejudice are broken down, our outlook broadened, our knowledge enriched, and our sympathy enlarged. They expect the impossible who hope for any kind of world cooperation until we have some degree of a world-mindedness. Lord Robert Cecil was right when he uttered that shining sentence: "We must first obtain recognition of the fact that the good of humanity as a whole does actually exist."

What To Do On Sunday

PURITANS had a long list of things not to do on Sunday. Has it occurred to anybody to make a good list of things that would be proper to do on Sunday? This needs to be done for the child if he is not to be utterly disgusted with the church and the religious life. The American Institute of Child Life is circulating a booklet called "A Year of Good Sundays." No doubt many things in the list would also be in the index of things forbidden by our grandparents, but that need not trouble anyone very much. The institute suggests Bible games played like "authors." "Dressing up" on Sunday is looked upon as a legitimate pleasure for a child, and various costumes may be used. Letter writing to distant relatives and family with conversation about these relatives is a pleasant mode of passing some time. The children are sometimes set at the task of writing stories, an occupation at which some rather young children will labor for a good while. At the close of the booklet is an extended bibliography of books that would be helpful to parents in keeping their children usefully busy not only on Sunday, but on any other day of the week when they found time hanging heavy on their hands. Recently a minister took a vote of his congregation on a considerable list of sermon topics which covered varied fields of doctrine, devotion and practical service. The problem of the Christian use of Sunday received more votes than any other single sermon on the list. People are in bad conscience with regard to the use of a day which has been given to the race as a day devoted to the higher life. The young people who spend it on mad escapades, the householder who devotes it all to gardening, and the business man who sees in it only an enlarged opportunity for golf, miss many things. What the institute has done for child life, someone should do for adults. How can a healthy-minded adult makes the most of Sunday?

Dean Inge's "Outspoken Essays"

A SECOND series of "Outspoken Essays," by the Dean of St. Paul's Cathedral, is an outstanding volume among the autumn books; and to say that it is of equal value with the first series is the highest praise. It contains his Hibbert Lectures on the State, his Romanes

Lecture on the Idea of Progress, which made so much stir at the time of its delivery; a striking study of The Dilemma of Civilization, raising the question whether the over-mechanization of life has not impaired the intrinsic qualities of the race; a glorification of the Victorian Era as over against the pigmy men of our time; and much else of like challenging import. But the gem of the volume is the first essay, entitled "Confessio Fidei," in which we overhear a great thinker examining the fundamental confidences of his life. The rift between the old faith and the new knowledge, the assumption that "science gives us facts without values, and religion values without facts," the dean regards as the fatal discord in our modern world. As a Christian Platonist, and disciple of Plotinus, the dean has his own way of bridging the gap between facts and values. His way may not satisfy all of his readers, but that he does see the crux of the whole question of religious faith in our day is plain. It is a volume to make one think hard and fast, notable in the range of the problems with which it deals, no less than in its concise, keen-cutting style.

The American Sin of Waste

STEINMETZ, the physicist and consulting engineer of the General Electric Company, would solve our coal problem by harnessing the waterfalls. He insists that we are robbing posterity of its heritage by burning coal to get power which could be produced much more cheaply by electricity. He is only one of many prophets that are warning America of the sin of our wasteful habits. Were the wealth of the country equally distributed, each family would get $2,500 per year. But one-third of our families get less than one thousand dollars a year while a few get over a million dollars a year. Much of the large incomes go into ostentation which is "illth" rather than wealth. Economists figure that eleven billions a year goes into wanton extragavance which has no proper place in any life program. The waste in the form of idleness is a very serious matter. We sometimes have as many as five million men lying around idle waiting for jobs. The economic loss on this item alone is staggering. In no department of the national life are we more wasteful than in the processes of distribution. Whole fruit farms are bought up in Michigan every year, and their product allowed to rot in the field in order to keep prices up. Car-loads of watermelons dumped into the lake and cans of milk poured into the sewer tell the story of the reckless defiance of human welfare that the national distributing agencies practice right along. When the church pleads for decent hours, living wages and other human rights for workers, it is told to read old-fashioned books on political economy which teach supply and demand as the regulative force in our industrial life. Modern life has learned how to supersede this law through waste. In a world where millions are hungry and where the masses still lack the ordinary decencies of life we are bound to admit that our troubles arise from conservatism, failure to apply science to industry and from greed and selfishness. When the idealism of professional life, say of the teacher, enters business, we shall have enough and to spare for every family in the whole wide world.

The Larger Faith

IN the controversy which is raging in certain sections of the church over matters which are affirmed by some to be essentials of Christianity, it is continually charged that those who hold the more liberal opinions devitalize the gospel by substituting generalizations for definite realities, and rationalizing away the fundamental values of the faith. It is probable that to people of particular schools of thought and forms of experience this charge seems abundantly justified. With many who take a hand in these arguments it is impossible to exchange views with fruitful results, because their outlook and method of thinking do not permit them to hold any of the matters of Christian belief in any other than a fixed and dogmatic fashion. To them questions of this kind are no longer open to discussion. Their opinions are final and unchangeable.

But to those who permit themselves to consider with candor and open-mindedness the problems involved in the gradual attainment of new and ampler ground in the essentials of Christianity, there comes the satisfying discovery that the later interpretations of the gospel involve no loss of values, but rather an enlargement of horizon, and a deepening of conviction when the teachings of the scriptures are interpreted and reinforced by the amazingly varied and marvelous facts of modern scientific and historical study. What seemed at first to be lost in the conflict of ideas is found to be strengthened and amplified in the light of the new sciences. Nothing is ever lost that can abide the test of facts. Indeed it is usually true that on more careful inquiry, the older and apparently endangered elements of the faith, put in jeopardy by the wider ranging of investigation, come back to their own with new and more vital meaning.

There are three stages of knowledge in the field of biblical truth, as in most of the other areas of human interest. The first is the stage of literal acceptance of the statements of the Bible as if they were to be taken at their actual face value as scientific and historical data. That is the childlike and unquestioning faith which attempts to honor the scriptures without raising any of the questions regarding their purpose and method which modern investigation of their nature compels. To such an attitude of mind any doubt as to the validity of any statement of the Bible is disloyal to the Book and its supreme message. That is the stage of naive faith with which most Christians begin their acquaintance with the source of our religious life. Most of those who represent the older generation have had to begin here, for it was the mood of a generation ago.

The second stage is that in which one comes up square against the weakness of this view to meet the tests of investigation. It does not require much study of the Bible to discover that it nowhere claims infallibility in matters of scientific knowledge or of historical information. While it is an invaluable source of treasured remembrance of an ancient and vividly important period of human experience, its purpose is manifestly not to disclose unknown facts about the structure of the world, or the processes of human history. Its themes are vastly more important. It employs the information of the men who wrote it in the effort to make clear their message of religion and morality. But it is too often the case that people confronted in their study of the scriptures with the evident marks of human and not always accurate information regarding the phenomena of nature and the events of past history, judge these documents by that standard, and reject them as untrustworthy in all their statements. This negative attitude toward the Bible is the sceptic's refuge. It is the easy conclusion of those who have met their first difficulties, and have not the patience to work through to firm ground. It is the second stage of biblical culture.

Those, however, who are willing to pay the price of a thoroughgoing inquiry into the character and value of the Bible, come to understand that neither of the earlier phases of their education is competent or satisfactory. In the light of fuller study of the great truths which historic Christianity has affirmed, there is secured a new and firmer grasp upon the essentials of the faith, and one discovers that nothing has been lost that is of genuine value, but all things have become more adequate and convincing by the process of disciplined investigation. This is the third and satisfying state of religious education. This is the intellectual new birth, without which no man sees the richness and breadth of the kingdom of God.

This principle may be applied to almost any of the phases of Christian doctrine now under heated discussion in those quarters where modern conceptions of the Bible are as yet viewed with suspicion. Regarding the miracles, the character of the Bible as a revelation of the will of God, the person of Jesus, the relation of Christianity to the ethnic faiths, and other matters of equal moment, it is evident that the same progress is taking place, from the first stage of unquestioning affirmation, through the second zone of surprised and distressed reaction against the calm assurances of orthodox belief, to the third attitude of faith through struggle that has cleared the mind of its darker doubts, and found a standing place of ascertained reality. This is the experience through which the men and women, especially the young men and women, of the present generation are passing. It is inevitable that they should go this way, if they are at all touched by the spirit of inquiry which is the dominant force in our age. The next generation will not have to pass this way. It will have its own problems, which will doubtless be as difficult and as testing. But the struggle to adjust itself to the new science, as voiced in the methods of evolution, and the new faith in the Bible, the result of the critical researches of the last twenty years, will be so far a thing of the past that to the student of religion and education in the future these bitter controversies of our day will appear as futile and unwarranted as the mediæval protests against the Copernican science, and the revolutionary disclosures made by historical students of that earlier age.

An example of the ampler faith to which the present generation is finding its way is the changed attitude of thoughtful Christians to the entire subject of miracles, which in former times were proclaimed the most conspicuous proofs of the divine character of the biblical revelation, and the most outstanding credentials of the ministry of Jesus. The virgin birth of Jesus is an outstanding example of such an event, affirmed as it is by two of the gospels, and imbedded in some of the oldest of the creeds. The changing attitude of this generation toward this narrative does not rest on the impossibility of such an occurrence, for science has disclosed such a multitude of marvels in recent years that no man is free to deny the possibility of even the most unusual phenomena. Nor is it based upon the discovery that the claim of virgin birth is made in behalf of very many of the heroes of the past, kings, warriors and prophets. It is rather the fact that the first witnesses of the life of Jesus appear to have given only secondary regard to the story, as it appears in only two of the four gospels, and is nowhere referred to in the writings of the apostle Paul. Moreover the value of the life and ministry of our Lord are in no manner enhanced by the belief in this item of early Christian tradition. The reality of the divine-human life of Jesus is in no way validated by an occurrence of this order, even if on other grounds it were held to be within the realm of probability. It is not an article of Christian faith upon which any insistence can be placed in the demand for the acceptance of the leadership and program of Jesus.

Confronted by considerations of this nature, which are as cogent in relation to the other miracles as they are in reference to the virgin birth, many people are slipping into the second stage of mere negation in regard to all the unusual features of the life of the Master. If the miracles are not to be held as a solemn and obligatory part of the Christian belief, what is left? Do not all the facts of the gospel records stand or fall together? Is one at liberty to select those that satisfy his intellectual powers, and refuse credit to the rest? The answer is of course that one has no choice in the matter. The frank facing of the facts of the universe in the manner which modern science has made unescapable makes it impossible to accord to the miraculous accounts of the past the credit which once they enjoyed. This is no more true of those of Greek and Roman origin than those of Old and New Testament record. If one most choose between the acceptance of the body of biblical miracles and the abandonment of the traditional faith, it appears to a large number of people that the result is wholly negative, and that in the interest of intellectual honesty they can no longer be Christians. This is the second stage of their religious culture. The tragedy is that so many of them stop here, and make no further effort to find the way out. Furthermore there are many among the watchmen on the walls of Zion who are quite content to regard such conclusions as the proofs of total apostacy from evangelical ground, and such persons as no longer entitled to the fellowship of the churches.

But this is not the end of the inquiry. A more careful study of the origins of our religion discloses the fact that the Christian gospel does not rest upon the miraculous element in the Bible. The whole category of miracles could be eliminated from our acceptance of Old and New Testament fact and truth and the foundations of belief would still be unimpaired. It is not upon the supernatural, as such, that Christianity rests, but upon the deep foundations of the divine love, the redemptive ministry of Jesus, the waiting need of human life for the divine fellowship, and the program of the Master which has been so fully disclosed in the holy scriptures. There can be no controversy over the question of miracles, or any other of the moot items of belief when once the distinction is made between the essential and the less essential things of the gospel. Men have the right to hold with fidelity and conviction any view they please regarding these matters of debate. The only places where the vital structure of Christian faith is involved is in the acceptance of the leadership of Jesus as humanity's interpreter of God, and the effort to realize among men the program and ideals which he announced. Here one finds room enough for debate, but on an altogether different level from that of traditional controversy.

It must be the effort of all seekers after truth to win through for themselves and those they lead from the grounds of literal and dogmatic belief in an infallible record, past the zone of denial and dissent, to the firm standing place of faith in the larger truth which the scientific and historical studies of the age are so luminously disclosing. The difficulty with multitudes of people in our time is the fact that they have found it difficult or impossible to abide in the first stage of unquestioning faith in the literal, and have drifted into the second stage of scepticism, without the will or the courage to make their way out to the firmer ground ahead. It is not too much to affirm with emphasis that all that is needed to attain that ground of conviction and serenity is the will to persevere in the quest of the larger truth which lies at the heart of the message of Jesus. In the light of his supreme personality the minor problems of miracle, revelation, and the second coming find their solution. These are the lesser and passing phases of a theme that centers in a timeless and sublime purpose, the purpose that finds its declaration and its proof in the life and the achievements of our Lord.

The Rights of the Children

WE live in an age of powerful young men. The inventive and the creative and the untried have come to their own. Arrogant youth smiles contemptuously at experience and age has been brushed aside with ruthless and unhesitating firmness. Young men have turned their minds into machines for the grinding out of all the products of a hard and spiritually sterile efficiency and young women have plunged into the whirling momentum of a glittering life in which speed is mistaken for enjoyment. We have carried the human organism pretty close to the limit of its powers and we have quite forgotten our responsibility for the handing on to the future of bodies and minds capable of productive work and noble joy. We are having a wonderful time but we are destroying the seeds as well as using up the harvest.

One of these days we will begin to see what we are doing and then we will enter upon a new era. We will think of the future as well as the present. We will think of that which must not be lost as well as of that which must be won. And then we will enter upon the age when the rights of the children will be recognized in quite a new fashion. The age of powerful young men will be followed by the age of potential children. Already it is possible to think of some of the principles which will be recognized when this period arrives.

One of the fundamental rights of children is just the right to be born. Every home where a man and woman of sound body and economic competence dwell together faces the demand which the future of the race makes upon it. The incredibly heavy burdens of tomorrow require men and women with all the trailing strength of a noble physical heredity and a life set forth along ample lines of strength and power. And wherever there is a home which could have given such children to the world and has refused to do it there is the gravest and most tragic failure to meet a responsibility whose evasion depletes the life of the world. On the other hand a very definite principle emerges when we consider the right of children not to be born. The unsound physically and mentally have no right to poison the stream of the life of the race. And when a family of three represents the line beyond which economic safety has been passed it also represents the line of moral demand. Christian men and women must measure their responsibility in the terms of their economic capacity. The child who would confront malnutrition and depleting and disintegrating limitation has a right to ask that it shall not be brought out of the mystery of life's beginning into this world where every struggler has the right to a sound body and a genuine economic opportunity.

Then children have the right to the comradeship and oversight of parents during the days of their childhood You cannot hire mothers after giving birth to children. And there is no substitute for the intimate strength of a father's touch upon the life of a child. The amazing ease with which some men and women in this restless age free themselves from all profound consideration for the intimate requirements of their children is only equalled by the astounding brutality with which a few following the deceptive lights of some mad infatuation forget their children entirely. There are a good many fatherless children in American cities who have fathers living in some other town tasting the hot pleasure of the moment and never seeing the pitiful little faces of the children for whose lonely and difficult lives they are responsible. The children have rights in connection with their parents which can only be evaded and ignored at the price of a depleted and corrupted society.

The children have the right to a growth which shall bring to fruition every aspect of their varied and fascinating powers. The body is to have clean air and wholesome food and upbuilding exercise and delightful play. The mind is to have rousing and quickening experiences which shall make the mental life itself the most delightful and stimulating game. The moral sense is to be developed in the warm idealisms of childhood. The sense of beauty is to be guided until it is happy and sane and discerning. The power of self control is to be built up through all those noble disciplines which make even children stronger than their own desires and glad in the exercise of wise restraint. The capacity for comradeship is to be encouraged and guided until a new race of comrades comes to dwell upon the earth. The sense of the beautiful nearness of the strong and friendly God is to be made a part of the daily experience of childhood.

All this will require time and skill—and devotion, and it will be the most rewarding sort of activity in all the world. When children come to the full enjoyment of their rights even efficiency will have a touch of bright unselfishness, for we must forget ourselves in thinking of the future as we give them the heritage which is to make possible a more nobly habitable world.

Patience

A Parable of Safed the Sage

I SOUGHT to clothe myself in White Raiment, and I essayed to put on a Clean Shirt.

Now the manner of the coming of Laundry from the place where they wash and starch and ossify it is this, that the Shirts are fastened, each with many Pins, so that however industrious a man shall be, there yet is good hope that one Pin shall remain in and stick him; and the Button Holes are Cemented together so that nothing much more mild than Dynamite can open them. And as I wrought with one of the Button Holes, laying down a Barrage and seeking to carry it by storm, the Collar Button slipped from my finders, and rolled I knew not whither.

And I sought for it in every corner of the room, and I moved most of the articles of furniture, and I found it not.

And when I found it not, I improvised a few remarks which I thought suitable unto the Occasion.

And Keturah spake unto me, saying, My lord, thou hast some virtues and a few graces, but Patience is not among them.

And I said, Patience is the virtue of donkeys.

And Keturah said, It is also the virtue of wives whose husbands fret and storm when they lose their Collar Buttons.

And I said, Patience is a much over-rated quality. This world did never get very far along until some man arrived with the virtue of Impatience.

And Keturah said, I do not see anything arriving as a result of thy present Impatience; but if thou wilt make less virtuous thine own Impatience thou mayest look exactly in the middle of the floor, and there shalt thou behold thy Collar Button, all this time in plain sight.

Now I might have been impatient with her for not telling me sooner, but I am too good a sport for that. And I said,

Keturah, every impatient man should have a patient wife.

And she said, It is worse than that; she must be patient.

But, said I, it were a mistake if we were both patient. For there is no reason why one family should seek to monopolize the patience of the world.

And she said, It would be safe for thee to add a little to thine investment in Patience.

And I said, Keturah, thou are mistaken. The walls of Jericho had been standing until this day if Joshua had been a man of Patience. If George Washington had been a man of Patience, then had Warren Harding been a great-great-grandson of George III. The world doth never get far along until some man becometh impatient; then things begin to occur.

And she said, Where dost thou come into that list?

And I said, As soon as I knew thee, I was impatient till I got thee.

And she said, That being the case, I will forgive thee for thine Impatience. Almost thou persuadest me that Impatience is a virtue.

BY THOMAS CURTIS CLARK

To Mark Twain, on Re-reading Huckleberry Finn

IN days a-jangle with tumultuous cries,
The griefs of throneless kings and wan saints' prayers,
We climb once more the golden stairs
To boyhood land. Beneath unclouded skies
We tramp again beside the river's rim;
In rough-hewn huts we spend long days and nights;
While lone owls hoot and midnight shows weird sights,
Enraptured youth sees ghosts and ogres grim.
We heed no more the lure of shining gold,
Except the gold the gods pour forth at dawn.
Secure from pride, our lives flow on and on,
Like fancy-haunted streams that grow not old.
Proud king of boyhood, with your magic pen
You bring back Eden to a world of men.

November Days

NOVEMBER days, November days,
When specters haunt the woodland ways,
When fallen leaves of rusty gold
Bring prophecies of lifeless mold
And barren fields and wintry haze—

Where now are all those dawning Mays
Which thrilled our hearts to song and praise?
No longer are we blithe and bold,
November days!

For in your somber browns and grays
We find no fare for springlike lays;
Our visions perish in the cold,
And we, once young, are growing old,—
No matter how your firelogs blaze,
November days!

Christianizing Public Opinion

By Samuel McCrea Cavert

WHAT is the church to do for the millions of men who will never sit in our pews, whose children will never attend our Sunday schools, and to whom we cannot bring the Christian message in any of he ordinary ways? Approximately sixty per cent of our population are not members of any church, Protestant, Catholic or Jewish. Hardly more than twenty-five per cent of the people of an average community attend church or Sunday school on a given Sunday. Yet the people on he outside are not essentially different from those within. If we are to bring the gospel to bear on these great unreached groups at all, obviously we must do so by making use of other influences than those commonly thought of as our "teaching agencies." If they will not come to us to be consciously taught, somehow we must get the Christian deals into media that do reach them, those media which, ike the daily press, are unconsciously teaching all the people all the while—so that indirectly if not directly, they may be learning what Christianity means for our contemporary life.

Even in the case of those whom we are already reaching through our direct teaching, we need always to remember that there are other "educational" influences, vaguer but no less powerful, constantly at work upon them. All the social environment in which the individual lives is, for good or ill, having its potent effect in making him what he s to become. It so conditions all his living and so affects the development of character that in order fully to teach him the Christian way of life, we must find out how to guide these forces which determine our national attitudes, our economic assumptions, our social standards, all the controlling ideas of modern civilization. The church which should think only of the individual man and give no attention to the social environment would be like a physician who should try to bring a tubercular convalescent to sturdy health without choosing for him a climate conducive to that end.

THE MOST POWERFUL EDUCATOR

And this social structure—the accepted customs, the prevailing attitudes, the general standards of thought and conduct—is for the most part, the result of that complex thing that we call public opinion. This it is which largely determines the character of our community life and our social organization, and so is a mighty educational force, either supporting or blocking the efforts which the church is making in behalf of individuals. *Simply to train a single individual to be Christian it is necessary to Christianize public opinion.* There is no factor that counts for more in shaping his decisions. It is hardly too much to say that public opinion is the most powerful "educator" in our modern world.

The task of Christian education, then, is not simply one of more effective personal evangelism, so as to convert more individuals; and of better Sunday schools, so as to educate individuals more fully as to what it means to be a Christian. It cannot stop short of a definite undertaking to Christianize the public opinion which is responsible for the social structure in which the individual has his being, and which always makes it either easier or harder for the individual to be a Christian in the daily relationships of life. How often this public opinion is moulded by selfish forces for selfish ends we know all too well. The practical question for the church is, Are we to allow it to be an opposing influence or are we to capture it for Christianity and make it a great evangelistic force?

DEPENDENCE ON CIVILIZATION

Public opinion is not simply the sum of the opinions of individuals. To some extent at least it is an organic thing—a group attitude which would not exist except for the relationship of individuals to each other and their reactions upon each other in unconscious ways. For society itself is not made up of bare independent individuals, and nothing more. A social group is not merely the total of its separate members. When they become associated with one another in a common life, a plus element has entered in. By virtue of their interplay with one another they become other than they would ever be as unrelated units. There is consequently a social conscience and a social will which are more than a mathematical addition of individual consciences and wills. If any one questions this, let him recall how war-time propaganda developed a social atmosphere which swept hosts of individuals into making decisions which apart from the group-spirit they would never have made. Or let him think of a crowd to whom the suggestion of lynching a black man has been made. They do as a collective body what not one of them would ever do on his own independent initiative. What happens in an intense degree in war-time or in the action of the mob is, in considerable measure, happening all the time. Men in groups are not the same as the same men as separate individuals. Through their relationships with one another they develop types of activity and of thought which gradually become standards for the group and are transmitted from one generation to another.

The activities and attitudes of a people as a whole, then, are not simply the sum of the ways in which mere individuals act and think. In the first place, the life of everyone is conditioned by the kind of civilization into which he is born. In the second place, he is dependent, at every turn thereafter, on what his fellows have done and are doing now. The very language which he uses is a social institution that he himself did not create. Hosts of his presuppositions and habits and modes of action come to him as a part of his social heritage rather than as the result of any reasoning process of his own. What the individual himself achieves and what he receives from the social

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This article is to appear as a chapter in the forthcoming volume, "The Teaching Work of the Church," which is to be the final report of the Committee on the War and the Religious Outlook.

medium in which he moves are so interwoven that it is quite impossible to extricate the one from the other. Society, in a word, makes its members quite as much as they make society. While we are trying to educate the individual to the Christian way of living, existing social and economic arrangements which give the rewards to those who selfishly compete for private advantage are subtly and powerfully educating him in an unchristian attitude toward life. By text-book and by word of mouth to teach the fatherhood of God and the oneness of the human family, while unbrotherly inequalities of opportunity stare us in the face, will be to sow good seed on stony ground. To proclaim in Sunday school and pulpit the motive of service will not carry us far if the industrial world, in which men spend the greater part of their waking hours, is organized around the idea that the way to succeed is to grab as much as you can for yourself. No one can be wholly a Christian so long as he is bound up with an unchristian, or partly Christianized, social order.

The realization of this truth in earlier centuries drove the most devoted and ardent spirits into secluded monasteries in order that there, apart from opposing influences, a life of no compromise with an unchristian world might be led. The day of the monastery is gone, but the conditions against which it was a protest remain and must be dealt with by the church in some positive way. For Christian discipleship can never be merely a matter between an isolated individual soul and God. The individual exists and has meaning only in society. Discipleship therefore involves all the questions of human relationships in the world about us. It means something for one's home, one's business, one's share in industry, in civic and in political affairs. The minister who at a large ecclesiastical gathering protested that he wanted "the church to keep entirely away from political issues, away from industrial questions, away from international problems, and confine itself to teaching the kingdom of God" was proceeding on the wholly false assumption that the kingdom of God can consist of souls dwelling in a social vacuum.

BUSINESS AND CHRISTIAN IDEALS

Here, for example, is an employer who has so come to see the meaning of the gospel that he earnestly desires to organize all his business around what he sees to be the principles of Jesus. He does not want to treat labor as a "commodity," to be bought at the lowest possible figure, like coal or cotton. He has come to see labor as human personalities, meant for all the fulness of life which he enjoys. He does not want his industry to have as its organizing principle a ruthless competition in profit-taking. He wants it really to be an expression of brotherhood. But when he starts to put his principles into practice he finds that what he himself can do in shortening hours, in increasing wages, or preventing unemployment, is limited by the competitive system of which he is inevitably a part. Many things, of course, he can do independently, but other things he can do only if they are practiced generally throughout the industry as a whole; else he will too greatly imperil his own continuance in business and so stand in the very way of the service which a successful and socially-operated industry can render. He finds, in other words, that he cannot be a Christian in business, in the full sense, until business itself is organized on Christian standards.

Of every one of us it is true that we cannot be absolutely Christian in our living so long as we are members of a social order not yet built on a Christian basis. If I invest my modest savings in industrial stocks, my generous dividends may be meaning to those who actually produce them less than a decent wage. That is my part in their poverty, for which, perhaps, I thought they were themselves solely responsible. Or merely as a citizen there is often no option of the wholly Christian versus the unchristian course. When competitive armaments have culminated in war the only possibility is to choose the less unchristian alternative—either fight reluctantly for the less guilty side or withhold support from both alike, regardless of the balance of right and wrong. Even if one tries to choose the latter path, he cannot entirely do so, for simply to pay taxes or till the soil is to contribute to the nation's success in arms. From such situations there is, individually, no escape. The one way out is to arouse a social conscience and a public sentiment that will break through the inertia of inherited arrangements and set itself to rebuilding our social organization along better lines.

CASE WORK AND MASS WORK

The church, then, in addition to working for individuals, one by one, must find ways of Christianizing public opinion concerning many generally accepted customs and conventions of the people as a whole. While never abating for a moment its energy in laying the indispensable foundation of Christian hearts and wills in those whom it can directly reach in its own schools and congregations, it must, at the same time, be holding the Christian ideal before the social group as a whole. We must have not only what social workers call "case work"—that is, the dealing with instances of individual need—but also "mass work," the educating of the general public to the necessity of changing the conditions out of which wrong attitudes and wrong actions naturally spring.*

In a notable achievement in which the church played the most important part—the prohibition of the liquor traffic—we have an illuminating example of what, for lack of better terms, we may call "mass work" in contrast with "case work." The old method of working for temperance was to instruct the individual as to the evils of strong drink and induce him to sign a pledge. Yet at the same time when we were trying to make the man temperate we were leaving him unnecessarily exposed to the attack of a saloon on every corner. Then we undertook not only to teach the individual the value of abstinence but also to secure a social environment in which it would be reasonably normal for him to abstain. We found, to repeat a suggestive epigram, that there was need not only of keeping the man away from the liquor but of keeping the liquor away from the man.

The method of approach illustrated by the legal prohibition of the liquor traffic could be paralleled by many other illustrations. How was duelling abolished? Not by converting duellers one by one, but by a great awakening of the social conscience. Was slavery abolished simply by persuading slave owners to free their slaves? No, it was necessary to bring about a different form of economic organization. Turn now to existing phases of social evil—lynching, for example, participated in often by "Christian" people. Shall we get rid of it by converting individual lynchers? Must we not rather organize public opinion against it so strongly that lynching will no longer be tolerated by a community? Or child labor? Shall we eliminate it solely by winning employers one by one to fuller discipleship to Christ? Must we not also secure arrangements which will make the exploitation of children for private profit more difficult and in which the employer who does not want to make money at the expense of little children will not be forced into unequal competition with the ruthless and unscrupulous?

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*For the fuller development of the comparison see F. E. Johnson's "The Social Gospel and Personal Religion.' Association Press, 1922.

We have referred to legislation as the means through which the aroused public mind may make itself effective. This is, no doubt, the most obvious way, but it is by no means the only one. Quite apart from the question of legal enactments there is also the possibility of crystallizing public opinion into ideas and ideals which gain such power as to become a part of the generally accepted social code. When a social atmosphere is created so that masses of men think the same thing at the same time—an educational result which the government achieved in a remarkable degree in war time—the inheritance of existing arrangements is often effectively modified.

OUTLAWING OF WAR

The necessity for the creation of public opinion for the outlawing of war will serve as an illustration of what we mean when we are speaking of this wider educational responsibility of the church. After the Sunday school has done all that the most exacting educator could expect of it in training its children in the Christian way of life, after the Christian college has performed its task of enlarging the social outlook of the Christian youth who comes to its halls, even after the agencies of missionary education have developed an international mind and a desire for world service, there is still left a tremendous task in Christian education if war is actually to be abolished. The facts concerning the staggering cost of armament, the inevitable consequences of suspicion, distrust and ill-will which "preparedness" produces, the subtle connection between war and the economic exploitation of backward people, the need for building up the international agencies and institutions that will serve as a substitute method of obtaining security and justice—all these and many other factors must be brought home to the masses of men. The general ideal of brotherhood taught in Sunday school and pulpit must be analyzed in its application to concrete and specific issues and actually brought to bear upon them. What, to take further illustrations, does brotherhood demand in our treatment of the Japanese in California when complex economic and social considerations are involved? Or in the present situation in Mexico? Or in our occupation of Haiti? Or in the relations of the white and Negro races in this country? To secure a Christian approach to such questions as these requires us to come to grips with the great organs by which contemporary public opinion is formed. For it is a question of having not only Christian motives but also clear discernment as to what those motives require in a given situation and practical wisdom as to how our good will and our intelligence may be made effective by stirring the social group, in its corporate capacity, to appropriate action.

The churches, in a word, must "go into the business of creating an effective public conscience regarding all relations of individuals, classes, nations and races. The cry of the world is for the Christian churches to go into this business at once. If the world is to be saved for Christianity, the churches must soon become more effectively organized for the guidance and control of public opinion. Only thus can a Christian environment be created for the nurture of Christian character."

Next week Mr. Cavert will write on "The Church and Public Opinion."

Ever Above

By Arthur B. Rhinow

MYSELF—Things are so crude down here.

I—Let us try to go higher up.

MYSELF—Yes; to where He stands.

I—His light is all about us.

MYSELF—But He is up there. . . .

I—Wait here. Ah, this is different. Savagery is below us now.

MYSELF—But He is above us.

I—Look at this pottery. Barbaric art.

MYSELF—I want to go higher; to where He is.

I—He does not seem to be very high. On then. . . .

MYSELF—Hear the clash of arms.

I—Look at His cross on their shoulders and breasts.

MYSELF—And He is up there.

I—They are praying.

MYSELF—He is praying with them.

I—Stay here. It is good.

MYSELF—Not while He is up there.

I—On then. . . .

MYSELF—How steep the path.

I—Look, look. A man-bird sailing in the air.

MYSELF—Wonderful.

I—And these temples.

MYSELF—Beautiful.

I—And the millions, the millions.

MYSELF—Where is He?

I—Above us.

MYSELF—He did not seem so far above when we were down below.

I—His light shone in the deep.

MYSELF—He seems ever to rise with us.

I—Ever above.

MYSELF—Ever above.

The Presbyterians: An Outside View

By Orvis F. Jordan

MY first impression of the Presbyterians was that they had a peculiar fondness for side whiskers. This doubtless arose from a careful study of the portraits of the great Christian editors which hung in a neighbor's house. In those days the Disciples editors wore chin whiskers, and the Congregationalists were smooth-faced. Of course a larger acquaintance with the denomination brought the conviction that I had made a generalization on insufficient data. It was also an early impression that Presbyterians lacked humor. The Sunday school superintendent of that faith who always spoke at the county convention seemed the very impersonation of austerity. I learned in later years sadly that a Presbyterian is often laughing when he looks the most dignified. One gets an impression of a whole denomination from contacts as casual as these. In giving such impressions of the Presbyterians, I am conscious of giving a view held by many outsiders besides myself, however.

Presbyterianism arose in Scotland and this is a racial fact that can never be blinked. Though there are some Scotch who are not Presbyterians, and many Presbyterians who are not Scotch, one must ever insist that the cradle of Presbyterianism has had much to do with the shaping of the growing child. It is a land of many moods as one must know when he thinks of John Knox, Thomas Carlyle, Bobby Burns, William Robertson Smith and Harry Lauder. The tribal life of long ago accustomed this vigorous people to divisions and feuds. It is no wonder, then, that the Presbyterians of other days were the most sadly divided of any denominational family. The story of Scottish denominationalism reduces the denominational principle to absurdity. The mind tires as it tries to find out what is meant by Burghers and anti-Burghers, Seceders, Auld Lichts, and all the rest. This same specter has pursued the Presbyterians in this country. Twice the larger denomination bearing that name has divided and reunited. The Cumberland Presbyterians went away and then a hundred years later came back home. The Southern Presbyterian church separated on the slavery issue. It still insists that slavery is a divine institution, though it is no longer sorry slavery was abolished. We have United Presbyterians, and some who are not united. There are Reformed Presbyterians and those not reformed.

FOR CHRISTIAN UNION

But Presbyterianism now lives in an age when rapid communication and travel has made the whole world shrink into a sort of neighborhood. In days when men never traveled ten miles from home, provincialism had a chance. In our time books and magazines and traveling lecturers enrich the current of a village's ideas. It is not strange, therefore, that the denomination which felt the most need for union of denominations should be so progressive in the matter of Christian Union. The most generous of all the proposals that have come from the various religious bodies is that of the Presbyterians, who have been willing to lose their denominational life that the prayer of Christ should be fulfilled.

They have also made greater strides in reuniting their own denominational family than has any other. In Scotland they wait only for empowering legislation to complete a union which will include three-fourths of the church people of that land in one organization. When that is achieved it will be the only English-speaking land where so large a proportion of Christians are in one Protestant church. In America the Presbyterian Alliance has brought fellowship and counsel to the various divisions of the Presbyterian ranks. American Presbyterians are conscious of no great diversity of creed. Some would sing the psalms of David while the more liberal favor gospel hymns, but there is no reason to doubt that as time goes on these Presbyterian groups will accomplish Presbyterian unity. Even in the south, the Presbyterians have of late been experiencing a change of heart.

PREEMINENTLY THEOLOGIANS

This growing urbanity doubtless proceeds in part out of a more scientific method in theology. Of all the Protestant denominations the Presbyterians seem to me to be preeminently the theologians. Their Westminster creed has influenced many communions besides their own. Particularly Baptists had to make but a few changes in it to find it an adequate expression of their views. Congregational orthodoxy was largely modeled on these lines in days gone by. The temper of the Scotch is rationalistic when it is not mystical, and the former mood predominates. They have always loved to argue about religion. It was in Scotland that the question of the new method of Bible study first became acute. Immortal is that scene in the "Bonnie Briar Bush," where the young minister kneels to pray with his former enemy, the ruling elder. He prays that he may be true to the faith of his fathers, while the old elder has the grace to pray that he may be led into all new truth.

William Robertson Smith began to study the Old Testament from the historical viewpoint. His religion of the Semites is still a monument to the painstaking scholarship of his race, and must be taken into account still by all students of theology. In this country the new biblical criticism was made popular by Dr. C. A. Briggs. The Briggs heresy trial really marks an epoch in the Presbyterian church in the United States. Briggs lost, but the cause of progress won. Since then there has been no fondness for heresy trials. Men with far more radical views are acceptable in the highest councils of the church. If once some of us thought of the Presbyterians as a creed-bound sect, we have been compelled to change our minds. A Presbyterian friend says of the venerable confession of faith: "It contains the doctrine of the holy scriptures, and many things else." He has found a way to defend his ordination vows without defending all that is in the creed of his church. It looks to an outsider that the day is coming when the old creed will not be required of ministers and elders of the church any more than it now is of the laity of the church outside the eldership. But one must always look upon it as a venerable document, perhaps the most consistent of all the creeds.

When one turns from the theology of the Presbyterian group to its sociology, one meets at once certain quite obvious facts. The Presbyterians are a substantial folk. The Scotch frugality has stood them in good stead. John Wanamaker is only one of a number of substantial business men that one can find in almost any city of the United States who would confess themselves to be the spiritual sons of John Calvin. Perhaps this very prosperity has been a little irritating in the past to members of other communions. When a Disciple or a Baptist layman left his church for social reasons he nearly always became a Presbyterian. Presbyterians were socially correct in nearly every community.

But just because of that some of us are a little inclined to form an unfavorable opinion of Presbyterians. We do not wonder that the per capita giving for missions in the United States should be greater in the Episcopal church this year than in any other. They have vast wealth, matching the Presbyterians in their affluence. But for the Methodists to outstrip the Presbyterians so far arouses inquiry. No Presbyterian would want to say that Methodists have more money. Most of us know that they do not have. Has the Scottish habit of conservatism in money matters kept the Presbyterians from achieving that outstanding leadership in missionary enterprises which might have been theirs? Why have not the laymen backed up the permanent missionary statesmanship of the denomination with equally significant giving?

PREDOMINANCE OF BUSINESS MEN

And the abundance of the successful business men in the denomination seems to some of us a deterrent in an outspoken deliverance on the social question. Dr. Josiah Strong was a Presbyterian, as is Dr. Charles Stelzle. Once we waited upon the leadership of Presbyterians in the solution of the urgent social questions of the day. But these voices are stilled by death, or otherwise. We go to the Baptist ranks for such a layman as George W. Coleman or to the Episcopalians for Roger W. Babson. Dr. Harry Ward, the Methodist, and Prof. Alva W. Taylor, the Disciple, are more fundamental in their views than most Presbyterians. Why is the voice of social prophecy so seldom heard in the Presbyterian denomination? When I think least favorably of the Presbyterian church it is in connection with the social reform. Episcopalians can be aristocratic and yet radical, Baptists can be proletarian and radical, but the Presbyterian church is now in a state of dangerous lukewarmness. The Episcopal church was a whole generation late on the temperance question. Being late with big reform movements is dangerous business for any church.

The Presbyterian colleges are a triumph of educational efficiency. One needs only to go to Wabash or Illinois college in the middle west to understand and appreciate the quality of Presbyterian educators. Next to the Congregationalists, perhaps neck and neck with them, they have forged ahead in the establishment of the splendid small colleges where sound scholarship is combined with moral influences of the very best. They have been wise enough to leave their educators free. Southern Baptists may appoint their "smelling" committees for their colleges, and northern Baptists harry their theological seminaries, but Presbyterian schools are free. If any one fears the results of a free laboratory, let him go to one of these great Presbyterian foundations. Men are not losing their faith because of evolution or the higher criticism. Perhaps the average student comes out of a Presbyterian college more conservative than out of the average Disciples school. That is because the new learning need not be cultivated esoterically in some attic club room. It is examined critically in the class room. Men are prone to doubt at the college age. The Presbyterian professor teaches callow youth to doubt its doubts. Union Seminary has led all the other seminaries in this country in constructive liberalism, but Union turns out helpful ministers, not destructive radicals. The Scotch bent for intellectual life has wrought itself into an educational system which is respected all over this broad land.

DEBT TO PRESBYTERIANISM

It is when one looks over his books in his religious library that one realizes his debt to Presbyterianism. On the homiletics shelf he finds Beecher and Hillis. Hutton, Vance and Watson have enriched the sermonic literature of two great peoples. Who has a modern work on systematic theology to compare with that of Dr. Brown? Moffat in new testament, Lindsay in church history, and Dr. Speer on missions are indispensable in every library. It is this hard-headed intellectualism that is the corrective for popular religious fallacies. It is perfectly safe to turn Dr. R. A. Torrey loose in general assembly with his fundamentalism. The Presbyterians will never become fundamentalists through and through, not because the dogmas of this ancient way of thinking are contrary to Westminster confession (which they are), but because Presbyterians have no temperament for that kind of thing. These are not men to stand gazing up into heaven for the miracle of a return of a physical Christ. A Presbyterian would rather seek his Lord in the giving of a cup of cold water. He would criticize all "isms" that came claiming allegiance with much frothy protestation, and find the hole in their armor if there is one.

There are few privileges which a Presbyterian enjoys that I covet more than his form of church government. Church polity may be a question of doubtful interest to the laity who appear equally happy under every system, but it is part of a preacher's life. Under episcopal oversight we know what injustices may grow up. A bishop in the Methodist church who does not like a minister may send him back to the tall timber, and there is no redress except in leaving the denomination. When one counts the eminent Methodists who now serve Congregational churches, one gets some impression of the resentment there is in the ministry against an episcopal system so highly centralized as the Methodist. What some of these preachers who leave the Methodist church never guess in advance is that under congregational polity even graver abuses may grow up. Church tyrants are not the product of prelacy alone.

ON CHURCH GOVERNMENT

Alexander Campbell still seems to me deserving of a great place in the story of American Christianity, but I question whether he ever made a worse mistake than in casting aside the church government of his fathers. It is true that his father was censured by both presbytery and synod of the seceder church for practicing open communion. No doubt majorities may be wrong under any system of church government, but at least Thomas Campbell had a hearing and a fair trial. He was not damned by some inner council of church bosses. He was pilloried by no irresponsible church newspaper bent on the destruction of all who dissent from its policy. If there has ever been an hour when some one almost persuaded me to become a Presbyterian, it was at the time when I had forgotten the Westminster confession and stood contemplating the orderly democracy of Presbyterianism. Here is a connectionalism which protects the weak church and the foolish church without robbing it of its local independence. The Presbyterians have the machinery for attempting to coerce men's minds, as they did in the case of Briggs and McGiffert, but they no longer have the spirit for this kind of thing. Probably in no church in America today does a preacher come nearer getting his deserts than in this communion.

The Puritanism of Presbyterians is held by many to be a debit account. No great communion in America today is so loyal to Puritan tradition as is the Presbyterian. Most of us want to protect the workman's day of rest and the Christian's day of worship, but few of us want to make Sunday a day of gloom. It is often the Presbyterian minister who wants to break up the amateur baseball game on a vacant lot on Sunday afternoon. I fear he does not always inquire what would happen to the boys if he did. Would they be better off playing "seven up" in barn lofts, or "shooting craps" in back alleys? In many communities the Presbyterian church is sensing its duty to consider the recreation question not only negatively, but also positively. But they have severe handicaps. In a large town in Indiana one may find a gymnasium which should serve numerous young people, but no matched game is ever played in it. Some of the older saints object to such a thing on church property.

PURITAN CONSCIENCE

The Puritan conscience was a splendid thing. The Presbyterians have it. If one were hunting for candidates for martyrdom one would find as many in this denomination as anywhere. They take their religion seriously. A Scotch mother gives her brightest son to the church with no thought of sacrifice. But the Methodists have proven that one may hold to strict standards of Christian conduct, and yet be happy. Here is Puritanism modified to meet modern needs. The success of Methodism in the past century attests the importance of a religion that fills the heart with joy.

After all the greatest test of a people is in their piety. When I read the biography of David Livingstone I get an insight into the soul of the typical Presbyterian. The sovereign God taught in the Calvinist system led this great man as by pillar of fire. It was the Presbyterian church that gave us the great devotional writer, George Matheson, and Alexander Whyte. Such a commentary of the holy scriptures as that of Alexander Maclaren leads the way to an understanding of the soul of the scriptures which is missed by the scientific student who has no religious insight. The Presbyterian church has no more typical product than Ian Maclaren, the great spiritual preacher of Liverpool. In his romances, his sermons and his parish ministry there is the steady urge of religious devotion. We usually think of Presbyterians as a solid people. This steadiness which requires no annual revival to revitalize dead churches is the result of a type of piety which would bless any communion in christendom. Among this people is a joy in the house of God, a loyalty to the ordained ministry, a devotion to spiritual tasks which earns for them in the Christian world the generous praise of their contemporaries.

If ever Christian unity leads on to church union, as I pray God it may, I think some spiritual Burbank would like to undertake the inbreeding of Presbyterianism into the future Christianity, for it has struck the balance between so many extremes. It is neither conservative nor radical. It is neither a mobocracy, nor a hierarchy. Between the Scylla and Charybdis of wild enthusiasm and cold formalism it steers its craft. It has positive contributions of the greatest value, without which all of the rest of us must remain spiritually poorer. I shall welcome the day when I shall wage the battles of the Lord in the same regiment with the spiritual sons of John Knox.

Like the Springtime

LIKE a black wing, did I spread out my hair
  Over thy knees.
Closing thine eyes, thou didst breathe in its perfume
  Saying to me the whilst;
"Art wont to sleep on moss-covered stones?
With twigs of willow dost bind thy tresses?
Is thy pillow of clover? Are thy locks so black
Because mayhap into them thou hast pressed the juice.
Dark and thick, of the woodsy blackberries?
What fresh, strange fragrance enfolds thee?
Thou smellest of brooklets, of the earth and the forests.
What perfume dost thou use?" And smiling I said:
  "Not any! Not any!" . . .
I love thee and I am young: 'Tis the smell of springtime.
This odor thou notest is that of firm flesh.
Of clear cleeks and new blood.
I love thee and I am young: hence it is I have
The same fragrance as the springtime.

JUANA DE IBARBOURON.

Our Habit of Petulance

By George Lawrence Parker

ALL my bones ache, Horatio, after reading in our daily papers the story of this dreadful world we live in! And as a Christian and a preacher I ask myself, "If all of this is really true, why go on preaching the Gospel of Joy?" Yet the church must go on telling that gospel, for I am convinced that in it lies the only secret of human recovery. But, mark you, Horatio, what the church most needs to do now is to break up this crust of complaint and criticism that lies, like Hosea's half-baked dough, over the minds of men. For it is plain that the real message of joy which is the deepest note of the Christian church, cannot be sounded until the babble of complaint dies down. Yes, the world has got a simon-pure case of the whines, the whimpers, the pouts, the sulks and the grouch. If it were a deep and serious sense of tragedy, with the old Greek note of triumph in it all, I would not object; but our whining complaint has become a habit of littleness; we revel in growling; we like it; we nourish it in every daily paper, in every political speech, and even in the pulpit. If a preacher just lambastes something hard enough and condemns somebody loud enough he can draw the biggest congregation in town. You will see what I mean by all of this, Horatio, if you have ever tried to cheer-up a sulking child. While the child is in the fit of gloom it wants to stay there; and today the world is taking permanent pride in its spirit of complaining. Ashamed of having smashed its finger through disobedience and through handling weapons that it did not know how to use, it now seeks to cover up its shame by blaming everybody except itself!

My dear fellow, as long as we moodily prefer our glooms to daylight and our desert of complaint to the valley of happiness, the gloom and the desert are exactly what we shall have, for God himself cannot give us what we do not desire. And today most people are not happy for the simple reason that they do not want to be! Happiness makes moral demands on us that most of us do not wish to meet. Before I go further, Horatio, let me say that if I use the phrase, in the next few minutes, "since the war," I shall use it as a convenience. The war is not the cause of our new habit of universal whining; it gives us an excuse for it but is not the cause. Our complaint is more the parent of the war than its child.

A WORLD WITH FOUNDATIONS

Our spirit of complaint comes from immaturity, mental unripeness. Most of our pessimistic editorials and review articles and news items are written by young men; finding the tone popular they use it. As for our public in general, we seem to be in a world that has decided never to grow up; we do not need to grow old but we do need to grow up! We might well remind ourselves that while Jesus insisted on childlikeness he also insisted, at least by implication, on full mental maturity. He challenges us to see life as eternalized reality, as something that hath foundations, not as something that has just "been shot out of a pistol"—that phrase is Abbe Loisy's, I think. Most people are running around to the tune of popping pistols and finding excitement in finding out who fired them and when the next one will be fired. Like children we want our world to run as smoothly as a toy, and we refuse to understand that it never has and never will do so. Football can not be played without knocks and bumps; the knocks and bumps constitute the game; they are the game! And if we only had full mental maturity we should understand that the world must have its interruptions and strenuous periods, although as in football the actual breakages can be reduced by care and attention. There's the rub, care and attention! But in the main, Horatio, maturity simply means that we should realize, with God, that this world is not a completed machine, it is a process; it is something in the making. As President Hyde has put this inspiring idea into these thrilling words:

> Creation's Lord, we give thee thanks
>   That this thy world is incomplete;
> That battle calls our marshalled ranks,
>   That work awaits our hands and feet.
>
> That thou hast not yet finished man,
>   That we are in the making still,—
> As friends who share the Maker's plan,
>   As sons who know the Father's will.

Every expert is at home in his own field and looks on the difficulties there as part of his science; the doctor expects to battle with death, the shipmaster to fight the storm. They don't whine about it. But when we ask men to see life as a whole as a victory to be won by struggle they look at us in amazement. Is it not passing strange? And because they have found out that "all is not beer and skittles," they sink into the age-long habit of complaint. As for me, Horatio, I am weary of this complaint about the world. This is after all the best world I know of. I am willing to accept the universe, to adjust this world to my shoulder and carry it as a burden; willing to lie awake nights with it and study it as a puzzle and a problem—any of these things. But I am weary of kicking the poor thing around, doing it no good and bruising my own toe! I have been hearing men say for the last forty years that the world would soon be in limbo. My boyhood ears heard the same talk and I read the same editorials that we now read. On many of them the dates might be changed and they would serve for the present hour. And yet, Horatio, although the world has come near to the precipice of limbo (but note that it came there by no such causes as those writers predicted!) although it has nearly fallen over the brink, still it has not yet gone to limbo. God knows the tragedy has been great enough; but after all the world is still here, and if we would match the glorious dead who gave their lives to keep it here, we must be as eloquent in our refusal to complain as they are. Then we shall have spared our energies for a fruitful work of helpfulness.

Our spirit of whining complaint is undermining our power of thinking. We have no time or space left to think in, when the air is filled with yelps and snarls. Let our educators look well to the mental condition produced by universal whining! And as for the church, if God has anything at all to do with this world it is not a world to be forever yelped and snarled at. A large dose of the unbroken joyousness of Jesus is what the church needs to administer to a sick world; not "miles of smiles," nor a denial of pain and tragedy, but a calm assurance that cooperation is better than complaining. Today our petulance has become such a habit that it bids fair soon to become our character.

Come, come, Horatio, let's grow up! Of course our task is hard, but it neither began nor ended with us. Of course there are profiteers and strikes, and "revolts of mankind" as Mr. Lothrop Stoddard says, and crime waves and all the rest. But no wave ever stayed its course because people cried on the shore. That is not the way out. Never! Even if we be flippant we had better insist that Kant's "starry heavens and the moral law" still exist; that George Borrow's "wind on the heath" still blows; and that Jesus' "Come unto me and I will give you rest" still opens out its beautiful arms to men. No, the world is perplexing, I know; but I will not keep on throwing insults and stones of criticism at the house I live in! I insist that I like the world, even since the war. I am not surprised that our convalescence has been slow, I rather expected it would be; and the puny editors and the dear public who expect it to recover right off—well, they must be classed with impatient children; I cannot take them seriously.

TRADITION AND PROGRESS

The church, Horatio, must redefine its term "salvation." At present the word represents a sort of mirage that we keep following and which we half-way know to be a mirage. We define salvation in terms of a future unknown world of perfection. And then finding that the hereafter continues to remain the hereafter, we turn to our second use of the word "salvation" by restricting it to purely private uses; a personal security, let what will happen to the world at large. Neither of these uses of the word will serve us now. But it might help a bit if the church would speak about like this: "Dear folks, salvation is nothing more nor less than feeling at home in the universe that our Father has for a time put us in. Its keynotes are sociability and fellowship—fellowship with certain great companions called time, eternity, destiny, character, nature, science, society, thought, art, and daily sleeping and waking; comradeship with certain guardians like conscience, duty, obligation who are not spies but friends; friendliness also with joy. Salvation is having partnership with all that God has a part in; it is unfinished process, cosmic progress, if you please; it is that warm and filial feeling that Jesus had about life when he said, "Our Father." Nothing less than this is salvation; and salvation could not be more than this if it tried!

The next step for the church to take, Horatio, would be to rid the world of the false difference now supposed to exist between tradition and progress. You will find that Professor Gilbert Murray makes this beautifully clear in his book, "Tradition and Progress." Tradition and progress are not enemies but friends. There is no such thing as self-created progress; no parachute leap into aeons of advance. While we step forward with one foot the other is always on the ground; that is the real relation between tradition and progress. The young and impatient intellectuals may shout until they are hoarse; they need only to remember that in twenty years their own revolts will be traditions. The world's best revolutionists have always understood this. And on the other hand the contented traditionalists may weep their eyes red, it will not avail to stop the onrush of new belief and further discovery of God and his truth. The church could not find out, if she would, the real brotherhood between these two great forces of our modern world; and if she is to help she must declare the eternal realities of God all over again; but declare them in the clothing and speech of today. There is no other way. Tradition is preserved by progress, and should be told so. Progress is only assured by tradition and should be told so. The church has here its opportunity to talk with both parties!

Pardon me, Horatio, I must go back to my beginning, and so find my ending. I hate long sermons as much as you do! The upshot of my button-holing you is this: I enter before all courts a protest against the whisper-universal of complaint now poured into our ears like poison, poured by old cronies of tradition and by young offshoots of modern carelessness. I protest against both; they are both false Claudiuses murdering the rightful old Hamlet and depriving the young Hamlet of his rightful Kingdom. I have some faith in God, but I refuse to go about his world sighing and sobbing, even though at times I must weep when his darkness overtakes me. And I enter a bit of advice to the Christian church, Horatio: Its very next duty is to free mankind of its religious insecurity; it must inspire men with the eternality of God; only so can men work with courage. This courage was the secret of the unbroken calm of Jesus. It must be ours.

Goodbye, Horatio, let us compare notes again. And by-the-way, Horatio, don't think I too have joined the ranks of the complainers! I am not impatient of them. They are good fellows, mostly in need of a rest cure!

Memorial

WITHIN the lighted hall they weep,
And hearts are sad.
But with his soul a tryst I keep,
And I am glad.
Among the evening stars I roam,
For he is there,
The great, glad universe his home,
His life a prayer.

Within the lighted hall they sigh;
They think him dead!
Out with the stars no one can lie.
I lift my head
And let the rapture of the sky
Sweep over me.
Under the stars no one can die.
Life! Endless, free!

MABEL F. ARBUTHNOT.

The Terrible Turk Comes Back

IF the demands of humanity ever justified the intervention of other nations in the affairs of peoples not under their flags it is the case of Turkey. One of the benign conditions of the peace treaty was the placing of non-Islamic minorities in the old Osmanlic realm under Turkish control. Now the Turk has come back into Europe with his characteristic habit of massacre. Once more, as for centuries in the past, he plays one European power against another and slips in between their broken bonds. The remissness of the Turk is due not to a lack of wit nor diplomatic strategy—he is a past master there—but to a code of morals which does not approximate even half way that of a quasi-Christian civilization.

As an individual the educated Turk is a gentlemanly fellow who is kindly disposed toward his friends and neighbors. In almost any Armenian town one hears beautiful stories of how Turkish neighbors took grave risks to save Armenian friends. Because the Turk is so much a gentleman many a traveler is persuaded that there must be some iniquity on the part of the Christians within his grasp that lends apology, if not justification, for his bloody record. You meet suave and kindly disposed Turks of culture in Constantinople and see unkempt Armenians; you speak with Turks who speak frankly and with engaging openness, and you trade with poor Armenians who dicker and cheat, hence you return with your sensibilities blunted by pleasant memories of the one and repugnant experiences of the other.

It is not the native savagery in the average Turk which accounts for the cruelty of deportations and massacre. It is the deliberate code of the ruler and military commander. Smyrna was not looted and burned by a mob but by the disciplined armies of the most modern of Turkish leaders. The village massacres are not initiated by the street mobs but by the orders of the rulers, both civil and military. The deportations of late years, unparalleled in savagery and cruelty since the days of Gengis Khan, were as much a part of a grand plan as were the machinations of the German general staff. It is a deliberate annihilation of minorities, both national and religious, and the procedure is carried on with a good conscience rather than in defiance of conscience.

* * *

A Barbaric Conscience

That conscience is primitive and barbaric, for the externals of western culture have not availed to overthrow the *mores* of the Arab tribe in which Islam was nurtured. The Moslem creed is hard and fast, fixed in an ossifying legalism. It is politico-religious and its prototype is found in the earlier codes found in the Old Testament and contemporaneous Syria and Scythia. When a nationalistic chauvinism is fixed in an atavistic religious code and fired with a primitive emotional passion, it is hardly ready to fraternize with a progressive world. The morals of the Turk are those of the nomad. He lives in cities rich in trade and commerce, but his heart still dwells in tents. He is thus the Machiavellian and narrow nationalist par excellence.

Kemal Pasha declares for a republic. The times are no longer ripe politically for new dynasties, and besides the Islamic tradition of the sultan as head of the faith is a superstition for which even many of his soldiers would die. His republic will no doubt turn out to be a monarchy with the sultan a political figurehead, treated by a mikado-like reverence. As titular pontiff of the faith he will be sacrosanct, and the politico-military rulers will form a sort of modernized shogunate around him. A good scholastic theory of state and church will manage to bend the enactments of even a constitutionalist government to the inviolable decrees of an unchangeable religious law. The declaration that only Turks are wanted gives little hope of a modern policy in relation to minor groups.

When the history of the present abortive peace making has been written nothing will reflect less glory on the banners of England and France than this return of the Turk. It has been the old game of bluff and imperial advantage. The English government encouraged the Greek in his grandiose imperial plans, for with this pawn ensconced along the eastern Mediterranean the dream of empire in the east would be realized more safely. The French government backed the Turk. Their guilt was the greater both because he is the Great Assassin and because they gave arms and military counsel as well as political encouragement. No doubt the wily Osmanli played a larger hand than Poincare designed but, like the proverbial hunter with the wild-cat, he could not let go when he wished.

The result is now written in blood and flame. Tens of thousands are dead by sword and starvation, and hundreds of thousands are on a pitiful trek toward the west. Their way is strewn with skeletons; behind them is all they possess, before them is winter. The lands toward which they crawl are in poverty, and the charity of the world will avail to do no more than pour a little oil on their wounds. The Turk comes back to the Maritsa. Behind his western lines 900,000 Christians lived. One-third of them are known to be in the tragical caravans creeping westward; if one-half of them are able to find any sort of peace and protection under the restored regime the world may give thanks. In the east what Armenians are left may well shiver in fear.

* * *

A Shifting Political Horoscope

Meanwhile the political horoscope is changed, and the shifting brings new problems. The Balkan states will be drawn together against the restored power of an ancient enemy. The understanding between France and the Little Entente may well be strained to breaking because France has played into the hand of the Turk. The good will between Italy and England has suffered violence and the breach between England and France is widened. The Fascisti step into power in Rome and bristle with threats toward Jugo-Slavia. Lloyd George fails in Britain and all semblance of political unity is dissolved by a campaign which may result in government by a bloc. Russia makes common cause with the Turk to win a place at the table where the problem of the Bosphorus will take a new twist. The passions of the Islamic world are aroused and find hope in successful conquest by the Osmanic power. Some of these changes would be beneficent if they had been wrought out in peace and reason, but a menace lies in the thing that forced them to issue.

Meanwhile what has a Christian world to say—I mean that world of rational good-will which has a right to assume the name Christian? It must be plain that once again the old diplomacy has scored a diabolical victory. The unwonted Greek imperialism, the Franco-Turkish secret treaty, the scheming Tory imperialism in Westminster, the gyrations of peace councils, the twisting of phrases, are all part of the story which has filled European history these many generations. Lloyd-George took his stand at Chanak for immediate worthy ends but the long story of England in the annals of the Bosphorus has given the world doubt of the singleness of his aim. America stands aloof offering a hand of charity—nothing more.

Suppose America had been at Geneva. Then there might have been a league with power to act on behalf of humanity. Robbed of our aloofness of purpose, diplomacy plays around the league. With no mediating power in the great council of the league no authority can arise, for none will yield to another. We who fought without thought of gain in territory or political advantage could sit among the nations without suspicion of seeking aggrandizement or of playing a mere game of craftiness. The league offers the first hope in the history of mankind for a conference of good-will that can speak with authority. Until the good-will of a Christian world becomes vocal through organized authority international anarchy will prevail. It is time the church of the Prince of Peace cast aside its fear of partizan entanglements and arose above all party interests to demand a federation of the world powers through which reason can permeate and judgment sit above the nations.

ALVA W. TAYLOR.

British Table Talk

London, Oct. 23, 1922.

AT the moment the politicians are firing generalities at each other. They have not yet condescended to details. They are, of course,—all of them—for the people, and all have no other ambition than to serve the noblest ends of their country. For something more than these protestations we have to wait. It is to be hoped that soon we shall know what the rivals propose in respect of foreign relations, unemployment, India, and all the other definite problems, which must face the new Parliament. It will not be enough, when the choice comes, to say, "I am for the people!" It will be necessary, for example, for the member to say whether or not he is in favor of certain definite proposals which are sure to be brought forward. All the candidates are in favor—before the polls—of the league of nations, but the real test will come when it is suggested that in the interest of international peace this nation must make sacrifices. Then it will be seen how far devotion to the league is "rather mere words," and there will be similar choices in all the range of our national affairs. Meanwhile the chief excitement today has been the announcement that Mr. McKenna is to speak at a meeting of the new Premier's. Mr. McKenna has been hitherto a leading liberal, and recently he has presided over one of our greatest banks. He is a big fish to have been caught, if indeed he is caught. But by the time these words are in print my readers will know about what we are fighting.

* * *

Is There a Christian Policy?

The Christian teacher or statesman is often asked whether he can lay down the policy which the disciples of Christ, because they are his disciples, must adopt. It is a peculiarly hard task to steer the course between general truths, which all accept, and particular applications. For this reason, the application depends to some extent upon the facts admitted by the chooser. If two men of the same faith and with the same principles have not the same data before them, they may easily differ in policy. Some things, however, can be known as the divine will, if the Christian faith is there. It is certain that "patriotism is not enough," that it must be sublimated into a nobler passion for the peace and ordered progress of all mankind. It is equally clear that a policy of revenge is always a policy not only of futility, but of deliberate disobedience to the mind of God. But when a would-be follower of Christ considers the spirit at work in parties, apart from their programs, he is compelled to admit that the motives which move men in each group are not widely different. That does not mean that he should stand out of parties but it means that he is wise not to expect any of them behind the scenes to live up to their platform ideals. But political parties are not the only societies of which this is true.

* * *

The Bishop and the Duke

The Bishop of Oxford has declared that the Duke of Marlborough is not qualified to attend the Diocesan conference. The duke, as all the world knows, was divorced and married again. With the justice of the bishop's act I am not concerned just now, though it is refreshing to find that a test case is made not of a man in humble rank, but of a duke. What is more serious is the comment occasioned by Dr. Burge's action. One London paper was highly indignant with him on the ground that he is a "state-paid official" and ought to obey his orders from the state. If that represents the interpretation put upon the Established Church and its ministers by the average man, then I can imagine that the cause of disestablishment will gain this week many recruits in the church itself. A state-paid official! Could anything be more insulting It is not true, of course. There are no bishops today who would regard themselves as officials of the nation; and no church today can tolerate the idea that the rules of its life can be made by the state. But the episode of the bishop and the duke raises the question, how soon the church will claim its own complete freedom and be set above the very suspicion of Erastianism.

* * *

Congregationalism and Its Young People

In common with all the other churches the Congregationalists have had for years to report a falling-off in the numbers in their Sunday schools. With admirable candor and courage they have faced the facts and sought, under the lead of the Young People's committee, with Mr. Hallack as secretary, to discover the way to arrest the decline. "During the seven years previous to the war Congregationalists lost 38,000 scholars, but gained 4,400 teachers. During the seven years from the outbreak of the war to 1921, there was a decrease of 71,000 scholars and 5,200 teachers. During the past year, however, Congregationalists gained 1,488 scholars and 754 teachers." The last sentence shows that thanks to the wisdom and true progressive spirit shown by the leaders and all the rank and file of teachers, there is a turn in the tide. The fact is that the past fourteen years have been in the schools a time of removal from old methods to new, and in the hour of removal a family is likely to suffer.

* * *

Dr. Barnes

In his address on "Some Spiritual Aspects of Adult Education," Canon Barnes has given much counsel of supreme value. His words concerning America and its place in the spiritual progress of humanity will be read with interest. "It is rather to America that we must look for cooperation if not for inspiration. The war has given to America a position of economic supremacy. The mass of the American people will consequently find it easier than in this country to maintain a decent standard of living. There will be the wealth and leisure which are necessary if a community is to make effective spiritual adventures. But the population there is very mixed. Though on the surface Americanization is rapid, a homogeneous race has not yet been evolved. Then, too, in social legislation the American people are half a century behind ourselves. Though there is much religious enthusiasm, there is also a wide-spread popular prejudice against clear and careful thought: the 'high-brow' is regarded with dislike. Yet it is on the whole true that in world-politics a fine type of idealism is manifest, in happy contrast to our own spiritual weariness. Already the religious influence of America on England is great and we cannot doubt that it will increase. But American Christianity is the product of a somewhat uncritical self-confidence, valuable because of its spiritual certainty, defective because it does not bridge the gulf between aspiration and knowledge." It is always a dangerous task for a member of one nation to diagnose the spiritual condition of another nation, but Canon Barnes is a peculiarly wise and just thinker, who is not disposed to keep his criticism for other people. Indeed he is remorselessly candid in his analysis of our English thought and life.

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Dr. Wm. Adams Brown on Immortality

Every autumn in connection with Hackney college there is a lecture on immortality. Among the past lecturers have been Prof. Gilbert Murray, Sir Oliver Lodge, and other eminent scholars. This year Dr. William Adams Brown stated with great force the argument from the unexhausted powers within man. It is an argument familiar to readers of Browning and Tennyson, but it needs restating continually. "The capacity to create has no set limits. Much as it achieves, you are conscious of powers still unused. It is not because death robs us of what has already been done; it is because it prevents us from enjoying what we still might do. Grant that the man I am now is not worth preserving. The man I am becoming is conscious of stirrings of creative power which, if this life be all, can never be expected." The question of the significance which our spiritual values and experiences possess in the universe—this is a very living question today. Are we simply a product of a blind life-force which has blundered upon man? Or have we within our own spiritual experiences the earnest of an immortal destiny? It is a big question, but some of us have made up our minds upon it long ago.

* * *

A Confession of Faith

"The Incarnation and the Cross are the central doctrines of Christianity. The Christ in us bears witness to the Christ for us. The Spirit itself bears witness with our spirit that we are the children of God and joint-heirs with Christ. And the Holy Spirit, in bearing this witness, sets the stamp of divinity not only on the revelation, but on the historical revealer. In other words, the voice of God within us speaks in the tones of Jesus of Nazareth." These are not the words of a respected and irreproachable evangelical, they are from the last book by Dean Inge!

EDWARD SHILLITO.

CORRESPONDENCE

Fears Ecclesiastical Dictatorship

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Nearing the Danger Line," considers a situation which undoubtedly contains grave implications. With the development of the technique of commercial organization by our various philanthropic and religious enterprises, repeated campaigns, expansive programs frequently overlapping one another, minute subdivision of obviously necessary tasks and the resultant multiplication of promotional machinery have apparently followed as a matter of course. Careful consideration should be given the problem if only on the grounds of economy and efficiency. But with the suggested remedy I wish respectfully to take issue. There is already too conspicuous a tendency on the part of our churches, considered denominationally, to assume the right to pass judgment upon all enterprises operating in the broad field of social-religious interests. While it is undoubtedly true that the great majority of contributors to these general extra-denominational projects are themselves members of churches, it is quite possible that these individuals have aspirations and visions which lie outside of, if not beyond, the dreams of the denominational organization.

The most pertinent illustration is that of the Sunday school movement which, because it was thought of little value by the church leadership in an official capacity, was for more than a generation developed entirely by a laymen's organization dependent upon voluntary contributions. The fact that this movement is now officially one of the church's but emphasizes the point. Had that earlier group been unable to carry out its program without submitting it first to a general inter-denominational Board, which at that time must have been uninterested, if not uninformed, the chances are that no such progress could have been made as to convince at last the churches of the worth of its cause.

Your proposal of a "fully credentialed body of reference, review and audit," contains both a fallacy and a peril. The fallacy is in the assumption that church people should not be asked for contributions to causes not passed upon by their church. This suggests an ecclesiastical dictatorship which is certainly foreign to the genius of Protestantism. The peril is in placing programs of world consequence in jeopardy of abandonment should they fall victims to the strife which is sometimes manifest even between denominations.

When we find a group of men willing to throw themselves into a cause of Christ's, willing to face the difficulties which attend every campaign against wrong, injustice and sin, going forth to convince others of the worth of their cause, should we not bid them God-speed and not ask them to grow old pleading their case before the bar of the varied opinions of our church board.

Detroit, Mich. EDWARD R. BARTLETT.

Germany Has More Than Paid!

EDITOR THE CHRISTIAN CENTURY:

SIR: In the last issue (Oct. 26) of your paper I read the article by President H. N. MacCracken, "What Germany Has Paid." What the writer says is all right as far as it goes, but it does not go far enough—not nearly far enough. Germany has not only paid a great deal, she has already paid more than enough. Like Israel of old, "she has received of the Lord's hand double for all her sins."

The writer, I say, does not go far enough. He should have raised the question, "have we, have the allies treated Germany fairly?" Was the treaty of Versailles what we had promised Germany, what she could expect on the basis of the armistice? Senator Borah answers this question in a recent letter to me as follows: "The President of the United States went to Europe with what you may call an American program announcing American principles. Every single policy or principle which he announced was rejected in the writing of the Versailles treaty. The Versailles treaty was based upon injustice, imperialism, and then they ask us to join a league of nations to nail it down. In other words, having divided Europe among the victors, and written a treaty to enforce it, which would destroy Europe, they ask us to become a party to the program to enforce the treaty."

It would be easy to marshal other testimony to substantiate the statement that the Versailles treaty is the most inhuman, diabolical document ever drafted by a group of nations that professed to be fighting for the cause of liberty and humanity. It is based on the cruel fiction that Germany was alone responsible for the war. Of this, said the Frenchman Henri Barbusse, author of "Le Feu," for twenty-three months a soldier in the trenches, speaking to laboring men two years ago: "We common soldiers have long abandoned the stupid lie that Germany was alone to blame for the war."

The treaty of Versailles is the cause of nearly all the suffering and starvation in Europe today, but it is French militarism and imperialism that seeks to enforce this treaty in letter and spirit. French hatred and French imperial ambitions are causing Europe's sores to fester; they are gnawing at the marrow of the central powers. Victor Hugo said of his countrymen: "The Frenchman is half monkey, half tiger." On the variety stage we laugh at the monkey, while continental Europe is in the clutches of the tiger.

Cleveland, O. H. KAMPHAUSEN.

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THE SUNDAY SCHOOL

Jesus, the Great Missionary *

WE have seen Jesus as doctor, as teacher, as a friend to bad people; today we are to see him as a missionary. We see him going into many towns "doing good." Sometimes he would talk, sometimes he would heal as in the narrative set aside for today. Harry Emerson Fosdick, whom I heard lecture for a week this summer, tells us that Jesus could not live in a town without knowing about and caring for the saddest and worst people there. Many of us do not care over much. We meet people on a "money," not a "love" basis. We have our choice and delightful social set; all our friends are respectable, capable, bright and if not exactly well-to-do, artistic enough to be received in the best circles. We are not worrying about the unhappy and unfortunate people who live outside our group and who can hardly imagine the kind of life we constantly enjoy. But Jesus sought out the most luckless, wretched and despised persons in the community and brought peace and joy to them. Coming into the country of the Gadarenes, he found the violently insane man, who kept the whole neighborhood in terror. He brought sanity to him. The narrative seems to indicate that this process of restoring mental balance required some time—"for he was commanding the unclean spirit to come out of the man." Can you not picture the strong, pure, balanced, perfect Master standing, with a look of love, before this poor, demented outcast? When the lunatic appeared he brought consternation, children fled, shrieking to their parents, herds of swine had dashed down the slope into the sea, frightened by his mad shouts and the frantic waving of his arms; men had turned pale at the sudden approach of this wild-eyed, powerfully-built madman. Now there stood before him a calm, fearless, poised man whose eyes held him. He became quiet, he relaxed, he responded to the kind look, he found sanity stealing back into his perverted mind. He was cured. And now he wished to travel with this wonderful person, but he was not permitted. The One who had cured him sent him back to his own town and people. The place to "make good" is in the old home circle and in the old home town. If you cannot succeed in Richmond, Indiana, or Ames, Iowa, it is not likely that you will do any good in Los Angeles or Seattle. The bad habits are in yourself, they must be conquered internally. They travel with you, they get off the train when you do, they step into the hotel room with you, they go with you when you go out to find the new position. A restless, unhappy disposition, a shiftless, unreliable nature, a vile mind, an unskilled hand, broken health, a weak will, a lying tongue—these all are constant companions. They must be conquered right where you are now. Going to China or Honolulu will not make the conquest any easier. What you need, young fellow, is not a change of location but a change of heart, and the only power under heaven to help you effect that change is to be found in the pure, strong, loving Son of God. All others may turn their backs upon you, but he still loves you.

Two things each one needs. (1) A clear-cut knowledge that Jesus has actually done something for us. (2) A definite witness before others, seeking to win them to our Master. What has Jesus done for you? What might you be, but for him? How are you testifying for him? We dare not lose our witness. If I were asked what one thing in all my ministry I hold dearest, I would, without hesitation, answer: "personal work." By that I mean the first-hand winning of people to my Master. I love to preach, I love to teach, I love to bring comfort into sick-rooms, I love to point the way to eternal life when all is dark, but high above all is the deep satisfaction of winning a boy or girl, a man or woman to become a genuine disciple of our blessed Lord. We can all do this. It only needs the passion. Go to your home, go to your neighbor, go to your store, go to your mill—win a man for Christ. Go telling what Christ has done for you and come rejoicing, bringing your brother to the Master.

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*Nov. 26, "Jesus the Great Missionary." Luke, 8:1-39.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

The subscription price of The Christian Century is $4 a year (to ministers $3). No premium or discount of any sort is made on renewals. We wish our readers to be assured that the premium offers which they see from time to time in our pages or elsewhere apply to new subscriptions only, and never to renewals. These offers are what might be called "recruiting devices" to enlist the interest of those unacquainted with this journal of religion. As a general rule publishers hesitate to announce such recruiting offers in their own pages, lest their subscribers become confused and ask for the premiums on their own renewals. We desire to express to our readers a word of appreciation for their intelligent consideration in allowing us to make use of the pages of The Christian Century itself for soliciting new subscriptions without thereby creating misunderstanding as to the invariable rate of their own renewals.

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One Hundred Dollars for a Pageant

It takes a pageant to make anything go nowadays in the churches so the Presbyterian Board of Education is offering a hundred dollars for the best pageant suitable for Vocation Day. This day will be observed next year on May 6. On that occasion the various churches of the denomination will call upon the young people to think on the investment of their lives in some great cause. A committee has been appointed which will judge the various offerings which are made in the competition

Topics for Week of Prayer

The Federal Council of Churches has issued its annual list of topics for the week of prayer in the churches early in January. Beginning on Monday, these are: "Thanksgiving and Confession," "The One Body of Which Christ is Head," "Nations and their Rulers," "Foreign Missions," "Families, Schools, Colleges, and the Young," "Home Missions." The Call to Prayer contains these words: How shall we face this call for light from a despairing world? Two things it demands of us. It demands a new perseverance in exploring the way of unity and capturing its spirit by a new loyalty to Christ. And it demands a new perservance in prayer, both as a means of personal union with God and as a task for the kingdom. For true prayer is both a means of grace and a task of service, and one depends on the other. Only as we go out with Christ, taking on us with him the burden of a world, marred through sin, can we find him for our own personal felfowship. Only as we revive our allegiance to him can we become his helpers to bring in his kingdom through the mighty ministry of intercession.

Congregationalist Indians Appreciative of Dr. Riggs

Many Sioux Indians of South Dakota are Congregationalists. This is due to fifty years of heroic service among them on the part of Rev. Thomas L. Riggs, D. D. He was born of missionary parents among the Indians, and knows no other work. The sessions of the Dakota Association were recently interrupted by Indians who demanded the right "to praise a hero." Three speeches were made in the Sioux language in which the Christian preacher was called their "sacred herald." A purse of a hundred dollars was presented to Dr. Riggs by the men, and a purse of forty dollars to Mrs. Riggs by the women. Mrs. Riggs is the daughter of an army captain who in days gone by had to lead battles against Indians.

Church Federations Throughout Country Active

The various city federations of churches throughout the country are now engaged in active campaigns. Rev. D. L. Darby, of Milliken University, has been called to Washington, D. C, to succeed Rev. Lucius Clark. Dr. Darby is well-known among Southern Presbyterians and served with the Y. M. C. A. during the war. The Federation at Passaic, N. J., has called Dr. Arthur C. Lincoln from the pastorate of King's Highway Congregational church to succeed Rev F. P. Quick. In Wichita the big Federation project is a series of evangelistic meetings which will be conducted by Gypsy Smith in March, 1924. Already the preparations for the campaign are active. The Boston Federation is unfortunate in that the accident which befell Dr. Doremus Scudder the past summer, when he was struck by an automobile which plunged across the sidewalk, forces him to spend six months in California recuperating. Summer evangelistic services were held out-doors by 64 ministers, 65 young people's societies, and 50 musicians during the past summer in St. Louis. Gradually the nation is realizing that Protestantism must be able to present a united front on important questions if it is to be effective.

Brave Fight for an Industrial School

Since the war America is becoming conscious of the educational problem in the backward states. Rev. J. M. Shofner states that Alabama has today 100,000 white children of school age who have never entered school. He himself has a life story of struggle for an education that is heroic. After having established a place for himself in the ministry of the Southern Methodist church, he founded a school at Brewton, Ala., for white girls. His theory is that female education is more important than the education of the men, since the women hold in their hands the educational ideals of the future. This school was independent for many years, but in 1912 it became the

President Tells Christian Leaders His Attitude

TWENTY Christian societies were represented at the meeting of the Allied Christian societies engaged in community work which was held in Washington recently, and one of the party, which numbered about 200, was given an audience by the President. Special inquiry was made of the President as to his attitude toward the eighteenth amendment. In response, President Harding said:

"No government is worthy of the name if it does not attempt to enforce its laws, but it is pretty difficult sometimes. I will tell you a rather interesting story about the eighteenth amendment, when it is developed more fully. I hope you will look upon your government with no less confidence as we turn to a peculiar method. With the law as it stands no vessel in the world with any intoxicant on board, sealed or unsealed, can touch at any of our insular ports.

"I am not pressed to tell you, because I know your position in the matter, I do not believe that is practical. It is the law; and at the present time must be enforced. I only give you that to show the difficulty in enforcing the law. Of course it must be enforced. I think we are better off for the eighteenth amendment. It has come to stay. I do not think we will ever depart from it."

In response to inquiries with regard to the international obligations of the United States, the President said:

"Your government is trying the best it knows how to perform its duty to the world. We are not in accord, perhaps, as to detail. It is so easy sometimes to say what ought to be done, but if you had to assume the full responsibility you might hesitate, or at least think twice before you did a thing. We are exercising our influence, I believe, in a way no less potent than if we were more pretentious about it. The American government is committed to the protection of religious and racial minorities, the relief of those who are refugees from destruction and desolation, and I hope our influence will not be wholly lacking in the establishment of as nearly righteous a peace as can be brought about.

"I am fully aware that some of you have thought your government is not active enough, but so long as I am at the head of the government it is never going to make a threat it can't carry out. It would be folly to brandish a club with a threatening hand if you didn't mean to carry it out."

property of the Alabama Conference, though it is still without any regular place in the scheme of church benevolence. The school plant now includes three dormitories, an administration building, a president's home, and two farm houses. There is an enrolment of 173 girls and a faculty of fourteen. The plant is valued at $60,000. Most of the work of the school is done by the girls themselves. Rising at six, one section of the school cooks the breakfast, while another milks the cows and still another cares for the poultry and makes the beds. The education is not only literary but industrial as well, for the various household and agricultural arts are competently taught. Recreation is also planned for. President Shofner believes that his work is guided day by day by his heavenly father, and he has made great sacrifices in his work.

Dr. J. M. Campbell Gives up Pastorate at Eighty

There has been no dead line for Dr. J. M. Campbell for he was called to the Home Mission church at Manhattan Beach, Calif., when he was well over seventy. He retired voluntarily the other day on his eightieth birthday. He wrote a poetical farewell to his flock on the day of his resignation which was received with much feeling. His poem closed with these words:

"As the evening shadows around me fall,
I wait for the gentle curfew call,
And the eternal rest held out to all
    In the little gray church on the hill,
    At Manhattan by the sea.

"From scenes most fair and friends most
        kind
As I go a Sabbatic rest to find,
I leave a bit of my heart behind
    In the little gray church on the hill,
    At Manhattan by the sea.

"And when on earth no more we meet,
No heavenly bliss will be complete
Unless some blood-washed souls I greet
    From the little gray church on the hill,
    At Manhattan by the sea."

University Disciples Lay Cornerstone

An event of particular significance to the Disciples of Christ in Chicago was the laying of the corner stone of a $200,000 church and Sunday school edifice for University church on Sunday afternoon, November 5. The building is to stand on a corner whose three opposite neighbors are the Bartlett Gymnasium, the Quadrangle Club and the Reynolds Club, with Mandel Hall and Hutchinson Commons. For twenty-one years Prof. E. S. Ames has been minister of this church, worshipping in a modest brick structure and carrying on a work of city-wide and denomination-wide influence. The new edifice will be the finest piece of architecture owned by the Disciples in the city, and one in complete harmony with the stately university buildings in its vicinity. Profs. W. D. MacClintock and Herbert L. Willett of the university and Dr. Charles W. Gilkey of Hyde Park Baptist church shared with Dr. Ames in the corner stone exercises which in spite of rain were most impressive. The building will be ready for occupancy in the spring. Meanwhile the congregation is worshipping in the old building which was moved temporarily to an unused portion of the lot.

Great Colored Y. M. C. A. Is Housed

Through the generosity of Julius Rosenwald, a Jew of Chicago, Y. M. C. A buildings for colored people are being erected in various parts of the country. He is giving one-tenth of the amount necessary to erect a great Association building for negroes in Pittsburgh. The constant migration of the negro to the north to engage in factory labor has prompted many cities to engage in erecting similar institutions. The Pittsburgh building will provide a gymnasium, swimming pool, shower baths, dormitories, restaurant, boy's department, social hall, and quarters for religious work. Ten thousand people participated in the cornerstone laying and the Masonic order conducted the ceremonies. Of $600,000 raised in colored associations

Lutherans Turn Down Federal Council

THE third biennial convention of the United Lutheran church which met in Buffalo last month was keenly disappointed that the illness of President F. H. Knubel prevented his being present, for his guiding hand is largely responsible for the success of the union of the several constituent denominations that make up the United Lutheran church. The congregationalism of Lutheran churches in America is very strong, and it has required great diplomacy to weld together in firm union various diverse racial groups. Dr. Ellis P. Burgess, of Pittsburgh, was made president pro tem.

It was characteristic of the piety of Lutherans that they opened their sessions with a communion service in Trinity church where the choir contributed to make the occasion one of great dignity. That there is a rapidly growing ritualism in their worship was evidenced by the celebration of the Lord's Supper. The denomination has a Common Service Book which is now widely used in the churches.

Perhaps most important among the various questions that were debated in the convention was that of relationship to the Federal Council of Churches. The denomination has up to the present time refused to enter the Federal Council as a member, though maintaining a representative at the meetings who brought back information to the officers of the church. It had been hoped by forward-looking leaders that a more cordial and cooperative attitude would be taken at this convention, but these hopes have been blasted. The conservative Lutheran seems never to have forgotten the refusal of Luther to give his hand to Zwingli on account of differences in the matter of the dogma of the Lord's Supper, and now, four hundred years later, he refuses to greet in cordial fellowship his Protestant brethren because these brethren do not believe all that is in the Augsburg confession.

However, the denomination will continue to have a "consultative" relationship to the Federal Council and in the following projects will give cooperation: "study of the question of Christian unity; common phases of educational work; problems of army and navy chaplains; general survey when such may seem to be urgently needed; conferences and exchange of departmental plans; declaration on matters of public concern, after these have been approved by various denominational organizations; relief for stricken countries; assembling and printing of church statistics; general publicity for cooperating churches; transportation arrangements." It will be observed that the Lutherans will have nothing to do with the work of the commission on the church and social service and one may well suspect that the secret of their aloofness is here. They are also cold on the matter of the international program of the Federation.

The attitude of the denomination may well be expressed in these words of the committee report: "We believe in upholding our denominational integrity until Christian unity can come on the basis of common faith. This also prevents the possibility for us of entering into many attempts at local federated effort, at churches, at restriction of parish boundaries." The attitude toward local federations of churches in the various cities will have limitations almost exactly like those that arise in connection with the Federal Council.

The storm center of the sessions appears to have been in connection with a discussion of the report of the committee on theological seminaries. All the seminaries of the constituent denominations that entered into the union wish to function. Many of these who have been under the control of state synods, insist upon the continuance of this control, while the educational committee holds to the view that no college or seminary shall be considered as denominational which does not comply with certain regulations of the committee, among which is the election of trustees by synods. This would denominationalize the colleges to an extent not known in any other large Protestant denomination in America.

The resolutions passed on the matter of international relationships were sweeping in many particulars. The following are some of them:

"Resolved, That nations, no less than individuals, are bound by the moral law, and are responsible to God the judge of all the earth, and that he will most surely punish and ultimately destroy them if they do not deal justly, and love mercy, and walk humbly before him.

(*Continued on page* 1432)

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last year, $500,000 was given by colored people themselves.

Women of World W. C. T. U. in Philadelphia

The white ribbon brigade from all over the world began to arrive in Philadelphia on Nov. 11 to begin the sessions of the World W. C. T. U. Now that world prohibition is no longer a chimerical project but a serious proposal which arouses fear in every country among conservative politicians, the women have the biggest topic for consideration that has ever come before their meetings. Reports will be made of temperance progress in various parts of the world.

Illinois' Most Religious Village

Bowen, Ill., has a record that challenges comparison the world over in regard to church membership and Sunday school attendance. With a resident population of 715, there are 400 members in the three local churches. This does not take into account the 300 members who live in the community about the town, nor the 240 non-resident members on the rolls of these three local churches. The three Sunday schools report a total enrollment of 690 with 200 more being touched through the home department and the cradle roll. On one Sunday there have been as many as 504 in actual attendance at these three schools—a number greater than the total church population of the town, and this record was made not on a Rally day, but on several Sundays, without special effort. Each of the three churches has a pastor living in the community. The extraordinary success of these churches is attributed to the good fellowship that enables them to work together. It would

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LUTHERANS AND FEDERAL COUNCIL

(*Continued from page* 1430)

"That the only true and certain way of peace and prosperity for nations as well as for individuals is the way of repentance, and confession, and amendment of their ways, if they have sinned against God or towards each other.

"That the great Christian nations of the earth should use all the moral and political influence and economic pressure which they can command to stop the oppression, and persecution, and cruel treatment of Christians in the orient, especially the Armenians.

"That the maintenance of great standing armies and great navies, whether of the sea or of the air, not only imposes heavy and oppressive burdens on the people, and involves an appalling waste of the economic resources and the manpower of the nations, but also constitutes a constant menace to the peace of the world."

In the election of officers everything went quietly, and the former leaders were reelected. Dr. F. H. Knubel of New York is continued as president, Dr. M. G. G. Scherer as secretary, and Dr. E. C. Miller as treasurer.

The commission on adjudication is said to be a unique feature of this denomination. The Synod of Maryland brought in a complaint of an invasion of their prerogatives by the executive board of the national organization. Even differences between members and between a congregation and its members may be reviewed by this commission after a synod has failed to reach a satisfactory conclusion in the matter.

A brotherhood banquet of three hundred men was addressed by church leaders on denominational questions. Charles J. Driever of Chicago was elected to head the brotherhood movement the coming year. A. H. Homrighaus of Chicago will serve as secretary.

Dr. Macfarland on Europe

AFTER spending the entire summer in a study of conditions in Europe, particularly with reference to the international questions, Dr. Charles S. Macfarland, secretary of the Federal Council of Churches, has returned to America and has just given out an interview to the press which is full of information with regard to spiritual attitudes on the part of leading people across the water. He said:

"'How do the European peoples feel toward us?' is the question often asked as we return. Their feeling is one of disappointment that has not reached disillusionment, mingled with faith that still persists. They feel that we have left the field of battle without stopping to bury the dead or to help repair the devastation made by our own artillery. Recognition of our private, philanthropic help is not overlooked and still gives impulses to prayers of gratitude. No rancor is manifested, just disappointment, sometimes, however, almost to despair.

"Any highminded citizen of America who comes today into touch with the heart of Europe is solemnized and humbled by this unquenchable faith in America. Of course, one may say that it is partly due to the fact that all the gold of the world is locked up in America and that she commands the economic and commercial avenues of the world's life. I believe, however, that it is more than this. It is a strong faith in her political institutions, which they are able to see as distinct from the fallible personalities who happen to represent those political institutions. It is a moral and spiritual faith which has been deepened by our works and workers of philanthropy and good will. However you may interpret it, the fact remains that in Europe the politicians, the economists, the people are still maintaining their courage by keeping their gaze fixed across the ocean to our shores. They believe in the American people. One recalls the new life that came to the depleted forces of the allies in 1917 and 1918 when the word was passed along the line, 'America has come.' There would be a new Europe, almost over night, if the same message ran from heart to heart, 'America has come back again.'

"I do not intend that this article shall discuss the question of American participation in the league of nations. I will simply bear witness to the impression that it makes. It seems to me to illustrate my contention that the peoples of Europe, together with the others associated with them, are seriously trying to find the way to institutions which will embody a new world conscience.

"At the invitation of Hon. Paul Hymans, former president of the assembly, I attended the opening of the assembly at Geneva, September 4th. Semi-official religious services, attended generally by the delegates, were held the previous Sunday, the preacher at the Protestant service being the Archbishop of Canterbury. The Assembly was impressive, dignified and serious. The meeting of the league council, which followed, was illuminating. One felt, with emotion, that here at least in ideal, was the hope of the healing of the nations. One felt the contrast between this free democratic body and the old secret conferences for balance of power and its superiority over the present partial conferences, our own Washington conference not excepted.

"Personal conference with members of the league indicated a willingness to make any reasonable modifications which would open the way for the United States. Disappointment was privately expressed at the inability of the league

"Contrast for a moment the spirit of America in 1918 with the spirit of America as it is manifested commercially and politically today. The selfishness into which we have fallen is the worst of all the reactions of the war. Our tourists go to Europe for pleasure, capitalize the weakness of our European brethren, boast in one breath that they have saved enough by exchange in one single country to meet the expense of their pleasure tour, and then put long interviews in the newspapers complaining that they were overcharged by dishonest Europeans. Small commercial men, who profiteered without conscience in America during the war, are now disappointed in their efforts to exploit poor old Europe through the fluctuation of exchange and the consequent instability of European trade and commerce and then come to us spreading their hateful propaganda.

"Can we rise above all this? Can we rise above our partisan politics? Can America face something more than what our government calls her 'interest,' and visualize her duties and opportunities? Are nations responsible for things that they might prevent? Men everywhere are talking and writing and prophesying about 'the next war.' If there should be a next war, could the United States make use of Pilate's basin, as to her participation in it or measure of responsibility for it? Is the assertion of the Master just a few foolish words, or is it an eternal truth, that "he that saveth his life shall lose it; he that loseth his life for my sake shall find it?"

be very interesting to see what would happen could the three churches unite as one congregation and still retain all three pastors, each doing some special phase of the work, as a specialist—say, one as preacher and pastor, one as educational director, and one as community leader.

Bible Published Broadcast Through Bible Press

Millions of readers get a section of holy scripture every day now through syndicated matter sent out from Cincinnati. Some papers take a verse for each day to place at the head of the editorial columns. Others accept more extended portions. Just now the Sermon on the Mount is being syndicated. The cheapness of this method of circulating the holy scripture may be seen from a recent statement that one dollar will give a portion of scripture to four hundred thousand readers. In the United States there are twelve hundred publications that accept the syndicated verses, and papers in Canada, Alaska, Hawaii, Virgin Islands, Porto Rico and the Republic of Panama are also falling in line.

Chinese Now Have Home Missionary Society

The organization of the National Chinese Home Missionary Society is one of the signs of the times. China is restless with the occidental interpretation of Christianity which is given by the present workers, and seeks an opportunity to interpret the gospel for herself. A man and four women have been sent to the province of Yunnan. A woman doctor of Hackett Medical School was the first missionary to go. The society has a candidate department, and will send out only thoroughly prepared people. A prayer union is one of the features of the society, the members of which promise to pray for its work at least once a day.

Plans for Bible Reader in New York Checkmated

In New York the Protestants and Jews recently produced a school reader with passages from the Bible, nearly all of which were from the old testament except the beatitudes and the two major commandments. The Roman Catholics refused to participate in the making of the Bible reader and organized to defeat the program of Bible readings. A mass meeting was held in October at Rochester, N. Y., by prominent Catholic Societies to protest the use of the Bible in the schools. Dr. Frank P. Graves, commissioner of Education for the State of New York, has issued an order forbidding the use of the Bible in the schools.

Ford Hall Forum Has Interesting Offerings

The program of the Ford Hall Forum in Boston is always a pretty good index to the opinions and interests of progressive Americans. This forum goes on with unabated interest. The following will be the speakers and topics during the winter: Miss Margaret Slattery, on "High Brow, Low Brow and Middle Brow," Nov. 19. Prof. James Harvey Robinson, author of "The Mind in the Making," which is being so widely discussed, on "What is the Matter with Education?" Nov. 26. Other speakers scheduled for later Sundays will be Rev. Red ox (Skiuhushu), a native American Indian from the Pacific coast; Prof. Henry C. Vedder, whose recent book on "The Fundamentals of Christianity" has

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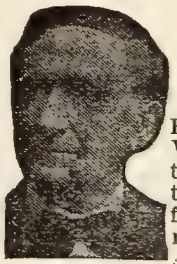

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Denominations Compare Methods

Even in the matter of propaganda, the denominations now see the wisdom of holding conferences on methods, and at Columbus, O., on Nov. 1 and 2 representatives of nineteen different denominations gathered. Dr. Robert E. Speer opened the conference with an address on "What should be the Purpose and Scope of the Denomination's Promotional Work?" The Methodists were able to report that they have just finished raising a special fund of a million dollars to cover the decrease in receipts on the Centenary fund.

Reformed Episcopal Church Takes High Ground on Union

The Council of the Synod of Chicago of the Reformed Episcopal church met in Trinity church, in Chicago, Oct. 18 and 19. The meeting was confronted with a number of problems, chief among them being the appointment of a successor to Bishop Fallows, deceased. Bishop William Brewing, of First Synod, Canada, presided. While this denomination is liturgical in its worship, it has many important theological differences from the parent body, the Protestant Episcopal church. The following statement of spiritual attitude is noteworthy: "There is still room for the Reformed Episcopal church. Though a comparatively small body, we have a large vision, and broad sympathies, and therefore an unique function to perform. A bridge may be very small in comparison to the

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chasm it spans, or the communities it unites, but if you can keep it intact, and open, it is an agency for friendship, and fellowship and understanding, and, ultimately, union. The Reformed Episcopal church holds a peculiar relation to the two great divisions of Protestantism, the Episcopal and the non-Episcopal. Traditionally, historically and liturgically, our affinities are with the Episcopal churches; but doctrinally and spiritually our sympathies are with the Church Universal. It may not be in God's purpose to make us great as a denomination; but we shall be thankful if he uses us by our testimony to further a comprehensive union of Protestantism. We shall be glad to be removed when the chasm which we span has been drawn together, and obliterated."

Noteworthy Building Enterprises

On Nov. 5 several cornerstones were laid in Chicago by congregations who have launched significant building enterprises. The Evangelical church in Ravenswood has a $135,000 project under way. The most ambitious undertaking, however, is that of University Church of the Disciples where Dr. E. S. Ames is pastor. A cornerstone has just been laid for a $225,000 structure. At the exercises brief addresses were made by Dr. H. L. Willett, Prof. W. D. MacClintock, and Dr. Charles W. Gilkey, pastor of Hyde Park Baptist church. The money for the University building is already pledged in advance and it is expected that the congregation will be able to dedicate it free of encumbrance.

Labor Journal Secures Articles from Religious Leaders

The Locomotive Engineer's Journal of Cleveland, O., is announcing a series of articles on "What Has the Church Done for the Workingman?" Father John A. Ryan will speak in behalf of Roman Catholic activity; the Jews have a spokesman in Rabbi S. Wise of New York, Bishop Charles D. Williams, of Detroit, and Dean Charles R. Brown, of Yale, will present the case for the Protestant churches. In the announcement of the series of articles are the following words "Organized labor is keenly conscious today of the progressive leadership which the church is offering to the problem of industrial peace, and is coming to lean increasingly on its wise and friendly counsel in choosing the way of surest progress."

Special Lessons for Indian Boys and Girls

Prof. Ira M. Price, secretary of the International Sunday School Lessons Committee, has just released a special set of lessons for use among Indian boys and girls. It has been the complaint of home mission workers that in the past

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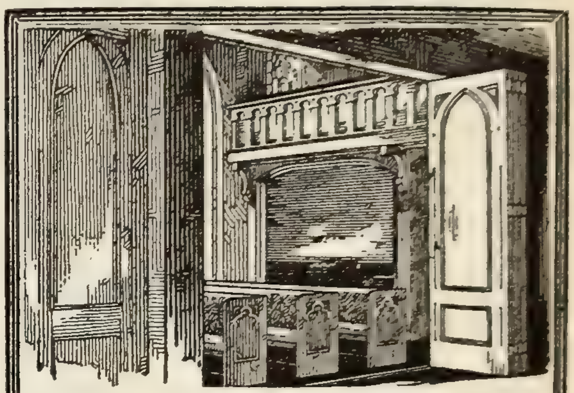

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the lessons were built on assumptions which were not true among the Indians. The family is not Christian, and the community is not Christian. The new course provides selected Bible stories for Indian children from six to nine. The life of Jesus is studied by boys and girls from 10 to 13. The travels of St. Paul are then provided for the group 14 to 18. In the lessons the principle of grading has been followed and the materials are organized to meet the interest of the pupil.

Delegates Arrive at Atlantic City

Not for a long time has Atlantic City been such a masculine city as it was on Nov. 12, the day of the opening of the triennial convention of the Y. M. C. A. The men were talking about the problems that must be faced in this convention. Shall the movement be controlled by men over forty or men under thirty? Shall the local associations become completely democratic? Shall the former evangelical basis of membership be changed so as to include much larger areas of men in different parts of the world? To the consideration of these and a number of other questions of equal importance the men are to give themselves for a week.

Church Congress Meets in Sheffield

The church congress of the Church of England is now in its fifty-seventh year. The sessions were opened this year by a strong and unique pronouncement on the part of the Archbishop of York, who reviewed modern conditions as they affect religion. "Men want a true religion as never before," said the archbishop. "That is the hope. They do not find it in the church—that is the trouble. To put the matter bluntly, religion attracts, the church repels. Let us face the fact honestly. That it is a fact can anyone doubt who knows what is passing through the minds of the men and women, especially the younger men and women, who eagerly desire a spiritual religion and yet stand apart from the church? To these the church is not a witness to the truth of its gospel, but it is, in its divisions, its dullness, its unreality, an obstacle, a stone of stumbling, an offence. If, therefore, the church is to preach the eternal gospel to this generation not in word only, but in power, it must evangelize itself."

Episcopal Paper Objects to Apostles' Creed

One of the four demands in the famous Lambeth Quadrilateral is belief in the apostles' creed and the Nicene creed. The Churchman of New York, leading journal of the Protestant Episcopal church in this country, would not make such a demand. In a recent article the paper advocates the adoption of some alternate phrasing. It says: "It is a truism to say that many earnest Christians, firm believers in the doctrines of the incarnation and the trinity, do not believe all the articles in the Apostles' creed. They cannot accept them literally or figuratively or after the manner of a pallid scholasticism—trying to justify a meaning which does not fundamentally appeal to the reason and for which there seems to be no religious demand. What shall be done with such people as these? Are they to be asked to accept the formulary literally? Are they to be encouraged to strain the meaning of the several phases? Or are they to be rejected if unable to do either? Why not attempt to discover an alternative use? Why not take time and give thought to see if we may not discover a formulary that will at once gather up the heart of the creed, embody the cherished opinion of the past and be couched in a chastened religious phraseology? Put the problem to the test in some such way as this: What shall we do with an honest, earnest man who cannot subscribe to all the articles of the Apostles' creed, but who offers the following as his confession of faith: 'First, I believe in God, the Father, who hath made me, and all mankind. Secondly, in God the Son, who hath redeemed me, and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God.' Assuming that a declaration of faith is necessary not only at time of baptism and confirmation but also in every public service (an assumption which may not be altogether sound), might we not conceive of the day when some such alternative use were permitted in morning and evening prayer and in the holy communion?"

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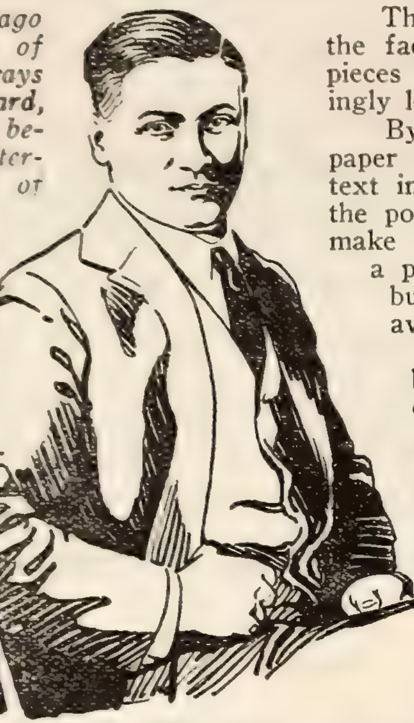

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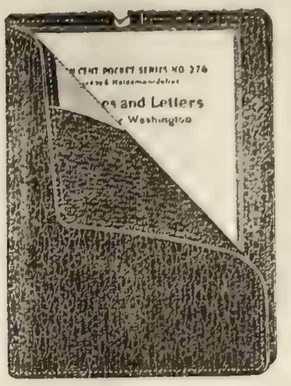

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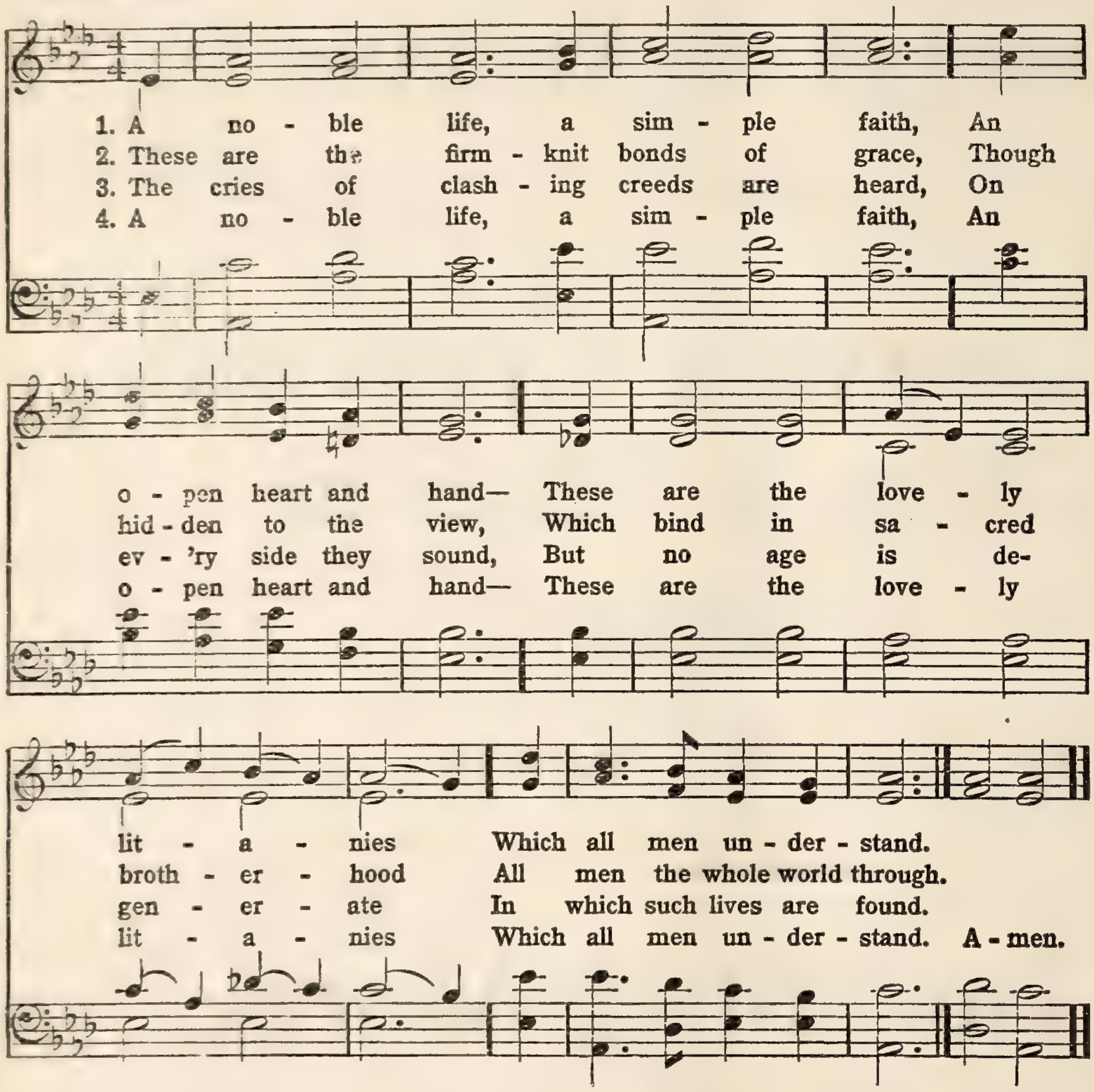

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Volume XXXIX CHICAGO, NOVEMBER 23, 1922 Number 47

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, *at the Post-office at Chicago, Illinois, under the act of March* 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 1103, *Act of October* 3, 1917, *authorized on July* 3, 1918.
Published Weekly *By the Disciples Publication Society* 508 *S. Dearborn Street, Chicago*

Subscription—$4.00 a year (to ministers $3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Skulking Conservatism

REV. J. D. M. Buckner of the Nebraska conference of the Methodist church has dared to publish to the world the methods of a skulking conservatism that lurks in many churches. He openly espoused in recent years the more modern views of Christian faith and proclaimed them with a zeal that may not always have been tempered with prudence. However, his local church asked for his return after he had already enjoyed the longest pastorate of any Methodist minister in the state. Yet the conference, with only three dissenting votes, put him on the retired list. The whole procedure may have been legal, but it was thoroughly unethical. The conference feared a heresy case. The public press has a way of writing up such a case in a manner not helpful to a religious denomination. Mr. Buckner was not put on trial for his views; he was put on the retired list though still a useful minister and while a church still wanted him as its pastor. But he has not suffered in vain. The case has been bruited throughout the land, and the rank and file in the churches will henceforth understand just a little better what ministers have to endure these days if it is once whispered against them that they are not "sound." In recent years a number of young men have left the Disciples denomination though none of them was ever the victim of a heresy trial. They were tried in back rooms, and condemned by leading churchmen. There was no chance for rebuttal and it would be some time before a young man would find out that he was under sentence. When he appeared as a candidate in a new church, he found the way to promotion blocked. From unseen and malign sources gossip was scattered about. In many communities a man once labeled "higher critic" will face a determined minority which will leave no stone unturned in defeating him. In a conference with the members of the bishop's cabinet Mr. Buckner asked Bishop Stuntz if he believed the story of the children who called Elisha "baldpate". The bishop discreetly dodged the question as most bishops and secretaries would these days. But the good of the church demanded that a human sacrifice be offered on the altar of orthodoxy, and one was provided.

Words, Words

HIGH-SOUNDING phrases all too often take the place of religious achievement. It is so much easier to pass a resolution than to strike down an evil. Religious people have an almost fatal facility in phrasing things. But all too often conviction is lacking. Bishop Woodstock at a recent service for the consecration of a new bishop said: "Men who believe in Christianity must do something more personal and definite than merely to be orthodox. Because a man may be indefinite, he may be so orthodox that his Christianity is to some people a paradox." Jesus faced with indignation canting religionists and asked "Why call ye me Lord, Lord and do not the things that I say." Church conventions assemble, and prate about world problems and the need of more racial sympathy. But does anyone go home thinking this has anything to do with Negroes, Jews or Chinese in the home town? Great audiences thrill under an appeal for the working man, but does that prevent a business man from beating down wages if economic conditions permit? The church of today has no surer way to the conscience of the world than through the gateway of achievement. We want fewer affirmations, and more approximations to the things affirmed. The biggest sermon of all is in a deed. A ministry to a crippled child may arouse more religious feeling in a community than a whole series of revivalistic sermons. Character transparently true wins involuntary respect everywhere. The traducers of good men can never have more than temporary popularity. Goodness is its own defender, and the church has no greater apologetic than her saints in each community. Sacrifice and unselfishness are silent preachers that everywhere bring men to their knees. It has ever been true that the blood of martyrs is the seed of the church. The boxer rebellion ushered in a new era in Chinese missions. Even the simpler sacrifices of quiet giving and quiet service are shouted from the housetops, no matter how humble the servant of the Lord may be in the performance of his duty. The curse of the church today is grandiloquent, high-sounding, empty words.

"Church Bells Call Voters to Polls"

SO ran a headline in a metropolitan paper, and it told a significant story of the indifference of our people to the fundamental duties of citizenship. The churches, of course, are alert because of the artful and sleepless efforts of the "wet" propagandists against the prohibition amendment. What is the meaning of this phenomenon of indifference and lack of public-mindedness? Does it argue a skepticism as to all political processes, or is it just stolid apathy to anything outside the immediate circle of personal interest and comfort? Even in the most exciting elections only a little more than half the people qualified to vote ever vote on any issue; in England about sixty-three per cent. How can we have "government of the people, for the people, by the people," if the people neglect the basic obligations of citizenship? While the church may not dabble in party politics, it surely has a political function in helping to create and keep alive a sense of public duty and responsibility. It is not enough to start a brief campaign, which is soon over and forgotten; we must keep at it continually, year in and year out, educating our people in public-mindedness and civic duty. There can be no harvest of a finer political conscience without long, hard, patient, and sagacious spadework on the part of all those who seek a more intelligent and better ordered public life.

Give Mr. Hughes the Mandate He Awaits!

BISHOP CANNON, face to face with atrocities in the near east which can never be described on a printed page, cabled to the American state department asking for American intervention in the near east. The reply of Secretary Hughes was in substance that he lacked a mandate from the people. It would seem that the fifty million dollars contributed by twenty million people would have indicated an interest that most statesmen could have trusted. But since the secretary of state wants some other sort of a mandate from the people the Christian leadership of the country should see that it is given him. Christian public opinion has here an opportunity to demand Armenian independence in accordance with the terms of the Sevres treaty. Telegrams sent to the President, the secretary of state and the congressmen in regard to this matter will make an impression. Meanwhile all Europe holds the vacillating and inconsistent policy of America responsible for present conditions. Mr. Lloyd George said in the house of commons in 1920: "It is well known that the Turkish treaty was postponed because it was hoped that America would come in, but if we had not consented to the request made us to put off the discussion of the treaty until America could see its way to come in, it would have been suggested that Great Britain was anxious to keep the United States out of any part in the Turkish settlement. I feel convinced it was the only course open to France, Italy and ourselves when a request of that kind was made. The delay has been entirely attributable to that." The rage of the Turk now burns as never before in history. It is hardly imaginable that the government of the United States will consent to consign what is left of the Armenians to such a fate as Turkish brutality has prepared, while at the same time urging the American people to continue their charity.

The Truth About the Bible

SCIENTIFIC and theological study of the Bible is to be expected in the atmosphere of the universities and divinity schools. But such study is not always available for ministers, Sunday school teachers and other Christian workers in the ordinary areas of church life. One is interested, therefore, to find such an institution as the American Institute of Sacred Literature supplying just such helps as busy people need, and yet preserving for them all the values of expert and scientific investigation of the Old and New Testaments. One of the latest of its courses of reading and study deals with the almost sensational subject, "The Truth About the Bible," and others of these monthly issues treat of such themes as how the books of the Bible came to be, how they were selected, biblical views of the physical universe, biblical standards of history, chronology and numbers, the growing ethics of the Bible, the coming of Christ and his kingdom, and other important subjects. A whole series of most illuminating pamphlets has been published by the Institute on such topics as, why one believes in God, in Jesus Christ, in immortality, in the church, etc. These are all prepared by men whose names are a guarantee of their scholarly soundness and their Christian point of view. This fine work has been going forward for more than thirty years since its inception by William R. Harper at Yale. For a long time it has been connected with the University of Chicago, and no part of the work of that institution has been more expert, more valuable or more far-reaching in its results.

The Ethics of the Allied Debts

THE address of Secretary Hoover delivered at Toledo, Ohio, on October 16, in which he discussed the allied debts and took issue with the opinions of some of the leading bankers of the world, has attracted wide comment. Professor E. R. A. Seligman, head of the department of political economy in Columbia University, in a featured article in the New York Times for Sunday, November 5, frankly criticizes Mr. Hoover's position. He considers first Secretary Hoover's argument based on the business character of the loans. Mr. Hoover said: "These loans were made at the urgent request of the borrowers and under their solemn assurances of repayment. They have no relation to other nations or other debts. The American taxpayer did not participate in reparations and acquired no territory or any other benefits under the treaty, as did our debtors. There is no doubt as to the moral or contractual obligation. The repudiation of these loans would undermine the whole fabric of international good faith. I do not believe any public official, either of the United States or any other country, could or should approve their cancellation." Admitting that there is no doubt as to the formal obligation, Professor Seligman nevertheless lays stress on the fact that "contrary to widespread opinion, the loans to the allies were to an overwhelming extent made during the war itself. The government advanced no money until we entered the war. Substantial amounts were advanced by the government after the signing of the armistice, but they were small compared to the whole amount and were made for expenses contracted during the war. He cites Secretary McAdoo's statement in his report submitted for the fiscal year ending June 30, 1919: "The service of these loans in assisting to hold the battlefronts of Europe until the might of our heroic army could be felt effectively, made possible, beyond the shadow of a doubt, the ending of the war in the fall of 1918. Without this aid to the allied governments the war unquestionably would have been prolonged, if not lost, with the resultant great additional cost in life and treasure." Professor Seligman argues that: "If we are to charge France and Italy for the wheat that kept their forces alive, for the uniforms that kept their soldiers warm while they held the battlefront, we might as well charge so much a man for the American army when it finally arrived."

America, the War's Chief Beneficiary

TO Mr. Hoover's argument that this country did not participate in reparations, Professor Seligman replies: "The fortunes made in this country were stupendous; wages rose precipitately, and while Europe was in the throes of convulsions we reached the dizzy heights of untold prosperity. Is it, then, fair to urge that we made nothing out of the war? On the contrary, this country has been the greatest beneficiary of the war. We received, indeed, no ships to ruin our shipping trade, as was the case in Great Britain; we received no colonies, which would have been burdens rather than assets; but we heaped up wealth, while all other countries lost it. . . . Had we been in the war from the beginning we also should now have been hovering on the brink of bankruptcy." He questions whether when the loans were made anyone in our government expected repayment. "The situation was so urgent and the crisis so profound that if the allies had asked for gifts or contributions instead of loans they would have been given the funds just as readily." Professor Seligman pronounced Mr. Hoover's argument concerning "invisible items" (money in the possession of immigrants or emigrants, sums spent by tourists, profits on shipping, bankers' commissions, insurance premiums, etc.) quite unsound, maintaining that economists universally recognize a distinction between "the balance of trade" and the "equilibrium of commerce." These various invisible items which Mr. Hoover enumerates are already accounted for with respect to the debtor nations and do not represent any additional capacity to pay. "It remains true, therefore, despite Mr. Hoover's statement, that the only way in which a foreign debt of any magnitude can be paid is through an exportable surplus. This means two things: First, that there is a surplus of social income; second, that this take the form of exports." Professor Seligman agrees entirely with Mr. Hoover that European nations must take hold energetically of their internal problems, must stop waste and encourage thrift; but he maintains that this consideration in no way affects their capacity to pay their debt. Finally, Professor Seligman says, "The debt cannot be paid, and if it could be paid it would harm us more than our debtors. As a matter not simply of equity, but of good business, let us study the matter further. We must not harbor the delusion that we can any longer be sufficient unto ourselves alone."

Completion of Fountain of Time

LAST week Mr. Lorado Taft's most ambitious work of art, "The Fountain of Time," was dedicated with impressive services at its site in Washington Park at the entrance to the Midway Plaisance in this city. For the past year the model of this statue in plaster has stood on ground a little further to the east. It was the wish of the sculptor, the trustees of the Ferguson Fund and the public to have the privilege of studying a little more fully the design before the final steps were taken to make it a permanent feature of the South Park system. Popular and official approval of the creation was inevitable, and it then became merely a question of determining the material which could most appropriately be used in giving it enduring form. Usually such monuments have been constructed of marble or bronze. These materials were felt to be both too expensive and not quite suitable for the purpose. A new kind of material composed of ground gravel from a particular locality was selected and the result is a hard, smooth substance with the pleasing color of old ivory. It is an experiment that is sure to be followed. The design of the fountain group is familiar to readers of The Christian Century. A circular basin forms the outline of the work. On the further side from the public driveway rises in a semi-circle a group of human figures illustrating the various phases of human life cast up by ocean waves. The inscrutable figure of Time stands opposite, regarding this great group of nearly a hundred human forms, from childhood to old age. The work is a great contribution, not only to Chicago's exterior decoration, but to the artistic life of America. It is the hope of Mr.

Taft that he may complete another group on a different subject for the eastern end of the Midway, and at intervals along the margin of the great plaisance there may be placed appropriate statues of notable people in the history of art and the nation.

The Nation's Declining Moral Credit

THE present administration came into power with the most impressive majority accorded to any government in the recent history of the United States. The leading issue of the campaign that resulted in such an expression of public opinion was the league of nations. Many causes conspired to make that theme unpopular. Some of them lay in the natural reaction from war interests of every sort. Some of them were inherent in the popular interpretation of the proposed covenant as inconsistent with American independence of action, and as unduly obligatory in case of certain eventualities. Some ot them were the result of natural revulsion from objectionable features in the peace treaty, with which the idea of the league was inseparably connected.

The administration began its career with the conviction that it had receeived a national mandate to follow literally the once appropriate and widely quoted advice of Washington, to avoid all entangling alliances. Of course these words were long ago obsolete, applied as they were to the conditions of his day, when the nation was an infant, whose possessions were jealously and covetously scanned by the powers of Europe with the hope of early seizure. A far different situation confronts America today, with its world leadership, undisputed in all fields save that of moral statesmanship and international friendship. It appears to have been the implicit confidence of the administration in the perpetual character of Washington's counsel, and the popular feeling as voiced in the election of two years ago that formed the basis of its policy of national isolation.

From time to time there have been official utterances that gave promise of a better mind. The President has at times referred to the necessity for some sort of association of nations to safeguard civilization in the difficult days through which we are passing, and which certainly lie ahead. But nothing has happened to confirm these hopes, and the state department has seemed to support by its policies the astonishing and almost unpardonable affront of George Harvey in his Manchester speech, repudiating any intention of the United States to enter into any manner of international agreement, either by express action or by implication. No wonder intelligent Americans wondered what manner of man had been chosen to represent this country at the British court. It looked as though the hands of the bitter-enders of the Lodge type were on the tiller of the ship of state.

But the soul of America has had time for reflection. The hot antagonisms of the last presidential campaign have passed away. People are neither alarmed nor allured by the mere name of the league of nations. But they are increasingly restive under a policy of inaction and aloofness when the world is verging on a collapse that may involve us all. The Christian conscience of the nation is stirred deeply by the tragedy which is taking place in Europe and hither-Asia. The catastrophe which befell Smyrna was an event of shocking character. But it was only a token of a situation which may at any moment develop other tragedies as sinister and portentous as that. It is not the bodies alone of the destitute people in the near east that are starving. It is the soul of the world that is going hungry for the help that this nation is alone competent to afford.

At the close of the war we left our international task half completed. If there was cause for our entering the struggle for democracy and a better world order, there were even weightier reasons for our remaining with our associates in that struggle until something like order and calmness returned. But this we have not done. The moral support which was due from us to the distracted peoples of the old world we have not given. And when increasing protests have been voiced against the policy of parochialism and aloofness by religious, educational and even business organizations, their demands have been met by the bland affirmation that everything was being done that is possible. Perhaps the most depressing declaration that a public official has made in recent months was the Boston statement of Secretary Hughes that all measures possible in the situation had been followed, and that there was no prospect that a different tactic would be adopted.

If this is the deliberate and confirmed opinion of the leaders of the administration, they are pathetically unaware of the rising tide of sentiment against the continuance of this program of isolation. There may still be a large body of opinion that contents itself with the slogans of two years ago. But is it not the aggressive and purposeful portion of the nation. There is a great and growing company that finds itself increasingly impatient with an administration that refuses to participate in any international conferences save those of its own devising, and contents itself with sending "observers" to sit in the galleries and take notes when questions of the utmost moment to the entire world are under discussion. The people of the United States have been called upon to assist the starving peoples of Europe and Asia, and they are responding with noble generosity. But what the old world needs is not money alone, but friendship, leadership and the assurance that America is not perched in complaceent seclusion above the troubles which distract humanity.

Comfort is found by some friends of the cause of international good will in certain guarded hints which have been dropped of late by members of the administration to the effect that the government might be able to take advantage of its opportunity to participate in the organization and procedure of the world court, which is in reality a department of the league of nations. The appointments of advisory members of various committees of the league is also a favorable sign, as indicative of a purpose to participate in its activities. If these steps are really tokens of a weakening of the policy of disdainful refusal even to recognize the league as existent, they are hopeful signs. But something much more courageous and effective is demanded in a time such as this. Americans with the spirit of sympathetic interest in the causes for which the world war was fought will not be content with any tepid show of tolerance toward the only plan of international cooperation that seems to offer present promise of results.

The recent elections were eloquent of dissatisfaction with the administration, and it is clear that this theme of internationalism was a part of the indictment. The narrow margin by which Henry Cabot Lodge was returned to the senate was significant among other things of popular indignation against his leadership of the committee on foreign relations.

It would seem clear that certain features of an effective program could be made a part of the policy of the state department without delay. They might well include the following items: First, the recognition of the responsibility which America has in the present stressful situation in the near east. It is the opinion of the secretary of state, as recently expressed, that we are deeply concerned about the protection of racial and religious minorities, and the great interests of humanity which are jeopardized. If this means anything it must involve the obligation to employ the full moral influence of the United States in securing the protection of the oppressed peoples of the levant, and the establishment of peace and justice. Nor does any one doubt that the employment of such moral force would secure in large measure, if not completely, the ends desired. It is such a step that the conscience of the American people, particularly those of the Protestant churches, is demanding that the government shall take without delay.

Second, the government of the United States ought at once to join in a conference with other interested nations regarding the moral issues at stake in the near east, in reference to which the soul of the nation is deeply stirred, and toward which the Christian people of America cannot and will not avoid their responsibility. The preservation of the suffering people of the near-orient, for whose relief we have given already in generous measure, and expect to continue our gifts, is not a mere matter of works of mercy and good will. It requires as well the thoughtful cooperation of the nations of the world, and in that cooperation America belongs as a leader and not a mere follower. Only by participation in such a conference, to be called soon and by our own government if necessary, can we make clear the just concern of this nation for all interests in the near east, including our own, and our unselfish desire for a righteous and peaceful adjustment of present conflicts.

Third, the long delayed promises of the President and other officials of the administration that something in the way of a closer association of nations may be anticipated as the result of American interest in world questions ought to begin to be realized. Is not the government becoming aware of the growing demand that some other attitude be taken by our land than that of unchanging disdain of the only efforts which have been made since the war to establish an instrument of international agreement? If the Washington administration cannot gain its own consent to retreat frankly from its arbitrary and determined attitude on the league of nations issue, and yet is apparently anxious to avail itself of the activities of that organization without open avowal, why should it not actually proceed to the initiation of some other method of international understanding? Why should not the President inaugurate his plan of an "association of nations" which will permit America to take its rightful place in the councils of the world? The present position of the United States is equivocal and increasingly intolerable. If continued for another period like the past two years, it will make impossible all chance for the President, and perhaps even for his party, to retain the confidence of the American people.

The present position of this nation, against the rising protest of a large proportion of its people, is that of the priest and the Levite in the parable of the man who fell among robbers. Individually and through the activities of relief organizations like the Near East Relief and the Red Cross we are playing the role of the Good Samaritan. But as a nation, presumably Christian in its purpose and program, we are giving an admirable illustration of the careless and indifferent spirit against which the caustic words of the Master were directed.

Educating a Minister!

SEVERAL years ago a young man fresh from college resorted to a widely known training school to gain his preparation for the ministry. After the opening session had progressed for some six weeks a written test was called for in one of the courses he was pursuing. Two or three days after handing in his paper he was called to the office of the president of the institution, where he found that officer in possession of the paper he had prepared in the test mentioned.

"Mr. Blank, may I ask whether this paper which I have in my hand is your work?"

On Mr. Blank's identifying it as his, the president proceeded, "Well, now, Mr. Blank, would you inform me where you got the answer you have given to this third question?"

Mr. Blank replied that he could scarcely say where it had come from, beyond the general observation that he had thought out the answer on his own account.

"Mr. Blank," said the president, "I must make it clear to you that the students in this institution are not expected to set forth what they may think about the subjects in which they are being instructed; they are, on the contrary, expected to learn and give the answers which are supplied by their instructors. The statements you have presented in this paper do not conform to that understanding, and it is proper that you should know that your treatment of the subject in hand is unacceptable."

"Mr. President," inquired the astonished young man, fresh from an academic institution where he had been encouraged to think, "do you mean what you say?"

"I assuredly do mean, Mr. Blank, precisely what I have said."

The young man quietly turned without further words, left the president's office, crossed the campus to his dormitory, bestowed his personal possessions in his trunk, and departed to another institution for his ministerial training.

He escaped. He is but one. Perhaps a few others, through the years, have also escaped. But they are very few compared with the hundreds who have remained, have conformed to the aims and methods of that institution, and have passed into the ministry of several different denominations. This particular institution boasts of its large band of alumni on foreign mission fields. It has sent so many into home mission fields that they hold the balance of influence and of votes in the ministerial councils of one and another of the denominations in certain regions. The enrollment of this institution continues high, while other theological seminaries are languishing or calling desperately for recruits. The same president is on the job. The same kind of instructors are dealing out the pabulum which their students are required to pass off for thought. And far and near, high and low, eager spirits are distressed by the irrepressible question: "What is the matter with the church?"

The Rich Book-Lover

A Parable of Safed the Sage

BELIEVING as I do in a wise and overruling providence, I have often meditated upon the fact that the men who love good books are so often the men who have no money wherewith to buy them.

Now, there was a Book Auction, and many of the books were Rare; and they fetched High Prices.

And there sat nigh unto me a man in Plain Apparel. And on all the finer and most expensive books did he bid, but he bought none of them.

And I grieved for him, because that he did bid again and again. And when the Sale adjourned for Noon he had bought not one Book.

And I spake unto him, saying, I am sorry for thee.

And he said, Grieve not for me; I am having the time of my life, and I have had good fortune.

And I said, Tell me what thou meanest.

And he said, I am a Book-lover. That is, I have the Taste, but I have not the Purse. Therefore, when an Auction like this occurreth, I look up all the Auction Prices of the Rare Books, and I bid on every one of them. And I run the prices up to nearly what they will bring, and then do I stand out from under. For if the Hammer should fall, and I should buy any of the books that I want, it would Ruin me.

And I asked, Dost thou get an Whole Lot of Fun out of this?

And he answered, Yea, verily. And I help the sales. For there may be many men who know not the value of a book till they see me bidding, and they start in where I stop; for I have knowledge of books and no money, and they have money, but no knowledge of books.

Also he said, This system doth give me the right to hold in mine hand these treasures, feel for a time that they are mine own.

And I said, Hast thou nothing else to do?

And he said, yea, verily, and it is an hard, grinding job, and thereby I earn my Bread. But when these events occur, I arrange for a day off, for every man must have some sport, and this is the way I get mine.

And he said, Wilt thou visit my Library?

And I went with him.

And he said, I picked up this book on the Five Cent Counter, and behold the like hath sold at Auction for Fifty Shekels, and this I got for a Farthing, and it is worth an Hundred Shekels.

And I said, Thou hast quite a Library.

And he said, It is a great Game. But here is the finest part of my Library.

And he took down a great bunch of Catalogues.

And he said, Herein I have marked the Books on which I have bid. Yes, and when I add up all the prices that I have bid, it maketh an Hundred Thousand Shekels. Is not this to be Rich?

And I said, I have never known a Book-lover who was so rich.

For he owned the joy of all that he had desired and lost. And if that is not being rich, what is?

BY THOMAS CURTIS CLARK

Apocalypse

THERE'S enough of God
In the heart of a rose,
In the smile of a child,
In the dewy blossom of dawn,
To prove
That beauty is the soul of Him,
That love is His scepter,
And that all things created by Him
Face, not the night,
But an eternal morning.

Specters

THE splendor and the loveliness of earth
Must pass away: spring days were fleet;
Triumphant summer's glory yielded soon
Before autumnal shadows; and the boon
Of frosty morns and middays cool and sweet,
Which autumn brought, now passes, with the dearth
Of bleak November. Where the bluebird late
Announced the dawn of spring are molding leaves
And grass; our thoughts are drab and dark.
The snow shall come to lend its cheer, but stark
And desolate the trees: fair nature grieves
Before the threat of winter. At the gate
Of every heart a silent specter stands;
And every mortal sees, and seeing understands.

John Dewey and Missionary Education in China

By Guy W. Sarvis

[The article by Dr. John Dewey, of Columbia University, reflecting upon the educational character of the work done by the missionary colleges in China has been widely quoted. Dean Sarvis' reply is a constructive and independent statement, making such ample quotation and allusion to Dr. Dewey's article that it seems able to stand on its own feet without reprinting the original in connection. With the publication of the reply in The Christian Century there goes no implication of criticism of the New Republic for declining it.—THE EDITOR.]

IN the "New Republic" for March 1, 1922, there appeared an article written by Dr. John Dewey on "America and Chinese Education." A study of the article does not reveal clearly the purpose in Dr. Dewey's mind in writing it. He may, as a matter of general interest, have wished to say what he thought of what "Young China" thinks about missionary education. The general trend of the article, however, seems to indicate that he wished to oppose missionary education by using the weight of his name and influence against it. It is of course right and proper for Dr. Dewey to seek to injure that which is injurious, but it would seem that he should base his attack on facts rather than on assumption and assertion.

The article begins with a quotation from a "student," who says that the Chinese delegation at the Washington conference failed, and who explains that failure on the ground that two of the three leading members of the delegation were trained in mission schools. As a matter of fact, the assumption that the conference failed is very much open to question. Probably a majority of thoughtful foreigners and Chinese believe that China got everything that could reasonably be expected from the conference. The great problem now is for her so to put her house in order that she shall be able to utilize the advantages secured. Dr. Dewey, while he states expressly that the judgment of the "student" quoted may be valueless, proceeds by implication to support that judgment in its condemnation of missionary education. He does not mention the fact that at least ten members of the Chinese delegation at Washington received their training in mission schools and that four of them were sons of Christian pastors. Neither does he say that David Yui, the "people's" delegate, who criticised the delegation as a whole most bitterly, is the son of an Episcopal pastor, a graduate of St. John's University, and a national secretary in the Y. M. C. A. These men were not chosen by the missionaries or the churches. Why did the government and the "people" choose them? Why was C. T. Wang, the outstanding delegate at the Paris conference, sent there by his government in spite of his aggressive Christian character, his long connection with the Y. M. C. A., and his training in a mission school? The obvious reason is that there are very few other men available to do this kind of work. It would be interesting to have Dr. Dewey and his "student" select men trained in government universities who would have done better!

The judgment expressed by the student quoted by Dr. Dewey was that "American missionary education has failed to develop independent, energetic thought and character among even its most distinguished graduates. It has produced rather a subservient intellectual type, one which he characterized as slavish." The inference which the reader would naturally draw from the whole discussion is that the judgment of this student is, in Dr. Dewey's opinion, correct. One thing, Dr. Dewey says, can be positively affirmed, namely, "The view in question expresses a belief that is widely and increasingly held in China." The basis for this sweeping assertion is not stated. The facts would indicate that positive affirmations are not necessarily true. It is a well known fact that missionary colleges and universities are more crowded with students each year. It is also a fact that their charges per student for tuition and food and lodging exceed the average income of a Chinese family of five, while the government schools charge no tuition (or, in exceptional cases, very little) and almost always furnish food and lodging free to their students. The Chinese public may be wrong, but those of us who are engaged in missionary education discover no symptoms of its agreement with Dr. Dewey.

RECOGNIZE VALUE OF TRAINING

The kind of education offered by missionary institutions is recognized by parents who have children to send to school as the most valuable education that can be secured in China. They do not want their children to become Christians, and they have no love for the foreigners, but they do recognize the fact that the graduates of missionary institutions are able to enter into the intellectual and economic life of China at the present time in such a way as to secure more certain and generous rewards than government graduates can secure. This may be wrong and "slavish" and due to "lack of initiative," but it is nevertheless a fact that it is recognized by all who have given careful attention to educational statistics. The facts to support this assertion have been collected repeatedly. The writer is connected with one of the largest missionary universities in China, and in the same city is a government university which is generally conceded to be one of the two leading Chinese universities. Its president and two most important deans were trained in missionary colleges, and probably half of the returned student staff have received similar training. At least seven of their faculty, five of them returned students from America, are graduates of the neighboring missionary university. Furthermore, the demand for mission school graduates to become teachers in government high schools is so great and the salaries offered are so generous that it is becoming a very serious problem to supply mission high schools with the teachers. We are glad these men are in government schools and are mapping out new paths for education in China.

To us they seem conspicuous for the very qualities which Dr. Dewey's informant says they lack.

One statement in Dr. Dewey's article seems quite amazing when one considers the fact that he has spent several months among educational institutions in China. Again he does not quite take the responsibility for the statement himself, but says that "Young China" believes that missionary efforts (presumably educational) "do not represent what China most needs from the west, namely, scientific method and aggressive freedom and independence of inquiry, criticism, and action." If there is any place in China where scientific method is emphasized, it is in missionary educational institutions; and everyone who is in the least familiar with the situation knows that there is much greater freedom of discussion in mission institutions than in government institutions and that, for this very reason, missionary education has often aroused the antagonism of officials. If there is one aspect of education which, more than another, tends to develop independence of inquiry, it is laboratory science on the one hand and self-direction on the part of the students on the other. In both these respects missionary institutions are confessedly and naturally in advance. Their faculties realize that the development of initiative, independence, and originality is their chief educational function. The whole old Chinese system of education, the national traditions, the proverbs which the children use, the attitude cultivated in the home and in society—all these tend to discourage originality and initiative. We are quite aware that our efforts to produce these qualities are in many cases failures; but we do not find greater success elsewhere. So true is this that many observers raise the question whether or not this lack of initiative and independence may not be a racial or an oriental quality. The qualities in question are rare in any country and are perhaps especially so in the orient; but it is surprising that Dr. Dewey should imply sympathy with a judgment that missionary institutions are markedly deficient in this particular characteristic in which their distinctive excellence is recognized by Chinese and foreigners in China. We can explain it only on the basis of the fact that he himself spent very little time in these institutions, and, perhaps, gave undue credit to critics whose claim to originality can hardly be based on their own intimate and personal knowledge of the institutions they criticise.

YOUNG CHINA AND YOUNG AMERICA

Dr. Dewey says a great deal about "Young China," a different Young China from the one discussed by Mr. Bland—but one wonders which of the two is more truly representative of "China!" The writer has lived and taught economics and sociology with Young China for ten years, and has come to the conclusion that Young China and Young America are wonderfully alike. There is faith, enthusiasm, capacity, dreams; there is also inexperience, impatience, radicalism, lack of balance, and a desire to transform the world in a day. Dr. Dewey says, "They want western knowledge and western methods which they themselves can independently employ to develop and sustain a China which is itself and not a copy of something else." It is curious that we all feel that way, and yet that we all owe most of what we are to someone else! In the writer's various attempts to carry out cooperative enterprises with Young China he has found that the tendency to take over American and other foreign ideas and institutions whole and without criticism is much stronger among the Chinese than among the foreigners. No more conspicuous example of slavish imitation of things western can be found than in the "Model City" of China, Nantungchow. School buildings, banks, theaters, practically everything external, are crassly and glaringly western—and this in a city dominated by a Chinese of the old style, but one of the ablest and most progressive in the country, who has never studied in a foreign school of any sort and knows no foreign language! The process of adaptation is difficult and, in the nature of the case, must be carried on chiefly by Chinese. Foreigners can state principles, make investigations, suggest experiments, apply the experience of other countries, but the real work of adaptation must be done by Chinese or by Chinese and foreigners working together. In architecture, in education, in ideas, in social organization no group of persons can be found in China who are striving more earnestly to adapt and accommodate east and west to each other than the faculties of missionary colleges. The implication that they consciously and as a matter of policy import Americanisms has no basis in fact.

DISLIKE FOR IMITATION

It is said that Young China dislikes the spirit of imitation. It is quite true that many Chinese blindly and almost vindictively resent the use of certain foreign commodities, institutions, and methods of organization. Fortunately these persons are rarely consistent. They believe in the use of railroads, cotton mills, battle-ships, labor unions, education. Many of them are ardent followers of Dr. Dewey! With respect to some matters, their attitude is that of prejudice against the foreign because it is foreign—an attitude which is common enough in all countries. The curious fact is that Dr. Dewey should seem to approve of such an attitude. The scientific spirit is surely a spirit of imitation, if by imitation we mean the willingness to use the valuable and true no matter whence they come. It is only a spirit of chauvinism or provincialism which makes people unwilling to use the thing best suited to achieve the end in view just because it is foreign. One of the greatest obstacles to progress in China today is the fact that "Young China" and "Old China" are alike unwilling to study earnestly and adopt where practicable the features of western civilization which might be advantageously introduced into China; and particularly in government administration they are unwilling to hire experts and give them power until a better system of organization is worked out. It would seem to be better for China if she could learn something from the experience of other oriental nations in this particular.

Missionary schools are charged with producing "commercial, political and religious compradores." The compradores are the business men of China. Far from being the puppets of the foreigners, the latter are absolutely dependent upon them. Dr. Dewey says, with seeming approval, "There is nothing which one hears so often from the lips of representatives of Young China today as that education is the sole means of reconstructing China." If Dr. Dewey shares that opinion, and means by it what "Young China" means, it simply indicates how far away from reality he has been drawn. In a country where the average annual income per capita is not more than twenty-five dollars gold, business men are needed to pay the taxes to build the schools to hire the teachers to furnish the leisure—and so on with the House that Jack built! Compradores have apparently increased production and raised the standard of living immensely in certain groups. We are glad that mission schools are furnishing some men who in "practical" life are making that adaptation of western ideas and methods which China must have if she is to become a modern nation—and she *must* become modern unless she can contrive to cut herself off from world intercourse.

Finally Dr. Dewey says, "There are a few institutions in China where the Chinese members of the faculty are put on the same plane of salary, social dignity, and administrative importance as foreigners." He seems to think this equality is desirable, and yet one wonders just why he says it in this connection. The institutions referred to must be missionary institutions, for in government institutions there is no attempt to foster equality in any one of the particulars mentioned. In the Chinese university to which reference was made above, the salary of the president is, so I am informed, less than half the salary of the physical director—because the physical director is a foreigner! Foreigners are rarely if ever permitted to occupy responsible administrative positions in government institutions, which is probably as it should be. Throughout the orient it is a well known fact that in institutions controlled by the government the salaries and certain kinds of privileges of foreigners are very much greater than in the case of natives of the country. Dr. Dewey is quite right in saying that there are missionary institutions (and it is true of practically all) in which an earnest attempt is made to place all members of the faculties on an equality. Still, there are great difficulties. Division of administrative functions between members of different races, with different traditions, different ideals, different customs presents problems of the greatest magnitude. Imagine Columbia University or the National City Bank under the joint presidency of an American and an Englishman—not to speak of an American and a member of an oriental race! Apparently Dr. Dewey would leave the impression that attempts at equality are general elsewhere but rare in missionary institutions, whereas the fact is that they are common in missionary institutions and almost unknown elsewhere.

MOST IMPORTANT CONTRIBUTION

Many of us who are in missionary educational work in China are former students of Dr. Dewey or enthusiastic followers of his educational and philosophical doctrines. We believe that he desires to aid China in every possible way. We do not understand why, on the basis of assumption and hearsay, he has used the weight of his influence to damage institutions which, with all their imperfections, are making possible the most important contribution of America to China. We do not see how, even from his point of view, he expects to aid China by this method. We believe, with him, that there is in China a great need for disinterested educational work, which shall have for its purpose the bringing in of the best there is in the west in order that Chinese and foreigners together may adapt this best to the needs of the Chinese people. We earnestly hope that government institutions will grow and prosper and serve the country more effectively year by year. But with practically the whole population uneducated and without plan or provision for their education, and with the country densely populated and on a very low plane economically, we believe that for decades to come it is desirable from every point of view that America should continue increasingly to contribute to the educational life of China through missionary schools and colleges.

The Stone Mason

A MAN whose snowy hair clusters on head
Still held erect, a sturdy man whose tread
Is gentle on the grass, a man whose tones
Are strangely soft for one who works in stones,
He stood beside me in the fading day
And bent a shrewd, benevolent survey
On my defeated stretch of rough stone wall,
Tumbled by romping boys and dogs. "I'll haul
The rocks tomorrow, if it suits you so.
One dollar for a two-horse load. They'll go
To nigh thirteen. It's a fair price." "I'll sell."
"They come in handy. I can use them well
In the foundations of that bungalow
A-building over in these woods, you know."
"I'm glad," I answered, "that they'll still be near.
Stones dug from one's own land—" "Ay, home is dear,
And all that touches home," he slowly said.
"That's what I think when now and then a Red
Comes round, a-shooting off his mouth at me,
Some wild young fellow fresh from oversea
Without a stake in peace and order yet,
Without a home. The times are full of fret;
I read my paper evenings on the porch
Till it seems like a madman with a torch
Was out to set the world afire. Well! well!
I go and mend the clothesreel—wife would tell
That I've been long in getting to that chore—
And I feel cool and sensible once more.
A laboring man has uses for his fist
Better than shake it at a capitalist.
The homes—I see the homes as little cords
Holding the country steady. There were lords,
I've read, in Russia, that kept all the land.
They've paid for it; they've paid. But here we stand,
Millions of us Americans, each on
His bit of earth, waiting till winter's gone
To plant the garden, thinking seeds and loam.
—These rocks of yours, they'll not be far from home."

KATHERINE LEE BATES.

The Immanent God

By Arthur B. Patten

GOD as the father of the human spirit is more transcendent fact than God as the creator of all outward worlds. The immanent God whom we know immediately and intuitively is the transcendent God himself. So in the experience of the mystic, the immanent God and the transcendent God are never separated. God is both more immanent and more transcendent in human consciousness than he is in all nature besides. To be sure there may be higher intelligences in other worlds, who transcend our experience, but that can in no wise make our experience less valid. In all worlds alike the high and lofty One who inhabits eternity reaches the heights of his revelation in the contrite and courgeous heart, and in the adoring and achieving society.

The deist and the pantheist must pass in order to make way for the personalist, or the mystic. To the deist, God is a philosophical dogma, an infinite inference. To the pantheist. God is only a composite photograph, a summation, but not a somebody—at best a personnel, but not a personality. To the personalist, God is both the Over-soul and the Great Companion of the human spirit; so that the mystic experience is ever a possession, and always a pursuit. The deist loses God in the heights. The pantheist loses God in man. The personalist finds God in man, and man in God. To him God is neither an infinite inference nor a finite immanence, but a transcendent presence, at once the father of his spirit and the Lord of heaven and earth. Such was the luminous consciousness, and such was the living word of Christ.

DYNAMIC TRANSCENDENCE

For the soul of man God's transcendence is not dimensional, but dynamic, not planetary, but personal. The heavens declare the glory of God—but only to the communing spirit. We find God in nature because nature finds God in us. Heaven and earth can not contain him, but the heart of man can know him. So it is the most transcendent God himself who is immanent in the human soul. Even the supernatural is not a spatial, but a psychological fact; and then it is not a matter of extraneous magic, but of mastery in the experience of the mind. The supernatural is not supremely in "the fire-mist and the planet," but in "the face turned from the sod." To Elijah the earthquake and the whirlwind would have had no soul-stirring meaning, if it had not been for the still small voice. Consciousness is the real sanctuary of the supernatural; and conscience is its inner court.

Then without the sense of God's presence, the universe is but a bleak and empty house. The supreme experience is to find God as host, and so worship and love him in the spiritualized and hospitable temple of his world. The cattle feeding in the Yosemite valley know neither worship nor wonder. It is only the transcendent gift of adoration that makes the world marvelous to man. Man looks up unto the hills in wonder, because he can look above and beyond the hills in worship. So the cosmos is the Father's house of many mansions. To the human soul, God's "dwelling is the light of setting suns, and the round ocean, and the living air," only because his spirit is still more deeply interfused within "the heart of man." Not long since a woman friend said to the writer: "I was a Christian for two weeks once. It was when I was in the Yosemite. There my heart was continually crying out, "The Lord is in his holy temple; let all the earth keep silence before him!' " But the real Yosemite was in her own soul. Deep was calling unto deep at the sound of the waterfalls, because there was a transcendent deep in the worshiping spirit of a good woman, that made wonder glorious. Through God to nature is a better formula than "Through nature to God." Human nature is the holy of holies in the temple of deity.

Some of us as children were made to recite: "One impulse from a vernal wood can teach us more of man, of moral duty and of good, than all the sages can." But is that true? Indeed there would be for us no illuminating impulse at all in any vernal wood on earth, if God did not first put the genius of both poetic and spiritual sagacity into the soul, even of the child. We know that color and music are of the human eye and ear, even as wonder and worship are of the human heart. But all the world is not a Yosemite, or a vernal wood, and all the universe is not a palace of delight. The significance of the house inheres above all in the host. As a lovely character gives distinction to a very ordinary home, so the consciousness of a perfectly good God makes glorious our imperfect world. There may be great worship even in a rude church; and so there may be great visions and many voices of the spirit in the crude temple of evolving nature. It matters comparatively little how dreadful or how beautiful be the outward place, provided only we are able to cry with awakening Jacob, "This is none other than the house of God, and this is the gate of heaven." It matters little, although we stand amid the earthquake and the storm, provided only we listen with Elijah, until even Sinai becomes an amiable tabernacle, since there we hear "the deeper voice across the storm, and fall upon the great world's altar stairs that slope through darkness up to God." Nature is the sanctuary of the soul—it is not the sacrament. The sacrament is our creative communion with the world-will of God. Then as nature is not final, so also it is not finished. For us God's outward creation, like our inner experience, may be only in the early stages of evolution. Still it means wonders to us that God has built the Yosemites to balance the Saharas.

Paul visualizes all nature as expectantly "awaiting the revealing of the sons of God." The figure is that of a spectator on a street corner, eagerly looking and longing for the coming of some transporting pageantry. The transporting and transforming pageantry which Paul envisions is the sacramental host of God's adventuring children who are more than conquerors through him who loved them. At their transcendent touch, the groaning and travailing creation is to be renewed, until things work together for good.

The real greatness of God is not to be found in cosmic diameters, but in the dynamic of human consciousness. Stellar glory is but a faint suggestion of soul glory; and it is at best only our tutor to bring us to the court of spiritual truth where the divine and the human meet in ourselves. Man's thought is far vaster than the universe and its processes are immeasurably more swift and wonderful. Man's thought has all the range of memory, of history, of imagination, and of prophecy. It can compass in a single moment what it has taken millenniums to evolve. The thought of a single moment can measure its more-than-electric flight into two eternities. It can pass from the vision of primeval chaos before the morning stars sang together, to the vision of eternal life beyond the illimitable horizon of immortality.

But to the mystic this extensive capacity of the spirit of man is almost a negligible fact as compared with his intensive discernment of the heart and will of God in his world. It is indeed wonderful that man's imagination can span the millenniums; but it is vastly more wonderful that man's intuition can sound the height and depth, and can know the love of God which passeth knowledge. It is most wonderful of all that man's creative communion with the good will of God can transform the human soul in masterful goodness, and can fashion anew the human society in reverence, righteousness, and love.

SCIENCE AND RELIGION

If what has just been portrayed is the true mysticism, then how wretchedly has it been caricatured! A modern religious writer remarks, "To reach a (rational) faith, we cannot turn our backs on knowledge and science, and revert again to mysticism." But what we are seeking is not a reversion, but rather a conversion of both materialistic science and of medieval mysticism. Science should be reverent, and mysticism must be reasonable. Experiment and experience must meet together, and physics and psychology must kiss each other. Certainly the infinite and eternal energy from which all things proceed need have no quarrel with the infinite and eternal Presence in whom we all live and move and have our being. Science may not often stop to call the energy personal, but neither must it pause to call the presence impersonal. Many a scientist who will not make a declaration of formal faith, will yet rejoice in mystical worship.

The writer has for years enjoyed the friendship of such a man, now professor of genetics in a leading American university, and enjoying a world-wide reputation as an authority in his department of biology. He writes, relative to the sentiment of these articles, "Your thought fits beautifully into my own religious conceptions. I am thankful that you have such an opportunity to spread this gospel among men. But it makes me sad to see the resurgence of the old antagonism between science and religion, when they ought properly to be handmaidens." And yet there are those who would call this professor an agnostic. He might not disclaim the term, if it referred to his unwillingness to promote the church creeds in his classroom. But he would, I know, disclaim the title of agnostic as he sat in the sanctuary and worshipped with reverent but reasonable churchmen. In his classroom, the scientist is not obligated to be a teacher of even mystical religion. But he will no doubt increasingly acknowledge the part of real religion in his life, and in his confession, too, if we approach him devotionally and not dogmatically. A true mysticism, because of its experimental and adventuring spirit should indeed find a congenial running-mate in an inquisitive and advancing modern science. But a static mysticism can no more find fellowship anywhere today than can a dogmatic theology, or even a dogmatic science.

As we have seen, it is only a mere scrap of God's mastery that is mobilized on the material map of the world. His transcendent mastery mobilizes in the mind of man. We should have a puerile God indeed, if he were not versatile enough to visit and vitalize every human soul, as well as efficient enough to sustain the routine of outward nature. We may well turn to Martineau for a classical phrasing of this truth: "God is infinite, and the laws of nature do not exhaust his agency. There is a boundless residue of disengaged faculty beyond. Behind and amid all these punctualities of natural law, abides in infinite remainder the living and unpledged spirit of God. Here he has no formal rule, only the everlasting rule of holiness; and no pledge but the pledge of inextinguishable love. He can keep faith with the universe, and yet knock at the gate of every lonely heart."

Nature is only a minor fraction of the creative adventure of the Almighty. The physical world is but the fringe of his royal domain. The heart and glory of the land of promise is the personal experience. Psychology is the ultimate arena of the divine action and of the endless initiative of the infinite God. And then every man has not only a soul to save, but a larger and ever larger soul to find and win, albeit he must find it and win it in giving it away. Like immortal love, life can be forever dull, only as it is forever flowing free; it can be forever whole, only as it is forever shared.

TRANSPORTING WONDER

Even to the most exacting scientific mind there inevitably come at times moments of transporting wonder when thought passes logically into worship. It was said some years ago regarding the French positivist and savant Littré, by a fellow countryman who had just read a passage in one of his books, that "reaching the utmost limit of positive knowledge, and posting himself on the extremest promontory, he saw himself surrounded by the mystery of the unknown, as by an infinite ocean. He had neither bark nor sails nor compass wherewith to explore this boundless sea; still he stood there gazing into it; contemplating, meditating in the presence of its vastness; and finally abandoned himself to a movement of adoration and of confidence which renewed his mental vigor and filled his heart with peace." Littré had really found the God of nature because the nature of God had already found him. He had transcended mere outward nature through the mystic experience of his own spirit. The nature symbols had passed into substance, or rather the substance of the divine life in his own heart had filled the symbols with the saving grace of the divine presence. God was beyond because God was within.

We project God from his world in ourselves into his.

world without. We realize with Mrs. Stowe that we know the God of the morning and of the daylight, only because every one of us is so constituted in his heart that he must need cry with her,

> Fairer than morning, lovelier than the daylight,
> Dawns the sweet consciousness, I am with thee.

In the new creation God and man labor together; for God has left much work unfinished, so that he may take his human children into creative partnership. A purchaser in receiving a bouquet of American Beauty roses from the hand of a florist, exclaimed, "See what God wrought!" Whereupon the florist bade him tarry a moment, while he disappeared into the greenhouse, only to return forthwith, holding a plain, common rose in his hand, and repeating the purchaser's exclamation, "See what God wrought!" And then, passing to an inspired but logical climax, he lifted up the bouquet of American Beauties, and exclaimed again, "See what God and man wrought!"

The Church and Public Opinion

By Samuel McCrea Cavert

IF this wider educational mission of shaping the underlying assumptions and attitudes of society as a whole along Christian lines is to be fulfilled, the conscience of the community must be faced by the Christian ideal and be led to look at our great social issues in its light. Yet at the present time whole groups are touched by our teaching agencies only in a pitifully fragmentary way. There is, to take but a single illustration, the great movement of organized labor, coming rapidly to self-consciousness and destined to play a great part in whatever social changes may be made; yet, generally speaking, indifferent to, if not critical of, the church, assuming that it is one of the bulwarks of the status quo. How is this group to be reached? Only by influencing somehow the factors which are now moulding their thinking and determining their attitude on public questions.

What are these factors? First of all, as we have already intimated, the public press. Here is a powerful, almost incredibly powerful, agency in shaping the social outlook of the vast majority of men. Only one person out of four may go to church on Sunday, but all four are reading the newspaper almost every day. According to the World Almanac for 1921 the daily circulation of American newspapers in the large cities alone in 1914 (the latest year for which figures were compiled) was over 40,000,000. These included only dailies and only papers printed in English. Weekly and monthly periodicals had in 1914 a total circulation of 200,000,000 per issue. These printed pages are, for good or ill, a tremendous educational force. It is hardly too much to say that the sympathies and prejudices of most men are affected by the press more than by any other single factor. Every day it is teaching the whole nation!

Yet how far does the point of view of the Christian church find expression therein? On the day when the writer was outlining this chapter he scrutinized, as an experiment, the pages of one of the outstanding newspapers in America. Out of eighty-four columns, exclusive of advertising, slightly over one column had to do with the church or with religion. When another great daily some months ago published a complete list of its staff, occupying no less than four columns, it appeared that while there were men assigned to cover politics, sports, literature, drama, finance, military affairs, science, fashions, the courts, and almost every conceivable human interest, not a single man was assigned to religion and the churches. Either their work was not presented at all, or handled not by one especially trained in that line but by any casual reporter. The mighty agency of public opinion which we have in the press the church is reaching and using only in a fatally meager degree.

THE PRESS

The reasons are not far to seek. In part, it is the commendable reluctance of the church to use the methods of the "press agent" and the designing propagandist. But there are less creditable reasons. One reason is that such meager efforts as the churches have made to secure a hearing in the daily press have been too selfish—too centered around filling their pews or advertising conventional "services" and "activities," too little devoted to the task of interpreting to the outside public what Christianity really means as a way of life in the modern world. The chief reason, however, for our ill success with the press lies in the fact that the church has failed to realize how great a missionary opportunity is here presented and to devise the means by which it can avail itself of it. We have not thought of the press as a great agency of evangelism and religious education.

Another far-reaching influence in moulding the opinion of the rank and file whom the church is not teaching directly through pulpit, Sunday school or Christian association is the recreational life of the community. A single phase will suggest the immensity of the problem—the motion picture house. That practically the whole civilized world goes to the movies and that children and young people—those in the most formative period of life—attend with regularity is a fact of tremendous consequences. Careful investigations in several cities have shown that about nine-tenths of the boys and girls of school age go to the movies. Statistics of attendance at theaters in the United States, given out by the motion picture industry, indicate that in every ten-day period the attendance is as great as the total population. Here, then, is an agency which reaches vastly more people than the church and even in the case of those reached by the church generally has them for more hours per week and brings to their minds and hearts the more vivid appeal of the eye.

This means that here is an unutilized possibility of interpreting something of the meaning of Christianity and the work of the church to groups that we now are quite failing to touch at all. How seldom does the screen depict any of the great social and humanitarian achievements which Christianity has inspired! When has the noble life work of Grenfell among the fisher folk of Labrador been shown? Or the redemption of the New Hebrides by John G. Paton? Or the work of Hampton or Tuskegee institutes in helping a race up from slavery? Surely here are great themes, the human interest of which are apparent as soon as they are suggested. The setting and dramatic value of any one of these, and hosts of others, would satisfy Rex Beach himself. And their message could inspire multitudes, who hardly ever heard of missionary effort, with something of the Christian motive of service to mankind. Yet the film is not so used. In the earlier centuries the church was the foster mother of the drama, the mystery play being its direct creation. Why is there now no contact between the church and the widespread form of drama represented by the screen? Largely, no doubt, because of the short sighted policies of motion picture producers. But that is hardly the whole story. What have the agencies of the churches done to secure points of contacts with the producers of pictures, to present to them the possibilities of making great contributions to social welfare through this educational medium which reaches the mind of millions who do not darken the doors of the church?*

Under our present disjointed denominationalism it is no doubt gravely difficult to devise means of securing adequate contacts with powerful agencies like the press, or the motion-picture industry. First, because a single denomination usually does not have the resources to maintain an agency of interpretation sufficiently expert to command the attention of as highly organized concerns as the great newspaper offices; secondly, and more important, because the *voice of many churches does not appear to be the voice of the church at all.* At best it seems only the opinion of a certain party or special group within the church and so does not have the weight or significance to give it journalistic value or to impress the public with the fact that the Christian conception of life and duty is a mighty force in society. As things are now it is a "Presbyterian" missionary effort, or a "Methodist" conference, or a "Baptist" educational movement that is reported in the press, and as a result the fundamental character of Christianity as a way of life set over against much of the life of the world is not presented in any convincing way.

CHURCH AND CHURCHES

If the church is to succeed in using such educational agencies as these for the forming of public opinion along Christian lines, some way must be found of bringing the combined impact of the whole church to bear upon the public mind. Christians will have to find a common voice that will really be regarded as expressing the thought of the church. For practical purposes there is now no such thing as "the church," a single organization which can give united expression to the sentiment and judgment of the followers of Christ. There are rather churches, separated units most of the time going their way without much relation to each other, and as a result the solid place of moral leadership which the one church of Christ might have is weakened and dissipated. So the question of Christian education in this wider sense is simply inseparable from the question of Christian unity.

"UNHAPPY DIVISIONS"

The "unhappy divisions of Christendom" are not simply a sentimental concern; they touch, and touch vitally, the power of the church to hold the Christian ideal before the world. When it is a question of reaching great social agencies and movements outside the churches, there are many tasks which we cannot do at all unless we can do them together. In war-time this was conspicuously true. Then contacts of the church with the government itself, with governmental agencies and with great social organizations like the Red Cross were a necessity. Yet forces so united as these governmental and semi-governmental agencies would not, could not be expected, to deal separately with scores of denominations separately; nor could any single denomination, apart from the others, make a strong enough appeal to these agencies to claim their serious attention. Consequently the denominations found it necessary to function together, at least in certain tasks, through the cooperative agency known as the General War-Time Commission of the Churches, created by the Federal Council. But what was obviously true then is also true now in the case of contacts with great social forces like the daily press, the motion-picture industry, the labor movement or chambers of commerce. To reach them in any effective way with positive Christian influences it is imperative to find methods by which the church can come with the sum total of its strength. Any lack of unity weakens not only the church's efficiency but also its moral authority in presenting the Christian ideal to the world. Some means we must have of putting behind the Christian message the consolidated power which comes from singleness of aim and united expression of its common mind. The trouble today, it has been well said by Bishop McConnell, is that "each church is like a musician in possession of a distinctive instrument. The instrument may be excellent, and the musician may be playing it well, *but the effect is not orchestral.* At best it suggests just the tuning up." Only when united approach to the public is possible will the church challenge it with its gospel in the most arresting and compelling way.

But even if we secure a common voice, have we a common mind? To have an instrument of united expression would be of little consequence if we have nothing on which we agree sufficiently to be able to speak. To such general principles as brotherhood and love, all Christians, of course, give assent. But when we come against any of the great moral issues on which the world needs guidance from the church how much consensus of judgment do we have as to what brotherhood in this concrete case would require? Oftentimes the facts themselves, on which judgment must be based, are not known. Take our present industrial situation. We all want a more brotherly social life, but what do we know about the actual facts of our present world—about the extent and causes of unemployment, about the inadequacy of income of the rank and file of wage-earners, about the good and ill of labor unions, of economic competition and a host of other questions? A few know the facts and the issues at stake, which, if understood, by others, would lead to a oneness of mind we do not now possess. Obviously we must have not only some organ of collective utterance but also an organ of collective thinking. We need the most patient analysis and study of the great social issues that confront the church, done so thoroughly that it will, first of all, win the assent of the church as a whole, and, as a consequence, be able to command the attention and the solid respect of the outside world at large.

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*A step in this direction has lately been taken by the Federal Council of the Churches which has appointed a committee for conference with the motion picture producers and distributors of America, as to the practicability of establishing a liaison-office which would seek to discover in the work of the church subjects that would be worthy film material and to call them to the attention of the producers. What will come of the experiment remains still to be seen.

SIGNIFICANT COMMITTEE WORK

It is in the light of this problem that the significance of a body like the Committee on the War and the Religious Outlook, constituted by the Federal Council of the Churches and the General War-Time Commission, appears. For the distinctive thing about it was simply this, that its one purpose was collective *thinking*. The representatives of the various denominations that comprised it set for themselves no other task than to study—and to study *together*—some of the more difficult problems confronting the church. Their work showed clearly that "the final result of working things out together is more than the sum of what the same individuals could reach working alone." The report on "The Church and Industrial Reconstruction," produced by this committee, is perhaps the best illustration of the value of this kind of work. In spite of the fact that the subject itself was one on which there is probably a greater divergency of opinion in the church than on any other contemporary issue, it proved possible for many men of many minds to agree on the fundamental principles of a Christian industrial order, to analyze our existing industrial and economic life in the light of them, and to distinguish between the things on which equally earnest Christian men might reasonably differ and the common program to which those who agree in accepting the Christian principles could give assent. The kind of collective thinking which was thus, in some measure at least, applied to industrial problems needs to be directed continuously to this and other great social issues—our international and our inter-racial relations, for example—on which Christian public opinion must be formed. A distinguished British economist, commenting on this work of the Committee on the War and the Religious Outlook, went to the heart of the problem when he declared that a *permanent* "thinking department" of the churches is a necessity if it is to grip the public mind effectively. His words are worth quoting at length:

"One lays down even so admirable a document as this report with some uncertainty as to what its effect will be. And that feeling is partly the result, perhaps, of uncertainty as to the ways in which the Christian churches can, in fact, help to realize the kind of principles for which they stand. There are several ways in which a church acts upon the social mind of a community. It is a teaching body. It occupies a status of public influence and weight, and by conferences and manifestoes can help to mould public opinion. In both capacities it can contribute a stream of thought and inspiration, the effect of which may be slow, but can hardly help, in the long run, to be considerable. It would be more considerable if the churches were better equipped for their task. The situation is possibly not the same in America as in England. But in the latter country any observer must be impressed by the disability under which the church of England labors in coping with questions which concern, or ought to concern, the Christian conscience, through its mere lack of any permanent machinery for grappling with them. What it needs is a 'thinking department,' a staff of officers whose duty it is to collect and systematize information and to supply the leaders of the church with the knowledge needed if they are to speak with effect. At present it appoints committees when occasion arises. But improvised oppinions are rarely effective. If it is to speak with any authority on international or economic questions, it must create an organ to accumulate, sift and criticize the material necessary to the formation of a reasoned judgment."*

Certainly we shall never succeed in making the church a great power in the formation of public opinion until we have set ourselves more seriously to the task of thoroughly understanding contemporary social conditions and social forces. We rightly emphasize the indispensableness of good-will, but good-will alone is not enough. We must have the intelligence to make it effective in dealing with the concrete problems of actual life. The Christian gospel, the solvent of the world's ills, must be guided by scientific social knowledge. In the growing alliances of Christianity and social science is our hope of social salvation.

IMPORTANT BEGINNINGS

Significant beginnings have been made by the churches in recent years in studying concrete situations, in crystallizing their own point of view and in holding it before the wider public. The recent vigorous campaign among the churches for reduction of armament under the leadership of the Federal Council's Commission on International Justice and Good-will, and the continuing efforts to mobilize the religious forces of the country to work with sustained vigor for building up other agencies than war for the settlement of international disputes, is a case in point. Beginning with the observance of a Sunday in June as "Disarmament Day" in the churches and an appeal for the calling of the international conference, the program included the preparation of material for pastors on the present armament situation in the light of Christian principles, the concentrating of the attention of the churches on the issue throughout the conference, with a persistent campaign of educational publicity in both the daily and the religious press as to the concern of the churches in the movement. Such work as this, aiming to arouse well-informed public opinion along Christian lines, is as directly a responsibility of Christian education as the maintenance of Sunday schools.

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*R. H. Tawney, "The Church and Industry," New Republic, April 27, 1921.

The effect of the so-called "Social Ideals of the Churches," adopted by the Federal Council in 1908 and endorsed by most of the larger denominations, and of the investigation of the Steel strike of 1919 by the Interchurch World Movement are remarkable examples of the value of concerted efforts to understand modern industry and to hold the Christian ideal before it. While the report on the steel strike was for a time the target of severe attack and its conclusions were regarded as visionary and impracticable, later events have been a striking tribute both to its accuracy and to its power in shaping public opinion. In 1920 both its facts and its point of view were challenged. In 1922 the steel corporation had announced the abolition of the seven day week and the twenty-four shift (which the Interchurch report had called for) and the President of the United States was conferring with the heads of the steel industry about the importance, as a public policy, of getting rid of the twelve hour day—which the investigation had indicated as the worst evil.

VALUE OF UTTERANCES

The incalculable value of the utterances by the churches on social questions in establishing needed points of contact between the churches and the labor movement is illustrated by a resolution passed by the American Federation of Labor at its convention in 1921, expressing appreciation of the Federal Council of Churches, the National Catholic Welfare Council and the American Conference of Jewish Rabbis. It read in part:

"Resolved, That the officers and delegates of the American Federation of Labor in annual convention assembled in Denver, Colorado, June, 1921, do hereby express their highest esteem to the above mentioned religious organizations for their most splendid efforts to acquire full information as it relates to the industrial situation and its effect upon the wage-earners and their dependents; therefore be it

"Resolved, That the declarations of these organizations are hereby recognized as intelligent and most humane documents of inestimable value to the organized workers and the public in general."

More recently provision has begun to be made for continuous, rather than occasional, efforts by the churches really to understand social conditions and so to be able to hold forth the Christian ideal effectively. The Federal Council's Commission on the Church and Social Service has initiated a research department which, among other functions, is issuing a fortnightly information service to the religious press and to interested Christians, carefully presenting prepared information on social and industrial questions as they affect the church.

The steps that are being taken to deal definitely and constructively and unitedly with the task of creating Christian public opinion merit much fuller support and recognition than they have yet received. They have thus far been seriously hampered by lack of funds. The support of such a movement ought to be recognized for what it really is, a great and vital educational responsibility of the church. In some form or other it must be extended to every area of the church's life and work. To carry on the patient, thorough study of the relation of the church to the throbbing social issues of the day and to provide for the effective united utterance of the common mind thus reached—this is an inescapable part of the program of any church that would fashion the organization of society along Christian lines. It can be carried out only as the churches conceive their teaching as the responsibility not merely of specialized agencies like the Sunday school and the Christian college but of the whole church.

And in the last analysis the most powerful educational influence in the church for shaping a Christian public opinion is its own life. Not what the church says, not the instruction that it gives, but what it is and does finally determines its effect upon the individual and upon society. The word must become flesh and dwell among us if men are to behold its glory. The great educational mission of the church lies in its being, in its own corporate character, the kind of brotherhood which it proclaims as the social ideal. Its own life must bear witness to society of the power of Christianity to establish new relationships among men, based on love and transcending all barriers of nation, race and class.

The Lion in His Den

By Lynn Harold Hough

THE Lion had just come out of a bad night. The traces of pain were still upon his face. After a word of greeting I was about to leave him. But the decisive pressure of his hand upon my arm detained me. I stood looking down into his face with its fine lines and all the delicate tracery of brooding thought and all the subtle marks of spiritual victory upon it. Just then it seemed a long distance to the day when I had watched his greatest achievement in football. And yet the tragic experience which had cut his life in two had made him a greater man. I was beginning to realize that it had also made his life a more productive force in the world. A touch of something whimsical came into his eyes as he looked up at me.

"You are afraid I am not fit to live with this morning?" he queried.

"I know that you exercise shameful and completely tyrannical control over your nerves," I replied. "It is only that I am not sure you want to talk."

"Well, I do," said the Lion tersely, and I dropped into a chair.

"Have you ever thought in how many centuries Christianity produced the best writing which dropped from the pens of men?" he asked. And then without waiting for a reply he went on:

"Dante did the most luminous work of the fourteenth century. Nothing else equalled the Summa of Saint Thomas in the thirteenth. Abelard's writing is the expression of the most brilliant and understanding mind of the twelfth. Nothing else written in the period has the passion and the power of the Confessions of Augustine. There is a pungent vitality about the writing of Tertullian which is unmatched by any other writings of his age. If you drop down to the seventeenth century Bunyan's masterpiece holds its own even among the brilliant books which were appearing in his day. Take it by and large the Christian writers have more than held their own."

He paused and it was evident that he was leading up to something which was weighing upon his mind.

"But ever since the renaissance," he said, "Christian men of the pen have had a harder fight for their place in the world. The brilliant secular mind has more and more asserted itself. Shakespeare writes with respectful precision from without the secret places of the Christian life. Voltaire has pretty much everything else except the capacity to understand historic Christianity. To be sure the great nineteenth century men were only possible with Christianity in the background. It gave them soil. It gave them seeds. And it matured their harvests. Carlyle, Ruskin and Matthew Arnold were a product of Christianity, though each had his independent position and view. Tolstoi was a product of a noble fragment of Christianity. But the twentieth century is curiously lacking in Christian voices which bring the capacity for penetrating criticism and the power of creative inspiration. With the greatest opportunity for analysis and synthesis which the ages have offered Christianity is curiously silent."

"There are a good many able men who are writing from the Christian point of view," I ventured.

"Oh, there is no end of useful men. But I'm not seeing any really great men. The utterly fearless eye. The entirely candid mind. The deep and healing heart of worldwide sympathy. The power of creative thought. The capacity for expression gleaming with all the light which shines perpetually upon living words. I do not know where you will find all these combined in one man."

"Are you not asking a good deal?" I put in.

"I am asking no more than Christianity has done in many another century," flashed back the Lion. "It was tugging away at my mind when I could not sleep last night. The swords were going in my body and this sword was going in my mind. I thought of people as brilliantly sarddonic as Dean Inge, of people as keen and scholarly as Dr. Selbie. And I thought of Americans dripping with social passion and bright with delightful popular gifts. But I could not find my great man who is able to pass the white light of the eternal gospel through his mind and send it forth glowing with all the colors of the life of our own age. Will you find him for me?"

And with these words the Lion let me go for the day.

The Meaning of the Election

THIS is what the politicians call an "off year"; that is, it was not a presidential election. These "off year" elections, however, are often more significant morally than is a presidential election. Without the excitement engendered by the bigger sweep of things there is likely to be more candid, open-minded voting of the elector's convictions. In the average presidential election, party regularity is at a premium and rational consideration of the issues at a discount.

Two years ago there was a tidal wave of reaction. The ebb tides from war swept everything that had to do with its making and its settlement out of office. The same sort of thing happened in England where the Liberals were snowed under so deeply that Labor with only seventy members in the House of Commons, was the "opposition." The government was called coalition, but it was in reality conservative with Lloyd Georgian liberalism well concealed under coalition banners. Having the power to call one at will, the "little Welsh wizard" astutely called his election before the tides of reaction gathered force, and going to a country still under arms with a "hang the kaiser" slogan he won on an issue that he has never since touched. Clemenceau and Orlando were swept out and today both France and Italy are under reactionary governments.

If the sweep of two years ago was a "repudiation" of Wilson, then the logic is irresistible that the recent turn-over was a repudiation of Harding. The popular majority of seven millions in the presidential election is now turned back into an anti-administration majority when the present vote for progressive Republicans is added to that of the Democrats. This is no more than superficially true, however. The seven-millions majority was abnormal; it was a mass reaction begotten of war nerves, for the issue had been the most idealistic ever proposed to the nation and ideals fare illy after the bloody baptism of war.

A Progressive Victory

The fact that the election of two years ago was a mass reaction is proven by the way in which Republican candidates down to the bottom of the ticket were swept into office along with the presidential candidate. The country has been normally Republican ever since the civil war. In sixty years the Democrats have had only four successful presidential candidates and once their victory was a result of a division in the opposition. But the election two years ago was not a normal defeat—it was an avalanche. This year the division was again normative in respect to the labels on the tickets, the Republicans winning by average majorities on candidates for the House of Representatives.

This election indicates not only a reversal of the Harding sweep, but also a reversion within the Republican party toward Rooseveltian progressive-ism. The whole country, from the Mississippi to the Pacific coast went progressive. Where the Republican candidate for the senate was not progressive the Democratic progressive won. East of the Mississippi progressive-ism won in Indiana, Michigan and Tennessee, while in New York, West Virginia, Rhode Island, and Delaware the men elected ran on progressive programs and in each case defeated a conservative. In the "solid south" most of the candidates elected favor progressive Democracy.

The defeat of ex-Senator Beveridge was the most striking illustration of the determination of the middle west—the future arbiter of national political destiny—to turn progressive. Ten years ago he was the idol of Bull Moosers and a strong favorite with independent Democrats. He is a man of great ability and fine oratorical talents, and he has a genuinely progressive record as senator. In the primary he was nominated as a progressive, defeating one of the senators deepest in the confidences of the administration at Washington. He did not openly campaign as a progressive in the primary, but his record campaigned for him and he won handsomely on that record. He then became more concerned with polling the full, regular party vote than with progressive policies. He praised the present administration as the best on record, defended the new tariff, formed a comradeship with the reactionary Senator Watson whom he ten years ago called a "porch climber," fought labor after the best approved style of the Indianapolis Employers Association, one of the worst anti-union organizations in the country, and proclaimed himself an utter isolationist, saying he was for "America only and America alone." So, though he has long been "Indiana's favorite son," the Hoosiers have now elected his opponent as a better progressive, and returned Republicans for state offices.

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Scratched Ballots

The striking characteristic of this election was the scratched ballot. In no election in American history has scratching been so general. Through all the territory that went so definitely progressive on senators the election was regular on local offices unless there was a vital issue at stake. Where there was a vital issue, independence and conviction were again shown. Kansas registered a decisive vote against Governor Allen's industrial court by electing a Democratic candidate for governor with that question the vital issue. Wet and dry candidates were elected according to prevailing sentiment without necessarily carrying the ticket with them. Ohio elected a Democratic governor and a Republican senator; Nebraska did the same. Massachusetts cut Senator Lodge's majority to a fraction of that for his running mate for governor and Michigan elected a Republican governor and a Democratic senator, while Minnesota left both party candidates for the senate at home and sent an Independent to Washington.

Labor and the farmers seem to have scored heaviest in the results of ballot scratching. In the northwest the "embattled" farmers won senatorial preference in every state from the Mississippi and the lakes to the Pacific coast. Fighting Bob La Follette returns with an unexampled majority and with a larger company of fighting compatriots than he has ever had on the senate floor. Iowa, Minnesota, North Dakota, Montana, and Washington returned radical men, while Nebraska, Wyoming and California elected progressives. Labor made the largest score in its history. Every candidate favored in their scratch ballot campaign for senator was elected in the middle and far western states with the exception of Utah where their vote is negligible. In Tennessee, Indiana, New York, Ohio, New Jersey, Rhode Island, Delaware, and Missouri the same was true. In Ohio, Kansas, and Nebraska their favorites were elected governor on tickets that lost other offices. They reaped richly from the intemperate and reactionary campaigns of the anti-union crusaders and from the defeat of the recent railroad strike.

The Wets adopted Anti-Saloon League tactics and effected a good deal of scratching, but the drys eagerly accept that sort of challenge and seem to have lost nothing through the reaction. New Jersey is the only state where the wet and dry sentiment had any marked bearing on the election and even here there were the tariff and labor issues. In Missouri wets and drys contested in the primaries but in the election the labor vote went to the successful candidate without respect to that issue though wet Republicans doubtless cast a large vote for Reed.

* * *

The Moral Outcome

From a moral standpoint this election was both significant and gratifying. Scratching shows independence, conviction and intelligence. Voting a straight ticket may not signify idiocy but any idiot can do it. It often implies surrender of independent judgment and a blurring of both patriotism and moral conviction. Party alignments become wrong as soon as new issues arise, unless voters change freely from one to the other. That the old party alignments are artificial is amply demonstrated by the fact that men as far apart as Reed in Missouri and Ralston in Indiana are carried on the Democratic ticket and Brookhart in Iowa and Lodge in Massachusetts on the Republican. Senator Borah said recently that all the signs were ripe for such a revolt as took place in the late fifties. The third party movement may arise with the swiftness of a summer storm. The ease with which the conservatives cross party lines to combine forces against such men as Brookhart and Frazier or liberals to support them argues convincingly that the alignments are logically those of progressive and conservative and not the traditional Democrat and Republican.

The most unmistakable moral triumph of the election was the repudiation of Newburyism in Michigan. It doubtless had an influence in every state where old line partisans supported Newberry, but his own state redeemed its reputation and spoke in unmistakable moral tones by electing Governor Ferris in a campaign conducted on that one issue. The unmistakable tone is cut clean and clear in the fact that no Democrat has been elected senator from that state in the past seventy years. Let us hope that this sealing the doom for Newberryism has put the fear of God into the bones of every senator that voted to sustain him.

The third moral victory was that of prohibition. In a clear-cut fight Ohio sustained it by a majority of nearly 200,000. California enacted a strict enforcement law by a decisive majority after predictions that wine growing interests would defeat it by two to one. The vote in Illinois was not a contest but a mere registering of wet sentiment, for the dry campaign centered on a "don't vote" slogan. Along the Atlantic coast no change was registered. New Jersey is no wetter than it has always been. These foreign possessions along the Atlantic will slowly be assimilated into American ways. The wets are bravely counting noses in the newly elected congress, but there will never be as many votes as noses. The Cleveland Plain Dealer says it is "whistling in the graveyard" and that some day these gentlemen will awaken to the fact that America is dry to stay dry.

On the whole those of us who think democracy rests upon independence of judgment and a social outlook plus a good conscience may find much gratulation in the election.

Alva W. Taylor.

THE SUNDAY SCHOOL

Jesus Sending Out Missionaries

OUR conception of Jesus expands as we study him. I stood in an opening in a pine forest night before last, looking up at the stars. Coming from Pittsburgh, I was amazed at the nearness and the vast number of the glittering points. Everywhere were new stars, the dome of the sky was sown with new worlds. So it is with Jesus; when we get out of the worldly atmosphere and open our eyes we see, constantly, new heights and depths in our Master.

When Wesley said, "The world is my parish," he caught the note of Jesus. "The lost" in India mean so much to Christ or "the lost" in London. He came to seek and to save all the lost—everywhere and in all time.

One Sunday evening, this summer, I sat on the campus of Columbia University and heard a thrilling address by Sherwood Eddy. He simply told that cultured congregation that on a certain date (about twenty-five years ago) Jesus had definitely saved him and that he had lived a "saved" life ever since. It had a mission-hall sound and yet we all respected him for saying it. In fact, it was very refreshing, to hear those old words in that place. We knew that for Eddy being "saved" meant the complete dedication of life and fortune to missionary effort; we knew how he had spoken to students in India, China, Yale and Oxford; we recalled his war service. There he stood before us, looking so well-groomed, young and vital, bearing direct, personal testimony to that vast crowd of teachers (mostly) that his Master is a

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Dec. 3. Scripture, Luke 10:1-17.

Saviour. What power in a consecrated, university-educated man! What influence radiates from a plain person who devotes his all to God! Consecration is the rare thing. We see so much half-heartedness among brilliant people; so much selfishness in great scholars; so much pride and egotism in big preachers; so much ostentation in rich and successful people; consecration of time, money, energy—think what it would mean.

When Mr. Frank L. Brown promised God that as soon as he had $40,000 he would give all of his time and mind to Sunday school work, the world was stirred. Mr. Brown was soon giving himself entirely to God. He rose to world-renown. When, a few years ago, Mr. R. A. Doan arranged his business so that he could give the major portion of his time, without salary, to missionary labors, he pricked the consciences of hundreds of visionless business men. A. A. Hyde makes "Mentholatum" (known in most homes). I met him seven years ago. At that time, they told me, his net personal income was one hundred thousand dollars, of which ninety thousand was given to the Lord, while he lived, simply, on ten thousand. I have used this story to stir up rich men. The elder Colgate gave first a tenth, then a fifth then a half, and, at last all of his income to God. On the way to a national convention, I met a father, mother and daughter. The daughter was going to that convention to stand up and dedicate her life to foreign missions. I shall never forget the impression of complete consecration which that family made upon me. The spirit which they possessed lingered with me, like a haunting melody. I have never been able to find that verse of scripture which says, "If you cannot go, send." My Bible says, "Go," and that means just this: "John Ray Ewers, God commands you to go and preach." I cannot send a substitute. The harvest is plenteous, the laborers are few. Pray the Lord of the harvest that he send forth laborers. Do you know whom he will call first—YOU. Pray—but be packing your trunk while you pray—for he will surely ask you to go. Do you mean to say that God will call everyone of us to be mssionaries? Yes, *every one.* All will not be sent to China—but more will; all will not be sent to Africa—but more will. Some will stay in America; many will stay in the old home town—but *all must go,* all must preach, all must teach—"GO." Christ would get rid of all this lukewarm, formal, half-hearted service. He would have consecrated people. How often has a common man, wholly consecrated, stirred the world. Moody said, "I am not much, but God can have all there is of me." Look what God did through Moody. Who is Robert Speer? Who is Sherwood Eddy? Who is Harry Emerson Fosdick? Who but plain men—consecrated! Dare you—*dare you*—lay yourself upon the altar? JOHN R. EWERS.

British Table Talk

London, Oct. 31, 1922.

BEFORE these words are in print, it will be known how we have voted in the election. No one who is three degrees removed from insanity will make any confident prophecy. At the present moment the political parties are still trying to get up steam—with some difficulty. The prime minister is honestly and outspokenly uncertain. He seems to ask for a blank cheque under the promise of giving tranquillity. The Liberals still suffer from the split of 1918, but there are signs that in some districts there will be a drawing-together of those who are traditionally "liberal." They may have said hard things of each other, but political memories are short and political invective is not taken very seriously. The Labor party has declared for a capital levy upon fortunes over 5,000 pounds. At the heart of this there is probably less of the anxiety to pay the national debt than of the desire to secure a hold upon the management of industry. They are, of course, the butt of many fierce attacks, and their capital levy is represented as a policy of confiscation, which is palpably unfair. It is not, however, unfair to say that their aim is to secure by the method of the levy the beginnings of a new system of management in industry. It is also fair to say that the business men, who resist the proposal, are not thinking of their financial interests—after all they pay a very stiff income tax—but they are opposed to any radical change in the management of their business. Looking at the whole situation it is very hard to find anything like clear-cut lines of separation between parties, and there are probably many who are thinking simply, "Which of the candidates in my district is the man to whom I can most safely give a blank cheque?"

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The Ex-Premier

Mr. Lloyd George shows no sign of exhaustion; on the contrary, his bearing in the opening rounds has been that of a skillful boxer, nimbly darting here and there, and getting in many a shrewd blow. He was always a great man in opposition, and today he is as bonnie a fighter as ever before. The British Weekly, a journal steadfast in its loyalty to Mr. Lloyd George, has quoted of him the noble words of the ballad:

> "'Fight on, my men,' Sir Andrew says:
> 'A little I'm hurt, but not yet slain.
> I'll but lie down, and bleed awhile,
> And then I'll rise and fight again.'"

There is no question that he will rise and fight again, and the interval may not be long. Indeed is there any interval at all?

* * *

Sir William Hartley and George Cadbury

Two of our noblest merchants, in the old sense of that word, have died within a week. Both of them had passed the three score and ten, and one of them, George Cadbury, had long passed it. They were alike in the devotion of their wealth without stint to the kingdom of God. Sir William Hartley was a Primitive Methodist, George Cadbury a Quaker. Each lived his life among his own people. Each provided for his own work-people as well as for the wider ranges of the kingdom. Each had a concern for religious education, the one for the Primitive Methodist ministry, the other for the advancement of sacred learning among the Friends and others at Woodbroke. When 25,000 mourners assembled at Bournville to remember George Cadbury, they were not "mourners" in the conventional way, they met to bid farewell to a noble chief, who had passed his days among them in simplicity and in service. Birmingham has been rich in "public souls"; Dale, Vince, Dawson, the Chamberlains, and many others, and it is among these we rank Cadbury. Once he went to interview Newman, then in his mellow and gracious old age, and the Cardinal expressed the wish that there were more men like George Cadbury. Sir William Hartley made jams of an excellent quality; he was a pioneer in the profit-sharing method of conducting industry; but he was always and everywhere a man who witnessed for the Christian life and gave his wealth with both hands to every good cause among his own society, the Primitive Methodist. Of those who found him a loyal friend is Dr. Peake, the learned and powerful teacher, who also belongs to the Primitive Methodists. The fuller opportunities for training, now available for their ministers, the Primitive Methodists owe to Sir William Hartley, the most generous donor and to the devoted scholarship, at once fearless and passionately evangelical, of Dr. Peake.

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Religion as Redemption

A writer in The Times has been calling the thoughts of its readers to the importance of religion as redemption.

"Students of religion, isolating it for the purpose of their analysis from living things, may easily misunderstand the true appeal of religion. They study it as an interpretation of the world; they hear what it has to say to the cry, Who will give us light? and they wonder why it is that this religion or that has persisted from age to age. The answers have varied from time to time, and often they are insufficient. Such students forget one fact; the human beings who listened to these offers were not concerned, first of all, with intellectual problems; they were demanding in the desperate accents of dying men, What must we do to be saved?

"Among Christian communities there is often serious thought upon the essentials of their faith. What are the conditions of survival? Which among them are the best adapted to stand the fiery tests of the present and future hour? Much will remain a matter of uncertainty; whether or not the church will take this or that ecclesiastical form, no one can tell. But if the story of the spiritual history of mankind is not now to be falsified there will be no place in the heart of humanity for any religion which is not one of redemption. Through all the years of this solemn process, whereby man is to return to God, there will be awakened in him the cry for deliverance. Within him will be the quest for perfection. He will have eternity in his heart, even while he is most occupied with passing things. He will seek to the end not for light only, but for peace, and all the energy and freedom of soul which peace can give.

"Other cries may come to sound in his memory as far off, and remote, but not this cry: Who shall deliver me? That is a timeless and universal cry. And no religion will be able to satisfy the heart of man which does not offer to him an answer to fill his mouth with laughter and his tongue with singing—Thanks be to God which giveth us the victory!"

* * *

The Paris Missionary Society
1822 to 1922

My colleague, the Rev. Robert Griffiths, is leaving for Paris this week to represent the London Missionary Society at the centenary of its sister-society in France, the Paris Evangelical Missionary Society. I am glad that the links established by this society and our nation should be remembered. We indeed have every cause to be grateful to this little but gallant society which has planted the gospel in more than one area within the British rule. The spirit in which this society has done its Christian work within the British empire cannot be better expressed than in the words which Coillard used, "The geography of the kingdom of God is not that of the politics of men." In this time when the society is celebrating the beginning of a new century, it can be gratefully acknowledged how much this nation owes to its able and faithful servants who have served that higher kingdom under its rule.

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The Near East

There is much concern in high quarters about the minorities in the near east. What will the policy of Kemal be when Constantinople is once more in his hands? Unfortunately the traditional policy of the Turks has been to regard the Christians within their rule as little more than a nuisance and source of entanglement with European powers. Unhappily, too, the Turkish minorities in "Christian" lands have had to suffer. That the massacre of minorities is not a way which can be tolerated as a solution of political difficulties should be made plain both to Turks and Greeks. But at present the predominant mood here is—let us keep as clear of near east and other commitments as possible. The one hope lies in the mission of Dr. Nansen, who under the league of nations, is planning, I believe, an exchange of minorities.

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Conference on Christian Politics, Economics and Citizenship

On Thursday last in the Queen's Hall the meeting arranged in connection with the 1924 Conference on Christian Politics, Economics and Citizenship was a triumphant success. More impressive even than the speeches was the audience. The hall was crowded, and the neighboring church, All Souls' Langham Place, was the scene of an overflow meeting—and this at three o'clock in the afternoon! Some one told me that the most thrilling moment was when Father Bede Jarrett, a Roman Catholic speaker, used the word "churches." It marks an advance to have on one platform a poet and dramatist, John Drinkwater, a labor leader, Miss Margaret Bondfield, a Roman, a free churchman, Dr. Garvie, a bishop, Dr. Temple, and others, with other ranges of human thought and activity to represent. It seems to have been a fine send-off to a great voyage of adventure. The name for short of the society is "COPEC," a title taken from the initials.

EDWARD SHILLITO.

CORRESPONDENCE

"A Few Untoward Features"

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been interested in noticing your point of view in regard to the Versailles treaty and the league of nations. To sum it up, you think that the United States would have been willing, and would be willing, to enter the league of nations if disassociated from the Versailles treaty which you condemn quite strongly. "The Independent," on the other hand, thinks that the United States would speedily have adopted the Versailles treaty if only it had not been associated with the league of nations, and all would have been well with us and the world. Permit me to say that in my opinion both positions are incorrect. The league of nations would have slight significance if it did not include the recognition and protection of the nations created by the Versailles treaty. The Versailles treaty with its faults, and like all human documents it has them, is nevertheless the basis of the present organization of Europe and the world, and far from being nefarious, contains manifold provisions for progress. Perhaps its enlightened labor provisions were the chief source of attack on it. They manifestly were in the United States senate.

Premier Lloyd George recently said that he insisted upon joining together the treaty and the covenant, just as President Wilson did in insisting that they stand or fall together—and thank God they both stand, despite America's ostrich attitude. Yet meanwhile we suffer from our indifference, and the world suffers with us. The rejection of the league and the treaty were part and parcel of the same spirit of selfish isolation which was and is our national disgrace. There is small comfort in trying to congratulate ourselves that we did not adopt the Versailles treaty because it has a few untoward features, and yet try to imagine that we would have entered heartily into any worth while world agreement whatsoever. The defeat of both was born of the same spirit, and we can come back to a right position not by glossing over our sin, but by recognizing it and atoning therefor. A reversal of American policy is exactly the thing we need, and as a Christian believer in the kingdom of God I feel sure it will come in time.

Lyons, Iowa. WALTER M. SWANN.

Contributors to This Issue

GUY W. SARVIS, dean, and professor of sociology and economics in the University of Nanking, China.

ARTHUR B. PATTEN, minister Congregational church, Torrington, Conn. The present article is a further extension of Mr. Patten's views on mysticism.

LYNN HAROLD HOUGH, Detroit Methodist minister.

SAMUEL MCCREA CAVERT, associate general secretary Federal Council of Churches of Chrsit in America.

KATHERINE LEE BATES, professor of English, Wellesley College; famous author of "America the Beautiful," etc.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Aquaintance

Motor Van Will Carry Episcopal Liturgy

The Episcopal church in Michigan has adopted the motor van as a means of carrying church rites to people in isolated communities. The van will contain an altar and seats for twelve people. At night it is transformed into sleeping quarters for the two pastors who will occupy it. Hand-bills will be sent on ahead, and people who wish any of the rites of the church may obtain them from the ministers. In the afternoon the pastors will visit scattered members of their flock, and in the evening a sermon will be preached. The books setting forth church doctrine will be carried along, and these will be sold to the people. Rev. J. G. Widdifield and Rev. C. L. Ramsay will be in charge of the novel project.

Bible Heroes Rank High in List

Three hundred girls at the National Kindergarten and Elementary College of Chicago, which is soon to remove to the vicinity of Northwestern University in Evanston, voted recently on their favorites among the heroes of the world's literature. Those receiving the highest rank are to be commended to the parents throughout the country for the story hour in the nursery. Jesus Christ was at the head of the list made up by these young women just out of their 'teens, which shows that modern young people have not forsaken the Christian ideal. The other heroes and heroines are: Lincoln, Washington, Jo in "Little Women," Sir Galahad, King Arthur, David, Daniel, Cinderella, Joseph, Joan of Arc, Mother Goose, and Moses.

Systematic Theologian Punctures Doctrinal Pretensions

Admittedly, the question of orders is one of the troublesome problems that stands in the way of the reunion of the church. Prof. George C. Foley, of the Philadelphia Divinity school, an institution of the Protestant Episcopal church, reviews in a recent article the growth of the modern notion of certain Episcopalians that ministers of reformed churches should be reordained. In 1610 the Scottish Kirk consented to accept episcopal government in a modified form. Three presbyters were ordained as bishops, at which time Archbishop Bancroft made no demand for the reordination of the Scottish Presbyters in order to establish intercommunion with England. This professor presents the argument that the church of England recognizes only two distinct orders in the ministry, deacons and presbyters. The bishop does not belong to a distinct order.

Men Go Hunting for Church Dinner

Of church dinners of various sorts there is a multitude of varieties, but something a little out of the ordinary is chronicled from Raymond, S. D. The men of the community all went hunting and the 300 ducks and prairie chickens secured were turned over to the church. At the dinner which followed, more than five hundred people were fed in the church basement. As a part of the campaign literature in bringing about this community movement the pastor circulated a pamphlet called "Johnny Get Your Gun."

Reorganization Is Now in Process

The actual work of consolidating various boards of the Presbyterians into the four new boards authorized by the General Assembly is now in process, for the committee on reorganization and consolidation of the boards and agencies of the Presbyterian church recently met in full session at Atlantic City. Every member but one of the committee was present. Each of the former boards of the church brought in a report on the steps necessary to complete the consolidation. It is now understood that all consolidation is over, and each one of the boards is trying to the best of its ability to find the best method of realizing the will of the General Assembly.

Cincinnati Pastor Closes Noteworthy Pastorate

The resignation of Rev. C. R. Stauffer at Norwood Christian church of Cincinnati brings to a close a noteworthy ten years pastorate. Church promotion in cities is difficult, but his church has risen from the rank of sixth in his suburb until now it is first in size. The value of church property has increased from $14,600 to $137,000. The membership has increased from 280 to 1,044. In the ten years more than 1,500 people have united with this church. Mr. Stauffer has accepted the pastorate of Ninth Street Christian church of Washington, D. C., from which Rev. George Miller had resigned to take up work in Omaha.

What is True in Religious Cults?

In our great cities religious and semi-religious cults outside the church are multiplying. "New Thought," "Divine Science," "Theosophy," are a few of the many movements which hold meetings and attract large followings. New York City is particularly full of these societies. Believing that the church is the custodian of the "unsearchable riches" for which people are seeking in these movements, Dr. Ralph W. Sockman of Madison Avenue Methodist Episcopal church, New York City, has attempted to interpret these cults in the light of Christ's teaching. In a series of Sunday evening sermons some time ago he dealt with their relation to the Christian church. Many of their adherents attended and were so impressed by the constructiveness and breadth of the interpretation that they have continued in the congregation of the church. Guided by the success of this series, Dr. Sockman during October devoted his Sunday evenings to a course on "Religion and the New Psychology." In these sermons he discussed the elements of value for the Christian life and the points of danger to be found in the popular movements of psycho-analysis and autosuggestion. The public interest in these discussions was significant.

Small Town Works Out Program of Week-Day Instruction

The growth of the movement for mid-week instruction in religion is noted in many sections all over America and the chief problem has been to work out a practical program for the small town. West Salem, Ill., people think they have solved it. The churches have organized a board of management under the leadership of Rev. Edward H. Clifford, pastor of the local Disciples church. All of the grade school pupils except seventeen now take religious instruction one-half hour a day in the school building. The teaching is done by the five ministers, or by adult members of their families, and the Abingdon series of texts is used.

Sons of Albright Mobilize

The evangelical churches for the district of Missouri are putting on a practical program for their social service work. They propose that in each church there shall be some group studying various problems under the general title of "The Church and Human Welfare," and suggest that they begin with one meeting on the biblical foundation for human welfare work. They furnish outlined programs for this topic and also for studies of community betterment and rural welfare work. Under community betterment, they propose that individuals in the discussion group shall make a close first hand study of the theatres, dance halls, sanitation, diseases, hygiene, law enforcement, gangs and special groups that may run into vice, corrupt elections, illicit liquor traffic, disregard for law and order, and similar problems in the community formulating special reports for group discussion. Missouri is forming a fine state wide program for county welfare activities, which provides for an official committee on social welfare, for parole and probation officers, and for relief work of the poor, the dependent, and the delinquent. Each county may employ a county welfare superintendent to be maintained by taxation. The evangelical leaders of the state propose to inform their people on all phases of this special work for the county and the communities, both village and rural.

"Fighting Parsons' Club" Meets in Boston

The Fighting Parsons' club is an organization of Boston ministers who have served in various wars. At first it was composed only of civil war veterans but recently the membership has been opened to those who served in the Spanish-American war and in the world war. At a recent meeting, Colonel F. C. Bolles spoke on the "Organized Reserves."

Says Samson Played a Hallowe'en Prank

Dean Brown of Yale believes there is a place for humor in the work of the pulpit. In a recent Lyman Beecher lecture at Yale he asserted that Samson had played a Hallowe'en prank when he carried off the gates of a city. Various passages of scripture were quoted in which the element of humor was shown to be existent. Nevertheless, the speaker would not sanction an irreverent and unseemly humor. He said: "The Bible is no joke book, and clowns are not wanted in the pulpit, neither the man that makes puns on the Bible or cracks jokes about sacred things."

New Tuberculosis Sanitorium at Colorado Springs

The Methodist Episcopal church in 1910 took over the Beth-El Hospital of Colorado Springs and has been operating it ever since. Recently a big extension of physical ministry has been arranged for, and the chamber of commerce of the city has granted the board a site for a new hospital. The church will proceed immediately with the erection of a sanitorium which will have at first 250 beds, and ultimately 500 beds. There are now one million people in the United States sick with this disease. One tenth of all the people who die, have been ill with it. The economic loss from the disease in this generation is computed at twenty-five billion dollars. Other denominations are also expecting to enter this field, which has long been occupied by some fraternal orders. The Modern Woodmen of America have a large sanitorium at Colorado Springs as has the international organization of printers. The Disciples of Christ plan to erect an institution at El Paso, Texas.

Presbyterians Disturbed Over Dr. Fosdick

That the preaching of the most popular writer of devotional manuals in America should be condemned by the Philadelphia presbytery by a four to one vote shows the sense of values to be found in ministerial groups even in these modern times. The Philadelphia dominies have gone a considerable distance to hunt trouble for Dr. Fosdick, whose preaching is objected to. He is a Baptist who for the time is preaching in First Presbyterian church of New York. He cannot be summoned before general assembly to answer for heresy, but his church can. An overture from Philadelphia presbytery has been adopted which will introduce the matter in general assembly at Indianapolis next May. The chief prosecutor in the matter is Rev. Clarence E. Macartney. Dr. Fosdick is charged with not believing the virgin birth. He is widely known in evangelical circles through his books, "The Meaning of Prayer" and "The Meaning of Faith."

Secretary Burton Is Hopeful

Rev. Charles Emerson Burton, secretary of the national council of Congregational churches, is hopeful with regard to the outlook for religion in America. Even the current discontent seems to him the stirring of new life. He says: "Whatever doleful reports may be made regarding any particular phase of church life today, the aggregate of statistics is clearly in favor of hopefulness. The Congregational churches, for example, are not given to spasmodic campaigns, and it is therefore the more worthy of note that the last year, that is, 1921,

Face Reality on Temperance Issue

WHILE the recent election does not show the preponderance of wet sentiment that is claimed by wet metropolitan newspapers, nevertheless it is undeniable that temperance sentiment in the middle west is wobbly. The next congress is dry, but the people are impatient with non-enforcement. This gives opportunity for utterly mendacious editorials in the public press in sections where the liquor interests conspire to regain prestige. The circulation of reliable statistics with regard to the present status of temperance reform becomes therefore a public duty on the part of the Christian church. Enforcement is not at all complete, but it has gone much farther than most people think that it has. Rev. Clarence True Wilson has recently made a study of prohibition in Chicago, one of the wettest spots in the United States. These facts as published in the Methodist press are of meaning to the entire Christian community. He says:

"The last wet year was 1918. War prohibition went into effect at the midyear of 1919. In 1918 there were 10,124 admissions to the house of correction. In 1919 this number had fallen to the astonishing by-law figure of 5,723. In 1920, the first full dry year, the number declined further to 4,681. In 1921, however, the figures rose to 8,566, almost double the 1920 rate, but still far below at rate for the last wet year, and still further below the average for the period 1912-18, which was 13,924. Especially significant is the fact that in 1918 there were 57 per cent of recommitments and in 1921 only 35 per cent.

"Men whose wicked cause depends upon the deception of the people, have recently called attention in the public press to the increase in crime in 1921 over 1920, and have pointed to it as proof of the failure of prohibition. They take it for granted that the public will not remember that both 1920 and 1921 were dry years, and that a correct comparison would be with the last wet year. What brazen shamelessness incites these people to point to their own handiwork, to the direct results of their atrocious assault upon a law which has worked such benefits to the community!

"The total felony, misdemeanor, and quasi-criminal cases filed in the municipal court in 1918 totaled 129,817, and in 1920, the last year shown in the latest available report, was 109,899. In the morals court there was a total of 7,745 cases in 1918 and 4,844 in 1920. An evidence of the different conditions facing the criminal classes is to be found in the municipal court report on restitutions made by those on probation. In 1918 and 1919, 3,815 criminals were admitted to probation and only 2,880 in 1919-20. Nevertheless, the restitutions in the prohibition years amounted to $278,131.47, as compared with $40,611.61 in the wet years. In the juvenile court the chief probation officer, Mr. Moss, reports 3,036 delinquent boys and girls in 1918 and 2,415 in 1921. The alleged dependent boys and girls fell from 2,083 to 1,292.

"While the bank clearings in 1921 were practically the same as in 1918, the total savings deposits increased from $249,436,913 to $509,086,968, a striking evidence of greater thrift upon the part of those of moderate means. The Capital State Savings bank quadrupled its business; the Noel State bank nearly doubled its number of depositors; the Home Bank and Trust company multiplied its savings deposits nearly five times during the period, part of which was due to a consolidation, but aside from this it tripled its savings deposits.

"Chicago now has the lowest death rate in its history: 11.08 per thousand of population; the previous lowest death rate on record was in 1904: 13.85 per thousand, in a city of 3,000,000. This means a saving of 6,300 lives a year. Deaths from alcoholism in 1917 numbered 160 according to the coroner's report. In 1918, under war-time restrictions, the number fell to 45, and in 1919 to 37. The average for the last seven wet years was 114, and for the two entirely dry years, 41. Deaths from alcoholism, not limited to the coroner's statistics, total 187 in 1917; 99 in 1921. In 1918 there were 7,000 deaths from pneumonia; in 1921, 2,177, which substantiates the accepted medical opinion that alcohol is a major factor in pneumonia. Back as far as 1912, there has not been previous to prohibition, in any year, less than 3,800 deaths from pneumonia. Deaths from tuberculosis of the lungs fell from 3,276 to 1,957 between 1918 and 1921. The average for the years 1912-18 was well above 3,000. The total number of deaths in 1918 was 44,605; in 1921, 30,819.

"Dr. Carl Mayer of the Cook County hospital stated: 'We practically have not any alcoholic cases any more. Accident cases picked up by the police have markedly declined. We never see any more the typical hospital "bum." Tuberculosis patients take their treatment much more regularly and give more cooperation. We used to have fifty or sixty cases where now we have but one or two straggling in, and these are not usually alcoholics'."

shows returns way ahead of any other year in the history of the denomination. This applies to the total number of additions on confession of faith; to the amount of money contributed for the churches and benevolences; to the number of young people and children in Sunday schools, and to similar important items. Other denominations made like reports, and the summaries of all bodies, issued by the Federated Council of Churches, reach similar conclusions. My impression therefore is that the outlook for religion in America is very bright at the present moment."

New York Ministers Think Internationally

The Congregational ministers of New York and vicinity hold a monthly meeting during the church season on the second Monday of the month. The November meeting was held in Broadway Tabernacle, where Dr. Charles E. Jefferson, Dr. William Horace Day, and Rev. Archibald Black spoke in a symposium on "Great Britain and America: the Moral Leadership of the World."

Great Jesuit Priest Dies

In the past generation there have been few priests of the Roman Catholic church with more eloquence and pulpit power than Father Bernard Vaughan. The son of an English soldier, and the scion of an English family that from the earliest days remained in the Catholic fold while England turned Protestant, he has been trained to the most consistent loyalty. As a preacher against the sins of high society, he used to make all England tremble. He was an earnest foe of socialism, and often appeared on the public platform to set forth its alleged errors. As a Jesuit priest he was not eligible for promotion in his church. Though his brothers became bishops and he remained in the ranks of the parish priesthood, he came to have a spiritual power that was world-wide. He was an ardent foe of Protestantism, declaring that it was decaying through lack of spiritual power.

International Organization of Vacation Bible Schools

The Daily Vacation Bible School movement has so spread through the United States and Canada that there is now an international association of these schools, of which Russell Colgate is president and Walter M. Howlett, secretary. The organization met in New York at the Hotel Martinique, Nov. 17 and 18, to hear experts in various departments on features of the movement, such as music, handcraft, missions, and Bible study. Prof. George A. Coe spoke on "Principles of Training." There was an exhibit of handwork in charge of Miss Jenny B. Merrill.

Dr. Ainslie Criticizes Ku Klux Klan

The Ku Klux Klan leaders try in various cities to secure good-will by visiting churches and leaving contributions. They sometimes visit churches where they have been criticized as in the case of a recent visit to Douglas Park Christian church in Chicago. The mayor of Baltimore recently issued a permit for a public parade of the organization, and Dr. Peter Ainslie of the Christian Temple criticized this action on the following Sunday, saying: "Whatever men may think of Christianity and however improperly it has been presented by its adherents, one thing is certain, it does stand for one God as the loving Father of all mankind, one Saviour as revealed in Jesus Christ, and one brotherhood, irrespective of race or class. These are the things for which Christianity stands. Many of the adherents of Christianity have compromised all three of these stands. We have spent much of our time philosophizing on the first and the second, and left the third to take care of itself. The violation of the third is the heresy of modern times. There never has been in the history of the world such an outburst of hate against races and nations and classes as since the war. It is a war product, but it should be condemned and abandoned. No such actions can wear the livery of Christianity. It is a pure fraud. Our task of these days is to try to remove prejudice between races, nations and classes for the betterment of all mankind. Every soul that loves good is challenged to enter courageously the league of friendship for those of other races and nations and classes. Any other course is folly in these times of a wrecked world."

Over-Churching in Missouri

As fresh surveys are made in different parts of the middle west the serious nature of the church situation becomes ever more apparent. Rev. Earl Starke, of Clarksville, Mo., recently gathered statistics with regard to Pike county, Mo. There are 54 Baptist, Presbyterian, Methodist and Disciple churches. The total membership reported is about 6,000 while the adult population served is 16,000. The church strength among the denominations is reported in the following order: Baptists, Presbyterians, Methodists and Disciples. The Methodists have a long lead in their per capita giving and the Disciples lead in the number of young people in college. These surveys are being made in different parts of the state under the direction of Rev. Casper C. Garrigues, corresponding secretary of the Missouri Christian Missionary Society.

Mistakes in Church Building to be Avoided

Many church buildings look as much like a fire station as a church, and the scandal of Protestantism in America has been its wasteful and inartistic buildings, particularly in the church structures of the villages. The Home Missions Council hopes to remedy all this by providing guidance for all churches that will accept advice. A booklet has been issued on "The First Steps in Church Planning," in which the churches are urged to study the suggestions and to build accordingly.

Missionary Visits Former Field

One of the strongest propagandists of foreign missions among the Disciples is Dr. Royal J. Dye, who spent a term on the upper Congo years ago, and who has since been in constant demand for missionary institutes in this country.

New Light on Atlanta Prison Work

LESLIE LEE SANDERS of Indianapolis has a lively interest in the work of the "First Christian Church in Prison" organized by Dr. L. O. Bricker at the federal prison at Atlanta. He insists that much false information has been given the world about the inside of a prison and says: "A prison is built with but one purpose in view: to keep safely the men entrusted to the custody of the warden. Permission may be given, and usually is, for any number of outside agencies to reach the men, but the prison itself is not a reform institution and cannot be made such. If you understand the psychology of the convict mind, you will readily understand why. At present my good friend Chaplain J. A. Sewall of the Atlanta prison is handicapped by the fact that he is employed by the government, and is therefore looked upon by the inmates as a part of the official personnel. No official can ever gain the real confidence and the 'confidences' of the convict. There is where your outsider comes in. Atlanta could be improved, but as compared with prison conditions of other days or with other prisons in the United States, the federal institution at Atlanta is a paradise. Eugene Debs' newspaper articles about the prison are utterly false as a whole, and misrepresent life inside in an astounding way. Men can choose to love wrong and do wrong, and no study of prisons is worth a cent which does not start with that basic fact. Christian people let their sympathy run away with them. I laugh as I think of the credulity of some folks, and the ease with which hardened criminals play on the sympathy of the gullible outsiders. The majority of men in prison are accomplished and artistic liars; you cannot afford to believe them on oath. But if the convict who is also a criminal is hopeless, what of the convict who is not and never had been a criminal? The man who went wrong in a moment of mad desperation perhaps, but whose heart is sound at the core? Eugene Debs was one. There are some others. How much is one Jerry McCauley worth to God and the church? What is the value of one O. Henry to the world of literature? The love and compassion and sanity of God's Son are essential requirements for those who would do Christian work within prison walls."

Some friends have sent him back to Africa for a survey of the great changes that have come about since the days of his pioneer service, and a recent cablegram announces his safe arrival. With him went two new missionaries for the field. He will return in the spring to join once more in the educational propaganda of the American field.

Forum in Episcopal Church Fails

For two years past the Church of the Ascension, an Episcopal church of New York, has been holding a forum. Large groups came to the meetings with every sort of political complexion. Because of the radical talks from the floor at the end of each lecture, however, Bishop Burch forbade the forum feature, restricting the meetings to the address of the main speaker. Soon the attendance dwindled and now the announcement comes that the forum has been closed. This incident gives the critics of the church in New York further opportunity to insist that the church is in the control of the conservative elements of society.

Methodist Church Wants to Know Its Neighbors

First Methodist church of Grand Rapids, Mich., is seeking information about its religious neighbors and plans that on successive Sunday evenings preachers from other communions will expound their faith. The first in the series was Dean Charles E. Jackson of the Episcopal church, who asserted that the Episcopal church stood for unity, continuity with the past, the devotional life, and the equality of clergy and laity in church government.

Unitarian Movement for Promotion of Devotions

The Unitarian Laymen's league has helped to bring much new life to the Unitarian movement in this country, and by-products of the society appear continually. Among the new signs of deepened religious interest is the founding of an organization that will promote the devotional spirit in the churches. Rev. Hilary G. Richardson of Yonkers, N. Y., is secretary of the society, and a layman has agreed to finance the first output of literature. The program is thus stated: "Our plan is that as many as wish to do so shall once a week give five minutes to reflection or meditation upon the spiritual principles of our faith and hope. There will perhaps be many who will do much more, who will practice this recollection not weekly but daily, and who will allot to it more than five minutes each time. So much the better; but we fix the slender minimum of five minutes once a week. In order to make this period of spiritual thoughtfulness

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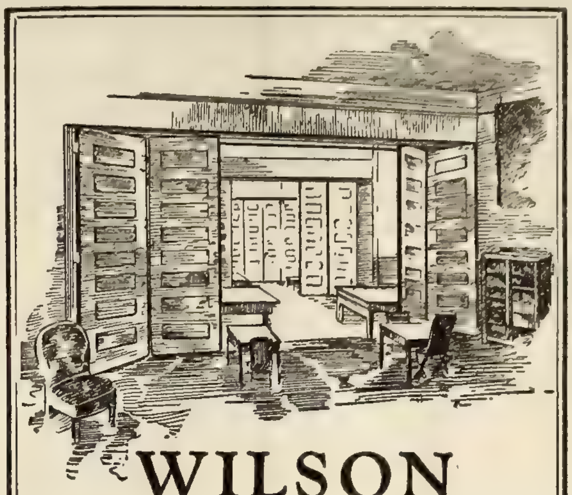

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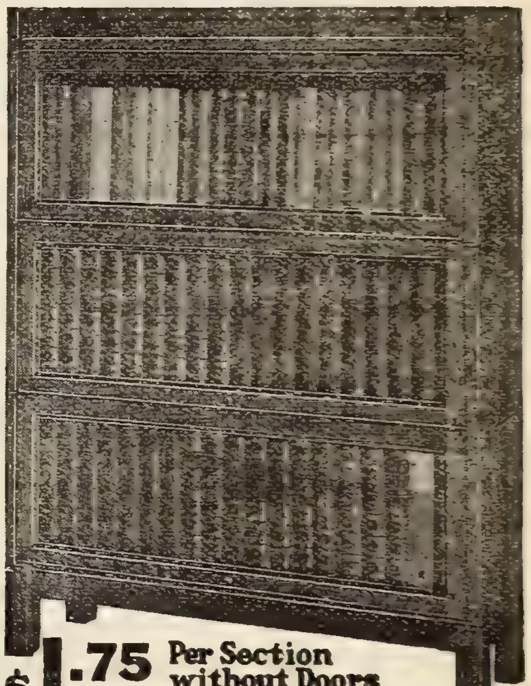

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Exodus XX. 2.

אנכי יהוה אלהיך . . . .

To approve of the principles of the Commandments and disapprove of Jehovah means not only the repudiation of Jehovah, but also of the rest of the Commandments, as well as one's own self. To grasp the significance of Jehovah only; and the general bearing of the first Commandment upon the rest of the Commandments, let any American citizen ask himself this: What would be the consequences if we should agree to maintain the same form of government as we are having now, but, instead of Americanism, call it Bolshevism?

WHAT IS YOUR IDEAL?

Free thinker, Socialist, Anarchist or whoever you may be, if common sense and common decency prompt you to approve of such fundamentals as "Honor thy father and thy mother," "Thou shalt not steal," etc., your prime ideal is Jehovah. For all the Commandments bear the stamp Jehovah as shown above. Whether Jehovah is God, Creator and Ruler of the universe, or the ideal embracing the principles of "Thou shalt not kill," "Thou shalt not bear false witness," etc., every individual is at liberty to determine for himself or herself. Like any other ideal, one cannot claim approval of its principles and disapproval of the ideal itself.

Americanism—The Religion

Since no one—who is opposed to such principles as "Thou shalt not kill," "Thou shalt not commit adultery," etc.—can claim to be worthy of being an American citizen, it is obvious that the principles of the Decalogue not only coincide with the principles of Americanism, but are wholly dependent upon each other; the principles of the former giving man the right to be called civilized, and the principles of the latter giving man the right to life, liberty and the pursuit of happiness. Therefore, to eliminate both the religious and scientific fanaticisms and to safeguard the liberties as they were implanted in the constitution and Declaration of Independence, mankind should recognize that Jehovah is the God (or ideal), Americanism the religion.

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more fruitful, we shall from time to time issue and distribute to such as shall have given their names to the secretary, small booklets of meditations. These, it is hoped, will help in opening our minds by suggestion and stimulation to the glory and the beauty of the truths by which we most deeply live."

Catholic Musician Loses Faith

While the Catholic press continues to jubilate over the conversion of Chesterton to the Catholic faith, they publish an announcement that the most eminent Catholic musician of Italy has lost his mind. The Quarterly Review tells another story: "The Vatican-inspired press has been announcing that Don Lorenzo Perosi, the most distinguished church musician that Italian Catholicism has produced in our time, has gone mad. Whereas the truth is that this eminent man, after passing through a period of much mental and spiritual agony, intimated a desire to join the Waldensian church, a mad thing only from the papal point of view. With great wisdom and restraint the leaders of that church have shown no undue haste in receiving so notable a convert, but the fact remains that Perosi has lost faith in the Roman doctrines, and has set his face toward the light of the evangel, surely a very significant circumstance that cannot be explained away after the manner of Festus."

Teacher Keeps in Touch with Former Students

For many years a remarkable work, known as the Upper Room Bible classes, has been going forward under the direction of Prof. Thomas M. Iden of Ann Arbor, Mich. At first it was confined to a small group of students at Butler college, where the professor first taught. As the students went out from the college, their relations to their leader were

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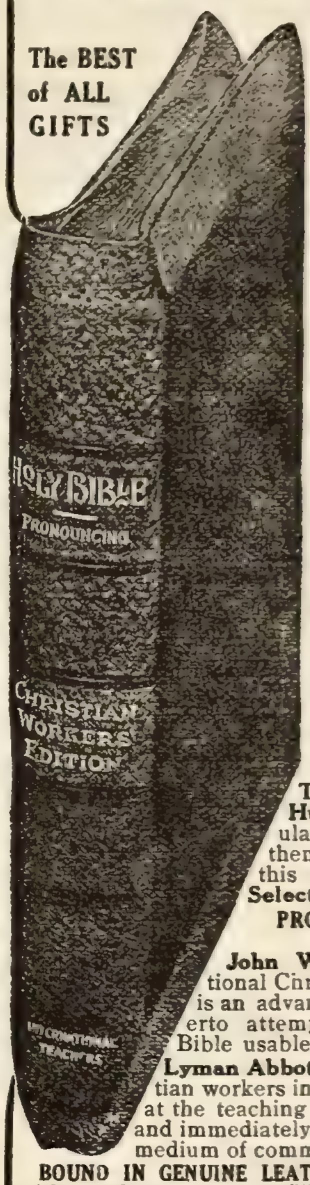

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continued by a series of annual letters. Later on, at the State Normal school at Emporia, Kans., this fine ministry was continued, and the Upper Room company continued to grow, embracing both the local class and the wider circle of its alumni. Still later, Prof. Iden became instructor in biblical literature in the Bible Chair organization at Ann Arbor, and from this center his unifying and inspiring messages have been sent out in printed form month by month to a membership scattered over the world, and numbering many hundreds. The eighth annual volume of the series has just been issued.

Rev. G. A. Gordon Gives Autobographical Lectures

The church committee of Old South Congregational church of Boston requested their minister, Rev. George A. Gordon, last spring to prepare a course of autobiographical lectures, which he has done. His first lecture this fall was on "Education and Religion: What?" and the others are: Nov. 17, "Stock: Education by Inheritance"; Nov. 24, "The Influence of Nature"; Dec. 8, "First Lessons in Metaphysics and Logic"; Dec. 15, "The Scottish Public School Sixty Years Ago"; Dec. 29, "Feudalism and Democracy"; Jan. 5, "Keeping the Sabbath"; Jan. 12, "Pre-Moral Religion: Athletics"; Jan. 19, "The Discipline of Immigration"; Jan. 26, "The Use of Spare Hours"; Feb. 2, "My First Parish"; Feb. 9, "College and Great Experiences"; March 30, Good Friday, "Education Under the Master of Religion."

Federal Council Aids Philanthropy Drives

The Red Cross drive, which is nationwide during November, is being ably supported by the Federal Council of Churches. More and more the great philanthropies turn to the church for moral support, if not for contributions. As soon as the Red Cross drive is over the nation will be aroused to its duty in the near east situation. In this good cause once more the Federal Council will render aid.

Detroit Churches Hold Armistice Service

A religious service was held at St. John's Episcopal church in Detroit on Armistice day which symbolized the union of all non-Roman Christians in paying tribute to the dead. Dr. G. G. Atkins, pastor of First Congregational church, and Dr. Lynn Harold Hough, pastor of Central Methodist church, were the speakers. Dr. S. D. Gordon began a two week's ministry with the cooperating churches of Detroit on Nov. 13. He announces some rather startling topics, among them being "The Biography of the Devil in Seven Chapters," and "There Is Someone at Your Side You Do Not Know."

Dr. Speer Wants Right Motives in Giving

The various denominations of Christians cooperating in the Federal Council of Churches brought together the leaders of their promotional agencies in Columbus, O., during the first week in November to consider the various methods to be used in such work. Bishop Nicholson spoke on the culmination of the recent campaign for a fund of two million dollars in the Methodist Episcopal church with which to meet the decrease in receipts from the centenary fund. Dr. Speer sounded a note of warning in these words: "The forward movements of promotional organizations must unite, not separate, the financial and the spiritual ideals. Financial support for the church is not simply a business proposition to be handled mechanically through schemes of budgets and apportionments; if it is to be permanently sustained at a high level, it has to rest back on a deep spiritual foundation. We must be on our guard constantly to see that the right motives are appealed to. To appeal for support for the church on the ground that religion helps business, or for missions on the ground that trade and security follow the work of the missionary, is subtly to undermine the real power of the Christian religion."

World Sunday School Association Issues Call

At a recent meeting of the executive committee of the World's Sunday School association, Mr. W. C. Pearce, associate general secretary, made a report of his world tour, in which he said that racial bitterness exists in many parts of the world, but he finds hope in the "spiritual league of nations" which binds the Sunday school world together. The organization supplies wall pictures to the missionaries and there is urgent need of a fresh supply of these, particularly those that would aid in the study of the life of Christ. Mr. Arthur M. Harris was elected chairman of the committee.

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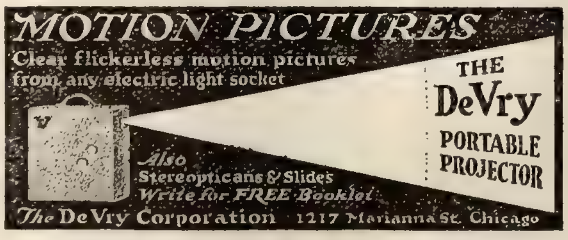
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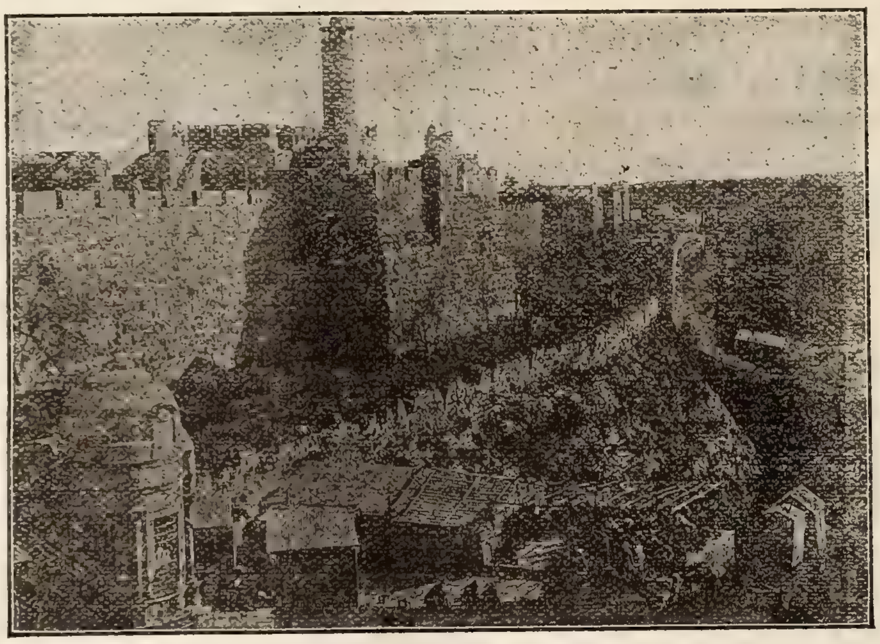

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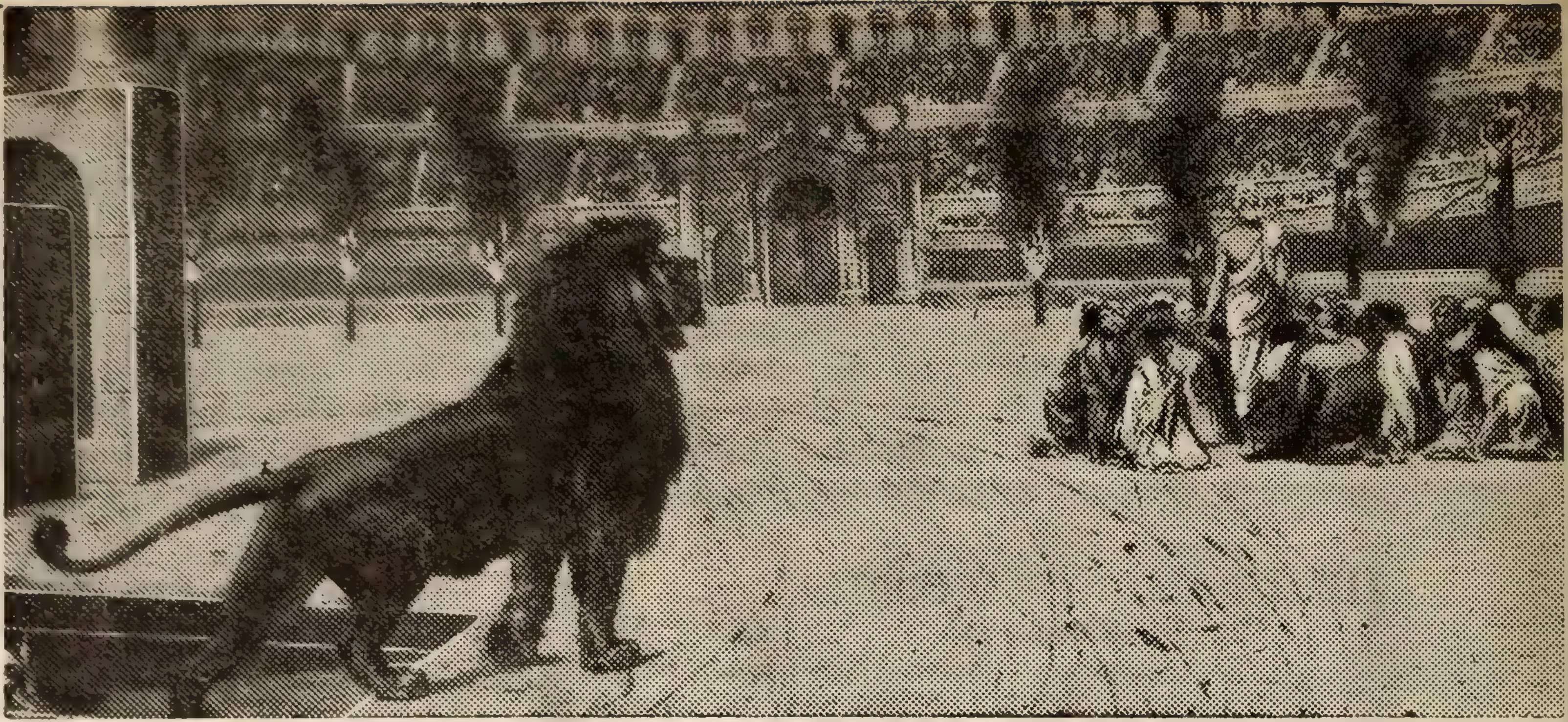

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EDITORIAL

Clemenceau and the American Mood

CLEMENCEAU'S speeches are falling as flat and futile upon American ears as did the impassioned plea of Premier Briand, delivered at the Washington conference a year ago. This is not because America's heart is hard, or its purposes self-centered. The heart of America would ordinarily be particularly susceptible to the appeal of such a dramatic situation as the aged "Tiger's" personal presence amongst us has produced. But M. Clemenceau will learn before he returns to France that this same American heart has been sadly disillusioned since the war. And he will learn that it was his own hand more than any other cause that broke the spell of romantic camaraderie under which the youth of America leaped to answer the mystic call of Lafayette with their resounding "We are here!" As the matter now stands the people of the United States are not now so sure that Germany is the sum of all villainies and that the patriotism of France is unmixed with imperialistic motives as they were in 1917. Having exorcised the militaristic demons from Prussia it comforts us not at all to see the same demon finding a habitation in the body of France. Of course France is menaced by Germany, and of course, on the basis of the kind of "peace" made at Versailles she will continue to live in fear of attack unless England and the United States can be put at her back in a triple entente. But to this neither the diplomacy nor the conscience of the United States will ever consent. An impossible treaty, dictated chiefly by M. Clemenceau himself, underlies his nation's perturbation. Even if the allies had "gone to Berlin" instead of accepting the terms of the armistice, as M. Clemenceau now seems to wish they had done, nothing would have been gained. The victory was as complete on November 11, 1918, as it could have been made by marching to the capital. The peace terms were dictated terms. They were not defined in conference between victor and vanquished. The treaty looked to the past and sought punishment, when it should have looked to the future and sought reconciliation. There is only one way by which France may reasonably hope to remove the menace of Germany, and that is to sit down with Germany mutually to consider the question: What is the just and reasonable basis upon which this ancient feud between our respective nations may be brought to an end? This is the course of reason. It is also the highest diplomacy. The fruits of such a settlement would need no navy nor army for their defense. They would endure in the power of their own inherent justice.

Wet Newspapers Herald Misleading Election News

FOR two days after the recent national election there was considerable depression among prohibition advocates, caused by the tidings that a great wet reaction had taken place. Ohio was reported wet on a referendum, as was California. The dry majority in congress was reported whittled down until it was certain that some change would be made in the direction of a "liberalization" of the Volstead law. In many papers which printed all this buncombe there has been no retraction. What is the secret? Wet propaganda. An analysis of the election returns shows that wets re-elected to the house 79 members, and the drys re-elected 224. Wet new members to the house are 54 and the dry new members are 72. The drys also gained three votes in the senate. There will be 133 wet congressmen and 296 dry in the new lower house. This hardly looks like a change in the law in favor of the wets. The states of Ohio and California went dry on a state referendum. Illinois and New Jersey, formerly wet states, showed a wet preference on a referendum vote, though in Illinois the Anti-Saloon League and other temperance organizations urged the temperance people not to vote on the referendum. It is said that nowhere in the length and breadth of the land was a dry Democrat defeated. This is held to be the test in a year when the Democrats had the best of things. Some remarkable gains were made for the dry cause in Chicago where a large part of the county ticket went dry, and many dry congressmen and legislators were elected. The next Illinois legislature is dry by a safe majority, and the Anti-Saloon League is demanding a dry speaker for the house. There may be reaction in a few localities, but the gains in others are far more pronounced. The American people are impatient with non-enforcement of the laws and the party or the politician who hopes to ride into power on a wet wave is doomed to a rude awakening.

The Next Step in the Prohibition Movement

WITHOUT weakening their morale for a moment it would seem that the obviously next step for prohibition advocates to take is to secure a congressional investigation of the conditions surrounding the enforcement of the Volstead law. Propaganda mills have been turning out all manner of stories as to non-enforcement. Many of these are false, many are true, but all are bent toward the end of making the law ridiculous in public estimation. The propaganda has not stopped with the wet disappointments in the election. But with congress as dry as ever, with no lapses in any pivotal state or district in the nation, the temperance strategy for the next year should be deliberately to get an authentic official inquiry into and analysis of the facts connected with the enforcement of the law. What a congressional commission's report would finally consist of, sophisticated prohibitionists have no doubt. It would show that vast sums are being spent to break down the law, and it should show the sources of these funds. It would show that large numbers of agents of the enforcement department of the federal government are implicated, either by graft or by wet predilection, in what has become a nation-wide conspiracy to nullify the eighteenth amendment. It would show that the drinking practices of many rich and respectable citizens, often church people, are such as to create resentment in the minds of those less privileged and to weaken popular respect for law. It would disclose the underground technique of bootlegging—wholesale and retail. It would consider the whole problem of the Canadian border, and the three mile limit. These are only a few of the aspects of the situation with which such a congressional inquiry would deal. Nothing but good could come from an official report on conditions which, allowing for enormous exaggerations, everybody knows are scandalous. Before the nation settles down to a complacent acceptance of local option as applied to the eighteenth amendment, as it has settled down to a complacent acceptance of local option as applied to the fifteenth amendment, congress ought to be made to give the country a comprehensive report of conditions so that the nation may act with intelligence and purpose.

When the Church Fell Down

THE humilation of a church sensitive to its social responsibility would be complete in the state of Colorado if there were in that state any such a church. The election of William E. Sweet as governor against the opposition of almost a united Christian pulpit in the city of Denver and throughout the state, will bring a sense of disillusionment to many churchmen who have been imagining of late that the church was reaching a point where it was willing to set aside considerations of bourgeois respectability in favor of a policy of facing social realities. If any Christian man in the state of Colorado had grounds on which to expect the fighting support of Christian leadership in his campaign it was Mr. Sweet. A prominent and devout churchman himself; an active and generous leader in the local Y. M. C. A.; a former chairman of the international committee of the "Y" and the president of its great national convention held three years ago in Detroit; a lover of all the recognized causes of institutional Christianity and a generous supporter of them, he nevertheless won his election in the teeth of vehement opposition from the Christian pulpit. Mr. Sweet made a campaign dealing with the actual economic issues that had arisen in the state—the expulsion of William Z. Foster from Colorado, the right of free speech, a living wage as the minimum wage for labor, the proposal of a system of cooperative marketing, the proposal of a plan of state storage for farmers, the excessive and illegal activities of the rangers and the state constabulary—with these all he dealt in the spirit and according to the principles of Christian justice. Declaring that he had "no reason under the sun to want to be elected governor except to help to bring to the common people some of the better things of life," he was called by the pulpit, as well as by republican organs, a bolshevist, a socialist and an anarchist. His election is a fact full of promise for the people of Colorado, but a moral embarrassment to the church that failed to see the Christian significance of his candidacy.

Some Novels from Across the Sea

WITHOUT doubt, intellectual internationalism has been advanced by the world war. Americans take more interest in the doings of their neighbors across the sea. Book stores are displaying not only the American novels but also translations of the writings of other peoples. One is almost tempted to admit that a better grade of fiction is being produced in Europe than in America. One finds on the fiction tables the translation of Bojer's "The Great Hunger." This great hunger is the hunger for God that arises in the soul of a Norwegian engineer who achieves a great success in his profession, but whose heart is never satisfied. "Hunger" by Hamsun is written by a Swede who was once a Chicago street car conductor. It carries the wholesome message that a boy may achieve any success if he sets his heart upon it. The French writer, Pierre Benoit, has given the world a very realistic picture of life in Utah in the early days of the Mormon invasion. "Salt Lake" has thrills in it a plenty, and a surprise finish. Benoit tries to answer the question, Why did not the women leave the polygamous households? Leila Kaye-Smith of England is a relatively new star in the fiction group but her "Green Apple Harvest" of last year tells the story of rural England with such realism that one can almost smell the turf. The study of morbid religious experience is worthy a permanent place on the shelves of the religious man. "This Freedom" may be melodramatic and quite below the level of "If Winter Comes," but this new book of Hutchinson presents a passionate protest against social movements and attitudes which threaten to destroy the very foundations of the home life of the people. The excessive eroticism of American fiction at this time makes one turn with relief to conceptions of human life which are not hastily rewritten versions of Freud. From our Sinclair Lewis and Henry Kitchell Webster we turn gratefully to a fiction literature which at least tries to see life whole and not through the cynic's eye.

State Federation Performs Essential Work

IT is increasingly evident that the efficiency of the churches of a given territory is greatly increased by some kind of organization that enables them to act with unity in matters which pertain to their common interest. It is this fact which is causing the churches in many cities to form federations, or councils of churches. They discover that there are certain tasks which can only be done with success when done together. The same thing is true in the larger areas like states. Several of them have now learned the art of cooperation in church matters under the direction of state federations. This plan is greatly helping in the economies of administration, and the avoidance both of overlapping and overlooking. The Ohio Church Federation is an instance of this new type of church efficiency. Under its auspices and through the leadership of its secretary, Rev. B. F. Lamb of Columbus, a survey has been made of church conditions in the different counties, and the denominational agencies have been led to more careful inspection of the neglect of some districts and the overchurching of others. Particularly is this true in the case of rural churches. It is clear that the adjustment of the vexing problem of the rural church is coming nearer to solution under the direction of state federations of churches than in any other manner. It is also evident hat Christian sentiment can be organized in behalf of important causes more effectively through cooperative effort han in any other way. The vote on the prohibition issue n Ohio as contrasted with some other states is an instance n point. The church is the mightiest force for good in ny community, large or small. And in order to exert its ull measure of power it must learn the art of cooperation mong the denominations that are capable of working ogether. The council of churches or church federations eems to be the best present instrument for the attainment of the common ends which Protestantism seeks. The increase in the number of state federations,, as well as those of cities and towns, is significant and encouraging.

Fight on Child Labor Still on

RHODE ISLAND this very year defeated a bill providing for an eight hour day for factory children. The reactionary attitude on child labor legislation is not confined to the south. At the present time eight and one half per cent of the children under fifteen in the United States are engaged in gainful occupations. It is still legal in many states for children to act as street venders at the tender age of ten years. North Carolina permits boys of twelve years of age to work 11 hours a day during the vacation period in factories. New Hampshire permits children under sixteen to work 10¼ hours a day, and in Michigan children under fifteen can work 10 hours a day. In Minnesota and Michigan a child of any age can work in a quarry and are allowed in coal mines at 14. Nevertheless the conditions in the past twenty years have made vast improvement. Two bills have gone through congress to limit child labor in the United States, only to be declared unconstitutional. Now a bill has been introduced by Senator Medill McCormick which seeks to amend the constitution of the United States in such a way as to permit child labor legislation. This does not represent the last word in the great reform for even with good national laws there will still be special problems that must be dealt with by the state legislatures. Against the new legislation the whole breed of labor exploiters will fight. Those men for whom dollars are more important than human life will leave no stone unturned to defeat legislation which would affect their profits. The churches have professed a belief in a "social creed" but have never done very much about it. There is a wide-spread difference of opinion on unionism. Is not the cause of the children in industry the most likely and most obvious place for the church earnestly to undertake to better conditions?

Conferences on Christian Unity

IN various parts of the country church leaders are meeting to study the problem of closer fellowship and common work among the churches. The long history of efforts to unify the church of God is of interest, both as showing the causes of division and the need and practicability of closer union. Jesus prayed that his people might be one, and the implication of his prayer is that the world will never take him seriously as long as his friends exhibit the spectacle of division. Paul hoped for the time when the church might come in the unity of the faith and knowledge of Jesus to maturity of stature, by which he meant that we shall never grow up until we learn the art of unity. All conferences among Christian people looking to this end are therefore greatly worth while. During the past week such a gathering was held in Lincoln, Nebraska, under the joint auspices of the city Federation of

Churches and the Ministerial Association. The Christian leaders of the entire region were invited, and the attendance was representative and encouraging. The sessions were held during two days. A year ago Dr. Peter Ainslie of Baltimore conducted a similar conference there, and this one was carried on in the same spirit of inquiry and good will. The speakers from outside were Bishop Kephart, President Wells of Grand Island College, and Dr. Herbert L. Willett of Chicago. Statements were made by denominational representatives regarding the contributions of their respective bodies to Christian unity, and there was full and informing discussion of the various themes presented. Rev. F. W. Ainslie of the Tabernacle Baptist church was the efficient organizer of the meeting. A continuation committee was chosen to provide for future conferences of like character, and to consider the wisdom of still more definite steps in the direction of cooperative work. Such conferences are of incalculable value as disclosures of the actual measure of unity prevailing among the Protestant churches, and the possibilities of more effective cooperation both in local and state areas.

The Buckner Incident

REFERENCE was made last week to the case of Rev. J. D. M. Buckner who was placed, against his protest, on the retired list by the Nebraska Conference of the Methodist Episcopal Church at its September meeting. A great deal of publicity has been given the matter, far more than it merits. The Christian Century is not interested in adding to this volume of comment on the case because of the importance of the episode, but believes that certain phases of the discussion have significance far beyond the immediate events that have occupied so much space in the public prints.

The facts hardly need rehearsal here. In brief they include the ministerial career of Mr. Buckner for forty years in the Methodist Church, and for the past eleven years in the parish at Aurora, Nebraska. During this period he has regarded himself as a pronounced liberal in matters relating to biblical criticism and theological discussion, and has spoken fearlessly and frequently on such subjects in his own pulpit and through the press. Fundamentally he probably does not differ greatly from a large proportion of the Methodist ministry who have had the advantages of seminary training. But he has made himself the target of unfavorable comment by the pointed and somewhat crude manner in which he has exploited his opinions.

This became a cause of irritation in the administrative work of the Methodist Church in the Nebraska Conference. The bishop and his colleagues did not wish a heresy trial, which was manifestly desired by Mr. Buckner. They voted therefore, on a very questionable interpretation of the discipline, to retire him from the active ministry, in spite of the facts that he protested such action, that he was still mentally and physically competent to carry on his work, and that a request had been made by his church that he be returned to them. Thereupon Mr. Buckner and his friends have taken the case to the press, where it has had various types of interpretation during the past fortnight.

The entire incident is regrettable. The issues are not clear, and little of value can emerge from any prolonged discussion. Authorities in the Methodist church are divided over the propriety of the action taken by the bishop and the conference. It is affirmed by one group that the rule invoked as basis for the retirement decision does not apply in cases of this nature. It would appear that the recommendation which was adopted was the easiest way to dispose of a troublesome situation, and that less care was taken to comply both with the justice and the technique of the case than was proper. The matter is subject to review in the church courts and in the General Conference, and if an appeal is made there are competent authorities in the Methodist church to dispose of the matter entirely upon its merits.

But the phase of the incident which has value for more general consideration relates to the right of a minister to preach his convictions unhampered by eccleciastical supervision. The "liberty of prophesying" has been much discussed and largely vindicated in recent years. If the case of Mr. Buckner were a little clearer, and it could be shown without doubt that he was the innocent and unfortunate victim of official persecution, there would be every justification for the most thoroughgoing and unequivocal defense of his liberty. It is too late in the Christian era for any small and partisan espionage upon the ministry and utterances of men who are constructive in their spirit and modern in their point of view. The ridiculous figures presented by men who set themselves to be orthodox watchmen on the walls of Zion need no condemnation beyond that accorded them by an intelligent and open minded public. The day of the successful heretic detector is past. The spirit of the age as well as the growing desire of the church for a liberal and leaderlike ministry can be trusted to demand for every true prophet of righteousness the full freedom of his holy mission.

The efforts to expel from pulpits, mission fields and colleges, men of high character and sound learning because they fail to meet the narrow tests of doctrinal censors are increasingly futile. Even the reactionary state of mind that has been the natural aftermath of the war, in business, politics and religion has not served the purpose fondly anticipated by fundamentalists, literalists, millenarians and other keepers of ancient tradition in the church. One after another the religious bodies of America are serving notice on these disturbers of the peace that their vocation is fruitless. The dead hand of the past is incompetent to direct the activities of the Church of God in a time of such urgent and vital interest as the present. Christian people are looking eagerly for ministers, missionaries and teachers who have paid the price of educational and social discipline, and are able to see somewhat the direction in which God is moving, and are anxious to get things out of the way. The policy of a skulking conservatism that sacrifices the welfare of the kingdom of God to the pettiness of partisan picketing is increasingly odious and ineffective. The men who are charged with authority in most of the leading denominations are aware of this fact, and are less and less inclined to arouse the resentment of that growing class of Christian people in all the churches who are not afraid of all the facts, and who honor the men who in a constructive and fearless spirit interpret to their generation the truths of the Scriptures and the ideals of the Christ.

But there is another side to the shield which must not be forgotten. The prophet of righteousness needs not only knowledge and courage but sympathy, discretion, tact and some acquaintance with the usual methods of successful teaching. Whatever may be the facts as they shall ultimately come to light in the more careful and detailed examinations that the Methodist church may give to the Buckner case, it does not appear from the presentation of this incident that this particular minister is a very suitable example of the religious liberal fighting against a persecuting ecclesiasticism for the right to be heard. His conduct in the entire procedure hardly merits the approval of those who know the long struggle of liberal opinions in the church to gain a hearing, and have themselves had a part in the process. To all appearances Mr. Buckner shares the ordinary views of modern students of the Bible and of Christian history. There is nothing exciting about his teachings. It is quite a commonplace of Christian thinking that the Old Testament does not disclose an ideal or final state of society or form of ethics. But in the presentation of this thesis this pastor, kindly in spirit and devoted to his parish and his denomination, had the unhappy faculty of pursuing an extremely unpedagogical and irritating method. Whatever may have been the tone of his customary deliverances, those which he has chosen to broadcast as samples of his message are precisely the sort to cause trouble in any community outside the limits of a group of specialists, where they would have been regarded as casual and unnecessary. There is a world of vital and inspiring truth in the Scriptures for the interpretation of which an ordinary ministry is far too short. In the light of that body of truth, both in the Old and the New Testament, the stories of tribal cruelty, low moral ideals and false conceptions of God have their explanations and corrections. But to select a series of these illustrations of the partial and imperfect manners of primitive Hebrew life and exploit them as the teachings of the Bible which must be held up to reprobation in an effort to justify the morality of the gospel is to exhibit a singular ineptness and lack of discretion in the handling of a living message.

These are just the mistakes which a man of sounder scholarship and less love of publicity would have avoided. The entire episode is unfortunate. Mr. Buckner's position is not one that the friends of liberal thinking in the church can champion with conviction and enthusiasm. Some of our contemporaries have appeared to believe it was, and have proceeded to make it an issue. We believe this to be difficult. The instance is not one to justify much emotion on either side. Mr. Buckner has not measurably advanced the cause of religious liberty by his utterances nor by the campaign of publicity based upon them. Another citizen of Nebraska has been doing far more effective work in the interest of modern interpretation of the Bible by his widely advertised attacks upon the doctrine of evolution and present-day biblical scholarship. The half-informed conservative like Mr. Bryan does more to justify the modern views of the Bible and Christianity than any number of such unskillful liberals as Mr. Buckner.

The true spirit of scholarship of the liberal type is not captious, irritating nor self-exploiting. It is humble, sympathetic, constructive, and conscious that new truth can only be taught to average people by strong emphasis upon the great positive features of the gospel, and affirmative but not provocative interpretation of the cruder, obsolete and non-essential elements of the biblical narratives.

BY THOMAS CURTIS CLARK

To the Master Poet

THEY do you wrong who paint you, wondrous Man,
A pale ascetic worn with argument
Of God and man, of life, of death, of sin;
A pilgrim here, with thoughts on other spheres.
They do you wrong: for you had eyes and ears
For this our lovely earth, its trees and flowers,
Its fields of corn, its choirs of happy birds;
You thrilled at dawn, rejoiced when spring began.
Thus were you poet. Too, you had your dreams:
That John and Peter, James and Magdalene—
Dark Judas too—should learn to know your God.
You had the faith to hail the Kingdom's gleams
In earth's embattled realm; and still your hope
Is undismayed, though men in darkness grope.

Prayer

I DO not wish to see my sins more plain,
But this: to know Thy life, without a stain.

I would not see the vileness of my heart,
But this would know: how pure and true Thou art.

I would forget my paltry life, so small,
And know Thy greatness, Thou, my All in All.

O teach me not how deep my spirit's night,
But flood me with Thy beams, Thou perfect Light!

Lyric

WHEN gardens die and sunshine fails
  And winds of winter blow,
'Tis time to kindle joyous fires
  And trust their friendly glow
To lead us out, by Sea 'o Dreams,
  Beyond the Sunset Bar—
Then back again, to Port o' Home,
  Where love and laughter are.

The Future of Denominationalism

By Thomas Nicholson

WHAT are popularly known as the denominations have arisen through various causes. Sometimes the reasons have been doctrinal differences; sometimes they have been differences of judgment or ot conviction on great moral issues; sometimes they have arisen through sharp differences of judgment on policies of administration and methods of church government; and in a few cases the deep underlying causes might be summed up in the facts of a clash of dominating personalities.

I.

We may pass by the two major divisions of Protestant and Catholic as arising from well known causes. The movement which resulted in the formation of the Congregational bodies has a long history. From the beginning of the protest against Romanism the ideas of the identity of "bishop" and "presbyter," and the independent right ot each congregation to choose its own pastor and to exercise discipline found decided adherence. There was an urgent demand for a return to the order and practice of the apostolic churches, and a demand for greater simplicity and purer democracy over against the tendencies which finally culminated in the papacy. Gradually the ideals developed until modern Congregationalism came to be ardently devoted to a system of church government which embraced the two fundamental principles, viz:—that every local congregation of believers, united for worship, sacraments, and discipline, is a complete church in itself, and should not be subject in government to any ecclesiastical authority outside of itself; and that all such local churches are in communion with one another and bound to fulfill all the duties involved in such fellowship. How intensely men divide on such subjects is seen in the ungracious, bitter and sarcastic remark of a member of another denomination in the early days of the controversy that "This is not a church. It is a town meeting opened with prayer and closed with the benediction."

The Disciples of Christ were a body of Baptists who formed a distinct ecclesiastical organization in 1827. As far back as 1808, Thomas Campbell migrated from Ireland and became a conscientious advocate of religious reform. He stoutly contended for a restoration of the Christian church to what he considered apostolic practice and precept. Thomas Campbell and his son, Alexander, formed a small association of "disciples" for the special study of the scriptures, with the pledge that, rejecting all creeds and confessions of faith, they would strictly conform their practice to the teachings of the divine word. This was practically the same kind of movement as that by which the Methodist societies were formed by men chiefly within the Anglican church, most of the leaders being "priests" or members of that group. The history of the development of both organizations is most illuminating and instructive.

The great division in the Methodist bodies grew out of the anti-slavery agitation. The Methodist Protestant church opposed the life tenure and the theory of the episcopacy, which the Methodist Episcopal church imbedded in its constitution. While retaining the fundamental doctrine and most of the usages of the larger body they substituted for the bishop a president, elected by the ballot of the body, to rule over each annual conference. This Methodist Protestant church again divided into two bodies over the slavery question. So we might continue with the history of the many denominations into which Protestant Christianity now divides itself. Many men of minds have wrought and freedom of speech and freedom of opinion have produced many curious results.

GREAT DIVISION

There is, in my opinion, no human probability that, if all the denominations were next year to come together in one they would or could remain one for any considerable length of time. Religious freedom is of the essence of Protestantism. Men do not see alike on any set of questions. We are constantly changing and re-forming our political parties, our national organizations and even our plans of city government, as illustrated in the recent adoption of numerous cities of the commission plan of city control. That conflict of ideas and ideals and that trying out of plan after plan seems to be the method of progress in a democratic land of free speech and free thought. It was and it always will be hard to keep a Phillips Brooks and a Cardinal Newman in the same group. Their point of view on the same question was radically different. There is, to my mind, no indication that it was the divine plan that it should be so. Again and again the attempt has been made to hark "back to Christ," or "back to the church of the apostles"; but back to whose Christ? The Christ and his program have always been and must always be interpreted. Just now there is quite a decided difference between the pre-millenialist's Christ and Shailer Mathews' interpretation of Christ. And what of the apostles? Did the Holy Spirit unify them? Read Galatians 2:9-16:

> "When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision."
>
> . . . . . .
>
> "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed."
>
> "For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision."
>
> "And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation."

COUNCIL AT JERUSALEM

Here is rather radical difference of opinion on both doctrine and policy. The whole church is familiar with the story of the council at Jerusalem as narrated in Acts 15. Can we forget by how narrow a margin the spirit-enlightened apostles escaped failure to set free Christianity for its world wide and its missionary career?

Again read Acts 16:36-40, where Paul and Barnabas differ so sharply that they separate, take different helpers, go on widely separated journeys and achieve widely differing results. The idea that if we had a more spiritual church, a more completely spirit-filled church, we should have a unified church in all ecclesiastical and governmental matters rests on a misapprehension of the method of the work and influence of the Holy Spirit. It will not stand the test of close examination, even in its relation to the workings of the spirit in the early church. In the present dispensation at least, we reach approximate truth through the free conflict of ideas and ideals. We are called, "to prove all things" and to learn "to hold fast that which is good." The history of attempts at ecclesiastical uniformity have not been particularly reassuring in their results. As long as men think sincerely and independently under present conditions and environments we shall have different groupings and different alignments.

II.

What of the practical affectiveness of one mammoth ecclesiastical organization? It would be most unwieldy. One of the greatest defects of the modern Christian church at the present moment is the inability to mobilize its forces. Not long since the pastors of the various Protestant churches in a city of considerable size united for a church canvass of the city. The leader of the group reported that the house to house visitation revealed the fact that there were in that city as many people who had once been members of the churches and had allowed their membership to lapse or go by default, as were enrolled in the active membership of the churches.

Rather careful investigation developed the fact that this indifference was not due to lack of belief in the doctrines of the churches, nor to sympathy with the aims and objects thereof, nor to any open antagonism but rather to the fact that they had been given nothing to do, that no special content had been put into church membership for them and that they had grown tired of simply "going to church" on Sunday morning to be "preached to" for an hour. It was the failure of the church properly to mobilize and use its forces in a large organization. That is probably the outstanding practical weakness of the average church and the average pastor. The larger we make the organization the greater the difficulty. If the more than 25 millions of Protestant Christian communicants in the United States were thrown into one big organization it would be most unwieldy. It would be almost impossible to find men of sufficient calibre to direct its activities or to mobilize its forces. At least we shall have to go a long ways in the development of our methods before such a thing would be possible.

Movements like the Inter-church World Movement show how almost impossible it is to get forces so large and so divergent to work together, even under the influence of the spiritual forces of religion. On the other hand we have a fine illustration of the efficient mobilization of a smaller group in a church like the "United Presbyterian." They have only about 150 thousand members but their record for active work, for large per capita giving for missionary and benevolent enterprises is quite remarkable. Not long since they brought together in the city of Pittsburgh nearly 4,000 of their 150,000 members in a single rally, and a most remarkable group and meeting it was.

ONE GREAT BODY UNDESIRABLE

There would be grave danger in the control of one large, unwieldy body. Experience shows that instead of being free from political methods, religious bodies frequently seem to be peculiarly susceptible to political methods. There are reasons for this which we need not here discuss. The history of the Christian church is illuminating on this point and we need not go outside of the original group of disciples to get some pointers on the subject. To my mind it would be an unspeakable calamity to have the Christian church thrown into one great body which might be manipulated at some time by a few master minds just as certain of our states have been politically manipulated by one or two dominating personalities, or as some of the great corporations have been "managed" in the recent past.

III.

Another great obstacle to one big ecclesiastical organization is to be found on the mission field. Of course we are well aware that at the present time in the foreign fields we have divided territory, spheres of influence, and from three to a half dozen denominations uniting in the support and direction of union colleges. So far as the division of territory is concerned we are in the heartiest sympathy. There is no particular reason why a field occupied by a Presbyterian type of Christianity in China should be invaded by a Methodist type. So far as the union colleges are concerned they are an interesting experiment but they are still an experiment. There will undoubtedly be the development of different types of Christianity in different fields. It is almost unthinkable that China should develop just the same type of Christianity as India, or Africa. There is a Chinese mind and there is an Indian mind. Already questions which are here suggested are engaging the anxious thought of the boards of managers of missionary organizations, and each of the denominations is making a distinct contribution to the study and the solution.

IV.

What is to be the goal?

All earnest Christians must seek to know the truth as it is in Christ Jesus. There is no question in our mind that from this earnest search will come a practical unity on the major fundamentals of Christian teaching. Great progress has been made in this direction. There is now little difference in the gospel message preached from a Methodist, a Presbyterian or a Congregational pulpit. This is in large measure due to the newer methods of Bible study. When theories of verbal inspiration were tenaciously held, and when men believed that the Book of Judges, and the imprecatory Psalms were of the same religious value as The Sermon on the Mount and the thirteenth chapter of First Corinthians, and when the old "Proof-text Method" was in vogue, you could get almost any sort of result. But the historical method of study, the more rational modern types of biblical interpretation are eliminating some of the ridiculous results of these antiquated methods. We may reasonably look for a certain unity in diversity and for a substantial agreement on the great fundamentals of the program of Jesus Christ. How shall we get it into the minds of the people? The practical problem is the big one.

As we see it, it is not necessary in order to live that we shall fuse all into one, any more than it was necessary in the late war to fuse all nationalities into one. Sherwood Eddy has this remarkable experience narrated in one of his recent lectures:

> As we journeyed across Belgium and France, from Ypres over the Messines and Vimy ridges, through Arras, from Chateau Thierry, Rheims, and the Argonne to Verdun and other parts of the war zone, we passed in turn Americans, Australians, Canadians, South Africans, American Indians, Negroes, Moroccans, Senegalese, Malagasy, Basutos, Chinese, Japanese, Indian Sikhs, Gurkhas, Mahrattas, Portuguese, Belgians, French and British. More than twenty African tribes were represented in France and E. Africa. More than a score of peoples in the islands of the Pacific were drawn upon and the principal countries of Europe were devastated. It was indeed everybody's war.

UNIFICATION OF PURPOSE

What we had and what won the war was the unification of all these divergent elements into one great purpose. Suppose they had waited until all were nationally, socially, governmentally unified! Of course something of that sort was the dream of Alexander, of Napoleon and of the Kaiser and his general staff, but it was a dream and a bad dream at that. Wherever such a thing has been attempted it has sooner or later broken down. What we need is a mobilization of all the great sections of Christ's army, through all the great nations on all the great continents under the unified influence of Christian ideals for the accomplishment of a great purpose, and the purpose is to make the righteousness, the brotherhood, the democracy, the spirit of service, the spirit of love, of sympathy and of helpfulness which are fundamental in the program of Jesus Christ, regent through all the earth.

There must be division of responsibility. There must be elimination of duplicating effort. There must be a response to that first great requirement of Jesus, viz: Sincerity in the search for truth. Nations and organizations must learn to live together in mutual aspiration and mutual helpfulness, as individual men and individual families have learned to live together, in peace, in harmony and in mutual good fellowship. We are not disposed to think that the best interests of society or of democracy would be promoted by throwing all the families in a given city block or in a city ward together in one big family with the elimination of the safeguards of family lines

These various groups and divisions should unite for great moral and national purposes just as these groups around the world united in the defense of themselves against the doctrines of force and of autocracy. In our judgment there is immense advantage in being compelled to unite large groups around a single ideal and for a definite purpose. We have slowly formed such a combination against the liquor traffic and the results have been amazing. We are slowly forming a similar united Christian judgment against the social evil and some of these days organized vice will go the way of the saloon. The impact of a united Protestantism against any given evil is very much greater after the effort to unify the divergent forces against that particular evil. It helps in the mobilization of the various units, and it brings to bear on the problem a great variety of organizations, of temperaments and of methods. The progress of the Protestant churches against the liquor evil under this method has been very much greater than the progress of the Roman Catholic church, with all its unified administration, in its efforts against the same evil.

OPEN-MINDED THINKING

We need to develop the spirit of open-minded thinking and appreciation which probably has never been exemplified in any man more thoroughly than it was in John Wesley. Given the central force of a religious life manifesting itself in devout and beneficent activity and he asked no more. As early as 1742 he wrote:

> The distinguishing marks of a Methodist are not his opinions of any sort, his assenting to this or that scheme of religion, his embracing any particular set of notions, his espousing the judgment of one man or another. All are quite wide of the point. Is thy heart right as my heart is with thine? I ask no further question. If it be, give me thy hand, dost thou love and serve God? It is enough. I give thee the right hand of fellowship.

So far as the present generation is concerned and so far as we can see, at least in the generations immediately following it, we shall have the denominations, for we shall insist on freedom of thought, freedom of opinion, freedom of groupings, freedom of action. These will inevitably result because of the need for the efficiency of discipline, for the efficiency of government, and for the expression of group judgments in something like the present system of denominations; but through it all we must insist on the sincere search for truth and the devotion to the great central, moral, and religious purposes of the gospel. Wherever human thought and human knowledge are sufficiently perfect, we shall then be able to get a fairly unified action of the various groups for specific purposes at specific times. When the united force of the organization is thrown against a great evil, that evil must yield, and we shall have a community of nations instead of an autocracy, an intelligent voluntary unification of independent thinking groups rather than the compulsion of ecclesiastical authority. In our judgment the maintenance of the denominations with their unification for such great and specific objects in some such organization as the Federal Council of Churches of Christ in America is the most rational ideal toward which we should work at this time.

An article on Denominationalism, by Joseph Ernest McAfee, representing a different point of view from that of Bishop Nicholson, will appear in a forthcoming issue.

"Earth to Earth"

By Lloyd C. Douglas

OF all the things we ministers do badly, the funeral is the worst. At the point where we should render our highest service, there are we at our weakest. No where else than in the house of bereavement is more expected of us; no where else are we so obviously at a loss to find adequate methods of meeting our opportunities. In her capacity of counsellor to the souls of men, the church admonishes them, in fair weather, that death has lost its sting, and the grave its victory; but when death has actually made an invasion that summons a household to surround an ugly, yellow gash in the cemetery's green sward, the church leads them there with a shy and awkward diffidence, and mocks their grief with the sonorous recitation of cold formalities.

In his brilliant essay on "Death," Maurice Maeterlinck remarks that a man "returning to us from another century would recognize nothing with which he had had to do except the figure of death." This he would find "almost untouched; rough-drawn as it was by our fathers, thousands of years ago. Our intelligence, grown so bold and active, has not worked upon this figure; has added no single touch to it." I do not find myself in complete agreement with this statement. In the course of my own lifetime have I witnessed a marked change in the attitude of most people in regard to losses sustained by the death of their loved ones. Whatever may be presumed to account for the fact that the majority of our people today face their bereavement with more apparent control than so recently as a quarter century ago, it is a fact. I can distinctly remember when a violent emotional storm, at a funeral, was not the exception but the rule. Only rarely does one witness such painful scenes, at this hour. Doubtless the method of conducting the last rites for the departed may account for this present state of affairs, just as the old process might explain that which preceded. But if the modern procedure at funerals has anything to do with the change indicated above, it is to be doubted if the improvement is to be credited to our profession. The undertakers are entitled to the praise.

OLD TIME FUNERAL

When, as a lad, I used to drive our "old Florrie" for my father on his trips into little nearby towns and in the country to conduct funeral services, there was stamped upon my plastic boy-mind certain harrowing sights and sounds which haunt me yet. From the "brief service at the house," where the barnyard and roadsides would be crowded with all manner of vehicles, on through the hour-and-a-quarter preaching service at the tiny church—concluding with the "viewing of the remains"—to the heart-breaking event in the little graveyard, hard by, where everybody stayed until the last lump of raw dirt had been patted into place by the deft shovels of the neighbors, the whole transaction was customarily attended by such demonstrations of the utter breakdown of all emotional discipline that I dread to recall it even now when almost all the other pictures of the same date, in my mental gallery, have faded into an indistinguishable blur.

The choir was always on duty and in full blast. Not always was the choir to be depended upon for one hundred per cent attendance and zealous service on the first day of the week; but none of them had oxen to prove, real estate to appraise, or honeymoons to telescope, when there was a funeral, though that event should but mark the hasty departure of a week-old infant. And at no time did they sing so lustily, or so many verses. Not infrequently there would be a solo; and while I do not presume to pose as a musical critic, my recollection is that the solos were pretty awful.

I recall that my father often deplored the necessity laid upon him to deliver the intimate biographical sketch which was, at that time, exacted of the minister, but he complied with the demand; and, having essayed to do the thing, he did it well—as was his wont. It goes without saying that these affectionate little word-portraits of the deceased did not have the effect of calming the emotions of people already hysterical over the abandoned screech of the choir, and the public display they were forced to make of their grief.

FROM THE CHURCH

When I entered the ministry, twenty years ago, practically all funerals were held "from the church." Why "from" the church I don't believe anybody ever told me. If any of my seniors knows the answer, I shall gladly pay the freight on it. There was music, too; and a sermon. There was also the long, dreadful tramp, tramp, tramp, of the reviewers, who are marshalled down the aisles to take their last (and, in many instances, their first) look at the face now statuesque in the ubiquitous dignity of death. The mourners occupied the front row of pews, and a large "Morris" chair was usually brought up for the occupancy of the next of kin. The final leave-taking of the family was always a public function; and to say that the whole business, first to last, was distressing in the extreme, is not to say anything at all about it. One's heart simply ached for this pitiful little group, huddled together about the casket, weeping desperately over their precious clay, before the curious eyes of half the town.

I am not trying to convey the impression that the community was exceptionally morbid or unsympathetic, for that would be far from the truth. They were just as sorry as could be. Most of them had, at some time, been through it; and the rest of them would go through it, in due course. The situation was responsible to a prevailing custom which nobody had the courage to defy. The funeral had to be held "from the church." The casket had to be opened. Everybody had to go down the aisle and look. Not to look was a discourtesy to the family. And the bereaved had to go through the terrible experience of making a public exhibition of their sorrow. It was all in the books of destiny for the inhabitants of the place at that time. Occasionally some one broke the rules, and held the service at the home. More rarely, it was announced that the funeral would be private. Once in a blue moon, the casket was left closed, and nobody was asked to gaze upon the still face of the departed; but it was an unpopular thing to do, and invited whispered conjectures.

When I was a little boy the big pile of dirt beside the grave was held back by an ingenious device made of fence-rails. During the committal service, great shovelfuls of clods went spattering and bouncing upon the pine rough-box lid—one for "earth to earth," and for "ashes to ashes," and one for "dust to dust." I used to think that this was the very worst thing they did in the whole horrible enterprise. Then came the benediction, preceded by the announcement that all were invited back to the family residence for "refreshments." Perhaps some of you youngsters in the profession think this is an unnecessary strain upon your credulity. You can take it from me that the matter I have just mentioned was the rule, in those days, not more than one hundred miles from the place where The Christian Century is published. And their hospitality was questionable who failed to request that this announcement be made at the grave of their departed. Moreover, the neighborhood took the invitation seriously and went back to the house, in large numbers, where the kindly wives of nearby homes had been cooking for the past twenty-four hours to be fortified against the siege of sympathizers. It was all well meant, but terrible. Custom had enslaved them. They could not do otherwise.

After the benediction, the shovellers renewed their work with a vim. Often I saw the shovellers in action, at other times, in the normal pursuits of husbandry; but they were never quite so efficient. The thing to do, it seemed, was to get it all over with as rapidly as possible, once they had set themselves to it; and I dare say almost anybody would feel the same way about it. So, they shovelled the dirt all in, and moulded it and pounded it into the conventional size and shape, while every one waited until the task was complete, and the little pine stick—coffin-shaped—had been thrust into the clay at the head of the grave. To have turned away before the whole of this grisly work was done would have been most unfeeling.

AT THE GRAVE

At the first funeral I conducted, we had the shovelfuls of dirt thrown in during the committal service. Then we all went away and the sexton finished his job later. That was a decided improvement. Presently came a custom which was gaining favor all over the country—tossing flowers into the grave, instead of dirt, at the time of the committal service. This was still better. It was not long until somebody had invented a contraption that lowered the casket by tension. Previously, the pallbearers had done it with long straps. (They used to take the lines off the hearse-horses for that purpose, when I was a lad.) This new device was a bit more refined. In its early stage, the machine did not always perform well, albeit the idea back of it was excellent. I have seen them refuse to operate, requiring the undertaker to summon his help and revert to the old way. And once I saw one let go—but there seems no reason why I should say any more about that.

A few years ago, undertakers began to practice the custom of lowering the casket only to the level of the ground. That was much better. The big pile of yellow dirt was covered with canvass and flowers, or carted away. Still better. What I am trying to say, in this deplorably dismal essay, is that we are gradually backing away from the grave and making that incident in the event of mortality slightly less terrible than it used to be. But whatever credit may be assigned because of the improvement, the undertakers deserve it all. We preachers have offered no contribution to the apparent desire of the public to obscure, so far as is humanly possible, the "dirt concept." The undertakers have covered up the clay with flowers and have contrived to order the details of the service so that the bereaved are shielded from the ruder shocks and cruelest sights pertaining thereunto. But we preachers—most of us—still gloomily recite, as of yore, "Man that is born of woman is of few days—full of trouble—cometh forth as a flower—cut down—fleeth also as a shadow—continueth not—etc. Earth to earth; ashes to ashes, dust to dust." Still pounding away on the "dirt concept!" Still mouthing that meaningless old sentence, "Though after my skin worms destroy this body, yet in my flesh shall I see God"—a remark we take back, however, when we call attention to Paul's statement "flesh and blood cannot inherit the kingdom of God"—so there is no actual harm done—but O, how futile!

MORTALITY AND IMMORTALITY

Before I have done with the ghastly part of this article, let me predict that the undertakers will continue to draw the public, gently, back farther and farther from the grave, until that fearsome thing will no longer figure, at all, in the last rites. Not long ago, I conducted a funeral service in the late afternoon, attended only by the invited friends of the family. After the service, everybody went home. The family took leave of their dead in private. At nine o'clock that evening the undertaker, a half dozen men friends of the family, and the minister, took the casket out of the house and to the family vault in the cemetery. None of the immediate relatives was downstairs when we left. It would not surprise me if we should all come to that—or something like it—before long. And whatever we ministers can do to emphasize the fact of triumphant spiritual life, to the minifying of the fact of mortality as connoted by graves, caskets, dirt and worms, will be a service of no mean significance. Up to this time, our contribution to this end has been of negligible importance. At the house we read, "O grave, where is thy victory?"—and then we go to the cemetery and treat the issue in such a manner that it is none too sure the grave has not, indeed, come out ahead.

But let us get down to cases. John Smith is dead and gone. Yesterday, John was alive; very ill, to be sure; his life despaired of—but he was alive. There were plenty of things that Mrs. Smith could do for him: cold water to drink, hot water bottles to be put at his feet, his pillow to be smoothed, his forehead to be stroked. Now John is gone. But here is where the dilemma becomes acute—for John is not gone! Had some kindly angel made off with him, completely, the problem would be simple enough. Then everybody could concentrate upon the beautiful hope of immortality. As the matter stands, there are now two Johns—one John who has gone out into the shadows, somewhere; to heaven, perhaps; and the other John, who, for the moment, is decidedly more important, if for no better reason than that he is still here, visible, tangible, albeit inert—the John upon whom all thought is focussed. Certain persons of statistical inclinations and frugal dispositions are disposed to condemn the sometimes excessive sums which many bereaved people spend for caskets and the various trappings of mortality; and there is, of course, a curious inconsistency in buying a five-hundred-dollar satin-lined casket to accommodate the dead body of a man who, in the course of his three score and ten, had spent more than twenty-three years sleeping on corn-husk mattresses, the most expensive of which had cost $17.50. But, seeing there is nothing much else to do now for John, except to make some sacrifice supposedly for the comfort of his unappreciative clay, the relatives may be pardoned for signing an endless string of promissory notes to achieve this end.

FUNERAL RITUAL

The Catholics, whose psychology is always so much better than ours—whatever one cares to think of their religious beliefs—have solved this question to a nicety. When Mrs. Smith moans that there is nothing she can do now for John, Father Donavan immediately corrects her by stating that she can pray for the repose of John's soul. Moreover, there is a great deal that Father Donavan can do, himself, for John—the other John that has gone away—by saying masses in his behalf. Nor does the John who is still here for a little while yet, go without proper consideration; for are there not candles to be kept glimmering about him, and does not Father Donavan toil most industriously with his censor-swinging and his holy-water-sprinkling over the remains? But most of the attention goes to the John who has passed beyond. There is nothing vague or suppositious about the present estate of that other John. Father Donavan does not lisp sweet nothings about the instinctive hope of some manner of happiness—Over There—Somewhere—Wherever. Not a bit of it! Father Donavan knows exactly where John is. Was he, in life, a man of excellent character, or no end a rake, the departed John has taken his place in the waiting line in the crowded foyer of paradise, to be passed along in consideration of credits, previously deposited to his account, by himself, plus the drafts on the general sinking fund amassed by the superogatory devotion of those who had been a lot more pious than was necessary, said drafts underwritten by the surviving relatives of the deceased, and paid for in the coin of the realm. (Perhaps this is a rather cold-blooded way of saying these things, but I possess no Latin vocabulary to speak of, and must clothe my ideas in the rough overalls of the language wherein I was born.)

Unfortunately, you and I have nothing to suggest to our bereaved that may occupy their hands and minds. We have no holy water, no holy incense, no holy candles, no holy motions; and whatever ritual we fall back upon is strangely unavailing and lacks the first principles of consolation. As I write these words I have before me the funeral ritual in most common use. I wonder how much real good we think we are doing when we read, "When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment." Is this consonant with modern theology? And, suppose it was proved to be so, does it help any? "Every man is therefore vanity." Well, what of it? Does this ease the pain in the slightest degree? "Thou turnest man to destruction." Personally, I don't believe it. But, assuming it to be true, what's the good of saying it to a little group of people who are all bundled up for their drive to the graveyard where they expect to bury the remains of their Harry, or Grace, or mother, or daddy? "For we consume away in thy displeasure, and are afraid at thy wrathful indignation." A fine piece of consolation—that! If this sentence represents our idea of God, then all the rest of the talking we do about him, on Sundays, is a grisly joke! "For when thou art angry, all our days are gone." And then, on top of this, we inquire, courageously, "O death, where is thy sting?"—though we had been doing our utmost to point it out and give it full chance to get in its painful work.

When a death is reported to the minister, he should go to the house at his earliest opportunity. The family will want to see him. Even if they telephone him everything he requires in the way of information, he must go to the house, any way. It may be that the deceased is a member of another church than his, and the funeral is to be conducted by another minister. But if there are members of the household who are of his constituency, he should be as attentive as if he had been asked to perform this service If the Reverend Mr. Leightly, who has only been in town three months, learns that his predecessor, the Reverend Mr. Formerly (of whom he has heard a very, very great deal) has been called back to read the service for his old friend, the late Deacon Loyal, it will be entirely proper for Mr. Leightly to tell Mrs. Leightly exactly how he feels about the discourtesy the Loyal family has done him, and the questionable professional ethics of Mr. Formerly in consenting to return; but Leightly will be doing himself a bad turn if he permits anybody else to learn his sentiments on that subject. Many a glorious scrap has been staged, and many hard feelings engendered by such incidents.

MINISTERIAL "RIGHTS"

The preacher who is so jealous of his "ministerial rights" that he wants to enforce them in an hour of grief when people aren't thinking clearly, or pausing to reflect much upon how anybody else feels except themselves, ought to be in some line of business less exacting of a Christian character. It is to be remembered that in the hour of heavy loss, people are apt to think first of the minister they have known longest and best. It is perhaps natural that they should want to see him. The Reverend Mr. Formerly married pa and ma, and baptized Kittie, and confirmed her, and Kittie is making the arrangements. Let the Reverend Mr. Leightly go promptly to the house, offer to run errands, and deport himself like a sympathetic neighbor. He must also attend the funeral service. If, at the last minute, they ask him to assist in the service, when he knows they do not really want him, but are doing it for appearances sake, he must do whatever they request. This is no time to be puffy and sullen and up-stage! The preacher who hasn't enough magnitude of mind to go through an experience like this without showing himself a pee-wee, has no business in this profession.

Assuming a case where you are to have charge of the funeral, and have been with the family, and know the wishes of the household, you should try to follow their orders, even if these requests involve some curious procedure which you might never have thought of yourself. You will be asked to read scraps of verse written for the occasion by Aunt Emma. The poem may be much longer than deep; no two lines may be of the same school of poetic architecture; the sentiment, if any, may be more strange than the garment in which it is arrayed. But if the family insists, the poem must be read. Tinker it up, and read it. Maybe the late Mr. Smithers was a proud and successful horse-breeder, and the family desires an account read of his enterprise in that field. If so, they should be able to get exactly what they want. The Blank family will want Mrs. Hadavoice to sing three solos, without accompaniment. It must be unto them even as they desire. I am inclined to believe that the preacher's Christian virtues are not more heavily taxed, nor do they shine more lustrously, than on the occasions of his acceding to requests which, he knows, should never have been made. On Sundays he has it all to say whether he will tolerate poor solos, or the rendition of sentimental drool, or the introduction of anything into the service that might detract from its dignity or beauty. At the funeral service he must conform.

FUNERAL AT HOUSE

The funeral is held at the house. The proper place for it is in the church—a church so built that the family may have privacy from the crowd by being seated in a little room where they may see and hear, unobserved. The ideal service should be a triumphant expression of faith. A trained choir should be on duty, opening the service with a stirring rendition of Gounod's "Unfold Ye Portals." That is the way it ought to be done. We might contrive to do some good if we had people educated up to the idea. But we will have to wait for that. The funeral is held at the house. The minister is sent for, and arrives five minutes before the service. He is stationed in the hall, just inside the front door, and is almost stepped on, if not quite, by seventy-two people, as they are shown to seats in the dining room, or elsewhere below stairs. The family is upstairs. Unless he takes matters into his own hands, his first glimpse of them will occur when they are being helped out of their motor cars in the cemetery. So, this is a good time to slip upstairs and have a quiet word with these sorry people. Perhaps there will be time for a little prayer. This is a really great moment, and may be the only thing that will come to pass that day possessed of the possibilities of consolation or comfort. If left to his own devices (how seldom he is!), the minister may properly read some hope-and-comfort scripture, offer a brief prayer, talk ten minutes about immortality, and pronounce the benediction. He will gather his inspiration, as he speaks, from a long row of stair steps, the impassive faces of the pallbearers, and the floral-laden casket. This makes it doubly important that he shall have had a glimpse of the people, upstairs, so that he may visualize them in his mind's eye, while delivering his remarks.

A PERILOUS CUSTOM

It is no longer considered necessary for the minister to walk, bare-headed, on a cold winter day, from the door of the house to the door of the hearse, or from the hearse to the grave. Pneumonia is a very high price to pay for the small conventional tribute of regard involved in such exposure. When the minister has the good sense to leave his hat on, under such circumstances, the pallbearers follow his example. The undertaker is always anxious to get everybody from the grave at the earliest possible moment and into the carriages, and headed back toward home. This is entirely proper. The minister can easily manage, however, to find it possible to walk back to the carriage with the widow or the husband, or the mother or the son, and at least show his affectionate sympathy and interest. For him to turn directly from the grave, after the benediction, and go his own way to his car, seems a bit cold and perfunctory.

Not much time should elapse after the funeral until the minister calls on the family. On this occasion he may propose some helpful counsel on the subject of their obligations to one another; the importance of reconstructing the life of the house, promptly, to meet changed conditions; the dangers of brooding in seclusion; and the almost inevitable disappointment of all who travel "the way to Endor." Not infrequently some well-meaning neighbor who once tinkered with an ouija board or attended a seance, has already stirred their curiosity concerning spiritualism. Or, if she hasn't done so yet, she will; so the preacher may safely act on the assumption that if the idea has not been proposed, it may be. One cannot advise too strongly against any adventures in this field.

The experienced pastor contrives to find time to keep very close to these heart-broken people for a while. Every time he is in their part of town, for a few weeks, he should drop in, if only for a moment. Not only does this help them, but it helps him. Sometimes when I see the magnificent way in which bereaved people rise to meet their blow and the way they "carry on" with faith and courage after they have had the dearest thing in life taken from them, it makes me proud to feel that I am a member of their same human race. And it does no harm to tell them so.

Constantine Versus Jesus

By D. Elton Trueblood

WHEN Constantine took the cross as his banner he made Christianity the established order. It had been the religion of a despised sect, a hated minority, but at one sweep he made it the established faith. Thenceforth, those who took the name of Christ could worship openly instead of in the catacombs as was their custom. Christianity had been in disgrace; the men who upheld it were considered dangerous radicals whose doctrines were opposed to those of the men in power. But suddenly Constantine dealt it what was almost a death blow—he made it respectable. It has been respectable since that time and today the most powerful nations are nominally Christian.

The faith of Constantine is, by all odds, the dominant religion. It has come to lodge in palatial buildings and great cathedrals. What, before his time, was a religion of despised poor people is now endowed by multi-millionaires. The cross, once a sign of disgrace is now worn proudly as a piece of jewelry. It takes no courage to join the church and become religious, for it involves no danger and means no adventure. It is as simple as taking out an insurance policy and, in the minds of many, a very similar undertaking.

The religion of Constantine inevitably becomes the rallying point for the staunch upholders of the status quo. The church has become the bulwark of those who are opposed to all change. In a time of crisis it refuses to take the unpopular side. Like a well-trained politician the church lives with its ear to the ground and follows rather than leads. A close analysis of historic movements proves this. Prior to the civil war, when the slavery question was being fiercely debated, the churches of the North were largely anti-slavery, while those of the South were of the opposite persuasion. They chimed in with the prevailing sentiment of each locality. There were some inspiring exceptions, but for the most part, the churches refused to take the unpopular view. By such weak conservatism they have often been the enemy of progress.

CHURCHES ARE PARROT-LIKE

The situation in the last war was similar. In every country the churches lined up with national policies and echoed, parrot-like, the opinions of the propagandists. By thus putting their stamp of approval on narrow nationalism they attempted to maintain their position of easy respectability. Here, too, there were some refreshing exceptions, but by far the greater number chose to follow rather than to lead. It is possible that if it had not been for the idealism in all countries which arose from the fact that the cross was made the virtual banner, the war could not have been fought. Such a capitalization of Christianity was most useful to Constantine but to his modern successors it was indispensable.

No one doubts that the industrial situation, in all its ramifications, is the greatest single problem before us now but how few of the churches have dared to take any except the most conventional attitude toward it. Not all of us have forgotten yet about the great steel strike. Yet some evidently have forgotten for, in June, Northwestern University conferred an honorary degree upon Elbert H. Gary, head of the United States Steel Corporation. By so doing that great denominational university cannot avoid the public's interpretation of its act as its stamp of approval of the methods Mr. Gary represents. It has identified itself with a type of industrial policy that even many conservatives consider backward. In the speech Judge Gary made at Northwestern, he laid down some beautiful principles but, if reports contain any truth, they are denied by the actual practice of his powerful corporation. The incident is only one in many but it comes as a great shock. It proves again that large sections of the church are willing to consider anti-Christian practices in high places for the sake of basking in the sunshine of respectability.

JESUS REVOLUTIONARY

But whatever be the religion of the churches, the religion of Jesus of Nazareth was positively revolutionary. We see him pictured so often in a meek and lifeless fashion that we are apt to forget what he really was like. No negative terms can ever fully describe him. How poor the adjective "sinless" sounds when we come to think of him as he was. In his public life he was a young man of about thirty, teeming with enthusiasm. He had a view of God and man so big that it could not find its outlet in smug respectability. He never held his ear to the ground to catch public opinion. He staked everything—comfort, pleasure, reputation, and even his life on this larger view. He encountered the hatred of the guardians of vested interests. If he were in America today, the least we would do would be to deport him to Russia. Contrast, if you will, the adventurous life he lived, meeting danger at every turn, with that of the average twentieth century American who takes his name. We forget that Christianity, at its best, has never been in line with the established order.

The teaching of Jesus meant actual revolution. He was not teaching any certain social scheme but the all-pervading principle of human brotherhood, which if put into practice, is sure to create great changes. Jesus was not an authority in economics, political science, or sociology, but he preached a simple faith that has revolutionized all three. And moreover, he realized what his teaching meant. He knew that there is no such thing as mere religion. He knew that religion always finds concrete application.

What changes did his teaching imply in the field of economics? What was his attitude toward wealth? We find our answer best when we consider the story of the rich young ruler. This young man was living an easy, respectable life and he must have been amazed when Jesus stated his terms. He has not thought of the possibility of being involved in any real change in manner of living. He hadn't supposed that Christianity was so revolutionary.

He thought it was only a side issue or a bit of trimming to an existence beginning to be dull. After he talked with Jesus he had no more misgivings. He saw that the bigger view demanded all of life, that the changes it wrought were fundamental.

The men who hold that Jesus taught any definite economic system such as socialism or communism are undoubtedly missing the point for he laid down no system. On the other hand, however, there is no doubt that Jesus saw the danger of great riches and knew that fellowship of the best sort is impossible between those of widely separated social standards. He knew that excessive wealth and excessive poverty are incompatible with the conception of a kingdom of God.

What changes did his teaching imply in the field of government? Jesus was constantly coming in contact with the powers that be. He lived at a time when exploitation of the masses at the hands of those in power was the established order. Palestine was a Roman province, and thus under the emperor, but the real rulers were Jews. Taxes were farmed out to collectors and the poor citizen was the victim of multiplied graft. Much of the government was ecclesiastical, the priests and lawyers becoming actual tyrants. In the face of all such tyranny in both church and state Jesus proclaimed his adventurous belief in the common man. His view was most democratic. It is no wonder they crucified him. If his democratic teaching had crippled the people much longer the special privileges of the ruling class would have been lost. When they saw him drive the rascals from their temple traffic the holders of vested interest must have begun shaking in their boots. No doubt, the Standard Oil Co. of Jerusalem got out an injunction against him. He was a revolutionist who dared to stand for democracy in an age of tyranny.

What changes did his teaching imply in the field of social ethics? What was his attitude toward race prejudice? None but the most superficial observer can fail to see what changes he hoped to bring in this field. He refused to let race, color, sex or any other barrier keep him from the broadest sort of human fellowship. He saw that the barriers set up by men are artificial. His dealings with the woman at Jacob's well, with the Roman Centurion, and with the Syro-Phœnician woman are too well known to need repetition.

REVOLUTIONIZED REVOLUTION

It is plain that he did imply revolution in various avenues of living but, more than all, he revolutionized revolution itself. The regular method was to get up an army and destroy the established order but Jesus conceived a better way. Although he was a radical, he was not of the wild-eyed sort preaching wanton destruction. His message was always constructive and he did not resort to force. It is possible that he would not have countenanced a strike. He knew of a better way—the way of love. It was on this point that he had his greatest difference with Judas. Judas, too, had a wonderful view of what the gospel would mean but it is probable that he wanted to organize the followers, overthrow the government and inaugurate the kingdom at once. But Jesus knew it would never come that way. He was the most thoroughgoing revolutionist who ever lived—not a revolutionist only in his conception of the end to be attained but also in the manner of attaining it.

Jesus went into the conflict open-eyed. He had no false notions about his relations with the world at large. He knew he would encounter hardships. His way involved loss of ease and respectability and he told as much to his immediate followers. He said in substance, "If you aren't willing to suffer ostracism, don't come." When one proclaimed his willingness to follow anywhere the truth was pointed out that the birds and beasts were more certain of physical comfort. The weak and fearful left at once for they wanted a safe investment. They were more interested in saving their own souls than in preaching the kingdom. As the movement went on the antagonism became more bitter. Calling a man a Christian was much the same as calling him a bolshevist or an I. W. W. today. Most of the disciples suffered eventually in some sort of martyrdom.

SPIRITUAL DESCENDANTS

When we contrast our own boasted Christianity with the virile type that existed in the first century we realize that we, all too often, are the spiritual descendants of Constantine. If we are to have that early vigorous faith we must lose some of the high respect in which we are held today. Christianity has lost immeasurably by becoming the recognized order. The virile young blood that is demanding real adventure is disgusted by it and naturally turns to non-Christian movements to expend its energy. This is happening every day. It means that the so-called non-Christian movements are often more Christian than our own. Large groups of foreign students have declared themselves as absolutely opposed to Christianity. They link it up with war and nationalism and excessive greed. Why shouldn't they? If the churches put their stamp of approval on such things, aren't those very things the standards by which the church should be judged?

Our only hope lies in our ability to meet this demand for adventure. If we present the teachings of Jesus as they appeared in the first century there will be no difficulty. The trouble has come with the teaching that has filtered in since that time. Let us show plainly that ours is not a decadent religion but that it is the most daring adventure possible. The best in American youth doesn't want anything safe and easy. It demands a religion that involves danger. There are still problems to be faced if we are willing to face them. We need not pine for lack of new worlds to conquer. It is relatively easy, for instance, to get thrown into prison for conscience sake. You can get all the anathemas hurled at you that you like if you are willing to take the part of the under dog. If the church is willing to forego the respectability it has enjoyed for so many centuries, it can survive.

As the days go by, we see more and more what a terrible contrast there is between the religion we practice and that of Jesus. Day after day we are brought face to face with this awful reality. In a situation like the present no easy religion will suffice. We, too, must challenge the vested interests of every sort. We, too, must breast the tide of popular feeling. We, too, must stake all on an adventurous belief in the brotherhood of man.

The Turn of Events in Germany

THE Wirth ministry has resigned and a cabinet of industrial magnates and conservative statesmen has been given the task of attempting to guide the precarious financial and political affairs of the new German republic. The mark has dropped down to as low as 8,000 to the dollar and fluctuates all the way from 2,000 up to that figure. The mere history of the activities of the reparation commission and report of its coming to Berlin caused a plunge downward of the exchange. Thus far the commission's efforts to compel payment of reparations have defeated payment. The policy of forceful pressure fails to take economic laws into consideration; it is like beating the cow to compel her to give milk.

The ministry resigned because the united Social Democratic and Independent Socialist parties refused to enter a coalition with the People's or big business party. They have been at odds since the founding of the republic but were driven together by the growing power of Stinnes and his big business group. When the Social Democrats were in the cabinet the Socialists opposed them but upon the coming of big business joined hands against the common foe. Thus the coalition of Centrists (Catholic), Social Democrats, and Democrats gives way to a coalition of People's (big business), Centrists and Democrats. This leaves out the Nationalists (junker and militarist) on the right and the progressives and radicals of all kinds on the left. Since the Social Democrats are the largest single group, it is doubtful if any cabinet can live long without their co-operation, unless it performs a miracle in the herculean task of saving the government from an economic debacle.

All the signs of disaster are appearing on the horizon. If their unmistakable flaring up warns the French that force only defeats its own ends, the situation may be saved. The denouement now impending has been quite apparent to close neutral students of the situation for two years and to the English for more than a year past.

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The French Machtpolitick

In considering the claims of France to sympathy we must differentiate between the has been France of the war and the Poincare government of France since the war, and also between the claims of the French people to sympathy and of the Poincare policies to approbation. For war-stricken France and for the French people all thinking Americans have the keenest sympathy, but for the temper and policies of the Poincare government they can have only reprobation, simply because the policies of Poincare antagonize every rational sentiment that urges sympathy for the French people. The present French government is the worst possible enemy of the French people, just as the government of Kaiser Wilhelm was the worst possible enemy of the German people. The brutal principles of Machtpolitick rule in the one as they did in the other.

That this is not a prejudiced judgment is amply shown, not only by an interpretation of the Poincare policies, but by two bold declarations within the past month. The first was by M. Locheur, former minister of reconstruction and a sort of J. Pierpont Morgan in Paris, who boldly declared in the Chamber a few days ago that in a choice between allowing Germany an opportunity to export goods and thus to get gold to pay the reparations, and keeping her weak and thereby ensuring France's security, there could be no hesitancy—she must not be allowed to become strong. In other words he frankly gave utterance before the world to the very principle which critics of the government's actions have declared to be its policy. To this declaration he added, with equal frankness, that France could not pay her debts to her allies. At the close of his address the premier dryly remarked, reiterating his oft made statement, that the period of occupation of the Rhineland, stipulated by the treaty, had not begun nor would it begin until the Germans had fulfilled the treaty. Now since all experts agree that Germany cannot pay reparations unless she can manufacture and export goods to get the means to pay, and since M. Locheur declares that France will not allow her to export to that extent, it looks as if there is a definite determination in high French governmental circles to choose the politico-military roadway even at the cost of forfeiting reparations.

Lloyd George stated the alternative suscinctly some time ago when he said, in speaking of the French-English quandary, "This is a struggle between the ideas of force and those of peace and conciliation." Commenting upon the cleavage between the two countries Sir Philip Gibbs says, "France believes only in force. All else seems to her sentiment, falsity, illusion." The most momentous question that faces mankind today is the antinomy here stated. For the moment the advocates of the force idea are in the ascendent. In France they are in power. In England they won the return of a Conservative Parliament. In Germany the swing is toward the right with Stinnes in the foreground and the reactionaries in the background. Turkey's bold stand has given courage and influence to the groups that advocate resistance in Germany. In Italy the Fascista armed 800,000 civilians and overthrew the government. And in America the Washington conference fades into oblivion without a single one of the pacts there made being signed by all the parties thereto, and the naval advocates are having their day.

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A Startling Report

At the signing of the peace Marshall Foch declared in favor of a complete and permanent occupation of the Rhineland. Poincare roundly criticised Clemenceau for failure to annex the territory up to the Rhine. In the early days of occupation an effort was made to induce the people to set up a separate government under French and Belgian guardianship, and an abortive revolution was led by a group of native Rhinelanders, whose dislike of Prussia the French capitalized by offering large immunities from the peace terms and effective commercial relations with France. In all this one sees the background of M. Poincare's repeated declarations that the treaty period of occupation has not yet begun. Now comes a startling report by M. Dariac, the premier's commissioner, who was charged to report upon the economics and industry of the Rhine province.

It will be recalled that in May, 1921, the three most important industrial cities of the Ruhr district were occupied by French troops to enforce an ultimatum. The ultimatum was met but the troops were never withdrawn. Now M. Dariac advises that they shall not only not be withdrawn but that their presence there and on the Rhine should be used to divide the whole occupied area from Germany economically. He would move the customs frontier to the eastern line of the occupied area and introduce a policy of "approachment toward the populations," with "collaboration in the economic field," uniting the iron of Lorraine with the coal and furnaces of the Ruhr. Recognizing that the industrial unit cuts sectors out of the Ruhr, the Rhineland, and Lorraine he boldly proposes that France shall forcibly add the former two to her industrial base by a military-economic policy that would segregate Germany's richest industrial district, saying "the Rhenish populations are sufficiently malleable to accept the decisions of force."

The commissioner's logic is set forth in a few of his outstanding phrases:—

"The region we are occupying constitutes the principal element of German wealth, which is based entirely upon iron and coal, their transformations and derivatives.

"We do not hold the whole of the Ruhr but by our simple occupation at present we hold in reality the whole of its industrial production under our domination.

"We could, by a simple raising of tariffs, either levy a virtually unlimited title upon the German metal industry or completely disorganize it.

"In case of the insolvency of Germany we can still levy on inward and outward goods, duties which, suitably graduated, would replenish the reparations chest.

"We cannot demand that Germany shall pay enormous sums for thirty-five years, and on the other hand we are afraid of seeing her industries develop in the proportion which would permit her to assure the payment of the debts she has acknowledged.

"The judicial thesis of the foreclosure, the right of the unpaid creditor to enter upon the property which he holds from his debtor as guarantee, is applicable here.

"The whole of French policy in the Rhineland is at all times subordinate to one prime condition—the prolonged maintainance of our army of the Rhine in the occupied territories."

* * *

What of the Morrow?

Bonar Law comes into power with a declaration of greater sympathy for and co-operation with France. He says he knew from the beginning that Germany could not pay the great sums demanded but that Britain shall have all that is collectible. The words of this statement might meet with verbal approval if they did not carry an import couched in the circumstances of Lloyd George's policy of conciliation and constructive economic rehabilitation.

It seems scarcely possible that Poincare will do more than use his commissioner's report as a political sounding board for the present. That it represents his own desires is scarcely to be doubted. As a gesture of force he may trust it to dismay the Germans. Its effect in England will be to dismay the partisans of France and give moral cohesion to the partisans of conciliation and economic reconstruction. In Germany it can do nothing but give the partisans of force and non-fulfillment of the treaty a *causus belli* and the partisans of fulfillment and good will greater difficulty. Any movement in the direction of carrying out any policy other than one granting a moratorium and a stabilization of the mark will only hasten a debacle for all central Europe. Dr. Wirth declares that the German masses face a winter of cold and hunger and that unemployment is in the offing. Even French authorities recognize that Germany must have at least two million tons of food, for which the eight hundred billion marks necessary under present rates of exchange are beyond hope unless the mark is given a fixed value soon.

Sir Eric Geddes, British minister of transport during the war, recently said "that Germany's condition today was desperate and that it was impossible for any German government to have the confidence of the people if it was not master in its own house. The position would only improve when the allies came to an agreement as to a definite amount which Germany was capable of paying, but that it was preposterous to attempt to enslave a nation of seventy millions for generations. Not reparations but normal business conditions must be the goal. When the people of Great Britain actually realize what is happening in Germany they will come to the conclusion that they are pursuing a policy which it is impossible to realize." ALVA W. TAYLOR.

British Table Talk

London, Nov. 7, 1922.

IF there were not such grave matters at stake, there would be much material for comedy in the political situation. Everyone seems to be hitting any head that is near at hand. The members of the late government are revealing to an astonished public how little they loved one another. Mr. Lloyd George calls the present cabinet a "dormitory;" Lord Derby comes as near to calling Lord Burkenhead a liar as he can go without saying the word; and the ex-Lord Chancellor says urbanely "you're another!" In the absence of any very vital issue to divide parties, the time, if the newspapers are any evidence, is filled with amiable or barbed gibes. So far as I can judge, the Liberal shares are up a little in value; labor too has hopes of a larger number of members—it speaks of 200, but I should think it would be satisfied with 150. What many of us hope is that parliament may have a large number of honest men, not too much tied to the traditions of party. They will have many new situations to meet. Even now there is grave news from the near east. Kemal Pasha is playing the old Turkish game—"divide and conquer," but he will scarcely defy the three powers if they are united and there appear to be signs that they will give a united answer to his last demands. It is unthinkable that 750,000 Christians in Constantinople shall be left to the tender mercies of a Turkish nationalist, flushed with victory and eager for revenge. But this is only one ot many situations which are sure to meet the new parliament. We shall be happy if we have men who set their country before their party.

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Armistice Week and the Election

This is not the first time Armistice week has been followed by an election. In 1918 the emotion of that memorable 11th of November was still unspent when the country was called upon to elect a new parliament. Much of our emotion was dissipated in the futility of vengeance. It was the anger in us which was uppermost. The nation redeemed from peril and called upon to make a new world, like Lot's wife, looked backward. Much of the energies of that glorious time were devoted to idle cries for the blood of the kaiser. We gave far too much of our strength to tasks which were not our chief concern. Those ends which our anger sought have proved unattainable. We are left, and not we alone, disillusioned and a little cynical. We have used up our motive power in vain, and there is too little left. This again needs much qualification. There were never wanting men who, in the joy of deliverance from peril, used their freedom and their energies, released from war, for the tasks of peace. They tried to build a "city of peace on the wastes of war," and so far as they have converted the armistice emotion into such a purpose, it is still found undiminished. The sorrowful confession must be made that these wise men were too few. It was the other voices which prevailed. Now we keep Armistice day once more before an election, but there are few cries for vengeance heard. Vengeance is always bad ethics; it is now seen to be bad business. Today we are most eager for a period of recovery and high ideals of service to the brotherhood of nations are not cherished by most of us. "Afterwards we will think of such things, for the moment let us rest;" such is the prevailing mood. How we can reconcile such a mood with the sacred memories of our fallen, it is not easy to say. They trusted us with the task which they laid down. That task was not the rescue of a nation for its own sake, but the deliverance of a nation into its true service. There is a touch of mockery in the solemn observance of such a day, if they whom we recall are not allowed to speak to us again in the silence.

"And us they trusted; we the task inherit,
The unfinished task for which their lives were spent;
But leaving us a portion of their spirit
They gave their witness, and they died content."

These words of Dr. Alington appeared in The Times in 1918, and they are still true and binding upon us.

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Housing Conditions

If the readers of The Christian Century hear that our housing problems are solved, they would do well to remember the following facts, which are from an article on the London census in The Challenge: "Take what the registrar calls private families, with no doubt an occasional stress of irony on the adjective. There were 147,797 families living in homes of one room; of these nine had 10 members, ten had 11, two had 12 and two had 13; that is, there were 23 families consisting of just 250 persons living in 23 rooms. In 1911 there were only three families of over 10 persons living in single roomed houses, 32 persons in three rooms. Previously to this census there had been through several decades a steep decline in the number of single room families. The registrar must surely have dropped one of his tears as he recorded that previous decreases of 23,283 and 11,298 had been turned into an increase of 9,571. It is many years since the late King Edward, then prince of Wales, presided over a royal commission upon housing conditions. His leadership meant much at that time. Once more there is need to remind all our people that whether it is of the physical or of the moral welfare of our people we are thinking, the housing problem must be set in the foreground of our policies. One illustration I remember; from the very day the army began to be given increased barrack room for its soldiers, the drinking in the army began to diminish.

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Carrying On

While the storm of an election is raging, there is much solid and good work being done within the churches and Sunday schools. The campaign for personal evangelism is still doing much to encourage the leaders in our churches. The National Sunday School Union is throwing its weight—no small weight—into this form of service. In Birmingham a well-planned united campaign was carried through in the early autumn. It is a sound appeal to the Christian disciple that he should try to share with his friends and neighbors his greatest of gains. They do this in Korea, why not in England? The best of such a method is that anyone can begin it at any time without calling a committee or hiring a hall. "One loving heart sets another loving heart on fire."

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A Caricaturist of Power

America has given or lent us a very powerful caricaturist in Mr. Boardman Robinson. There is a show of his drawings on view at this moment in London, and he is drawing for The Outlook, I believe, week by week. If the league of nations' union is wise, it will use some of his terrible caricatures of the war-spirit. He has one of the Friends of Militarism, hate, fear, distrust, prejudice, selfish interest; another one represents poor wizened humanity feeding the white elephant of militarism. But in all likelihood the American public will be familiar with his work. His bold and defiant dealing with religious themes comes out in his subject, "The Second Coming." There the Lord Christ is seen directing a gang of laborers who are carrying a huge beam to break down a church! This again is a picture I should like to see used. Is that what the church dreads for itself? Lest the coming should need once more to cleanse His temple?

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On the Eve of Election

The following is a passage from Wordsworth suitable for the eve of an election.

"We shall exult if they who rule the land
Be men who hold its many blessings dear,
Wise, upright, valiant; not a servile band,
Who are to judge of danger which they fear,
And honor which they do not understand."

EDWARD SHILLITO.

CORRESPONDENCE

The Real Trouble With the Klan

EDITOR THE CHRISTIAN CENTURY:

SIR: Your correspondent who writes anonymously under such titles as: "Ti-Bo-Tim" makes certain confessions (October 26th).

"I've talked to a number of klansmen who have told me that they would rather read your paper than any religious paper on the market to date; but if you didn't cut talking about klansmanship you just as well throw your paper in the middle of the Atlantic ocean."

In the initial statement I concur. The Christian Century is the best religious journal coming to our respective reading tables. What makes it the best? Surely, the principle of "the kept press" would not improve but rather lower its quality. This lifts the real issue as to the ku klux brethren, the issue in which Brother Ti and I radically differ. With the best of intentions and a platform strong and frank the klansmen move out upon the supposed evils of America with methods totally unworthy their platform and methods which tend to defeat every one of their good intentions. Do good ends justify wrong means? Not often, if ever.

Recently in conference with a ku klux organizer, we discussed this issue. He could not see why the secrecy of membership, secrecy of methods of training the hidden guard, secrecy of officials, and secrecy of vote by the klan are not all justified by the fact that the Knights of Columbus already use secrecy in certain particulars. That is, I am justified in a misdemeanor by the fact that another committed it before I did. Such is also Ti's argument. Suppose Wilson did assume arbitrary power, does that justify me or any 100,000 Americans in doing so without the backing of at least fifty-one per cent of the one hundred million who constitute the nation? Then, of course, the ku klux head is not the President of our republic, and we are not now in a war with our backs against the wall.

The Wilson illustration is a pertinent one. As a rabid Wilsonian, intent always upon claiming that Wilson, as a President, was second only to Lincoln, I confess that his arbitrariness in the selection of his men for the peace treaty duty seems to have been the error which has brought democratic defeat, international indifference on the part of America, bad blood in politics and pathetic unwarranted hatred of the great author of the fourteen points, etc. The ku klux brethren are just about to duplicate those tactics through the errors in method and the false assumption that two wrongs make one right. The klan gives promise soon to go the way of all flesh and leave our ku klux brethren disappointed because their fine ideals written on the card have failed, their methods checked progress and left their beautiful dreams in the discard.

I hope The Christan Century will encourage others to write upon this subject and, of course, offer even to the klansmen who obscure their identity, full opportunity to reach the reading public through your splendid journal.

Madison, Wis. EDWARD W. BLAKEMAN.

Pulpit Praying

EDITOR THE CHRISTIAN CENTURY:

SIR: Does the pastoral, or as the English term it, "the begging" prayer of itself induce wandering thoughts, letting one go a 'dreaming into space? Often it seems "longer" than it is broad and thicker than it is "long." How can a congregation "assist" in pulpit-prayer when it runs true to form and goes on its meandering, its monotonous, meditative way? Is it because there are few or no flashing high-lights in it? Because it lacks afflatus eager and aglow with reality? Possibly the intending worshipper is half-conscious that the earlier stretches of praying are a kind of heaven-informing bulletin of local and national news, or strike into sermonizing in advance of the text and sermon-hour. Anyway, leaders in extempore pulpit prayers might, to the advantage of the congregation, study the method used in ancient and modern prayer-books thus to learn how to offer bright and brief thanksgiving, specific petition, soulful intercession, frank confession, paying due regard to free absolution.

Each prayer-element could be cameo-cut with its own marked appeal to the Lord Jesus, thus giving the worshippers a pause to catch breath, then go on to the next in order. Hardly anything else could give more the sense of liveness in pulpit-praying than occasional direct address to Christ Jesus by name. Is it ungracious to say it? but frequent and extended listening to pastoral prayers, both east and west, compels one to note the almost absence of alertness, or elan, in him who prays. He doesn't seem all there, that is, not as if "praying in the spirit." What abandon of mind, what direct address to the Lord, as when Stephen lifted his eyes, and cried, "Lord Jesus, receive my spirit!" Why not again and again hear Christ spoken to in fervent words? What a relief and outgoing of heart for worshippers this direct, intimate address! Instead of this the Lord Christ, if mentioned at all in praying is treated as an historical personage, greatly revered to whom a great debt is owed, who is a splendid example two thousand years in the past, but never addressed as the always present Helper and Lord.

Lombard, Ill. QUINCY L. DOWD.

Methodist Procedure in the Buckner Case

EDITOR THE CHRISTIAN CENTURY:

SIR: Journalists, even in the religious field, often find themselves among pitfalls when they attempt to deal with Methodist usages or polity. Here for example is your "News of the Christian World" editor remarking: "When Bishop Stunz retired Rev. J. D. M. Buckner on an old age pension . . "

Neither Bishop Stuntz (for so he is spelled) nor any other bishop of the Methodist Episcopal church could retire any minister either with or without "pension." This can be done only by the annual conference, composed entirely of fellow ministers. Formally, the bishop could have done no more than to declare legal a motion to retire the minister in question without a trial. The legality of both the bishop's decision and the action of the annual conference is subject to review, on appeal duly taken, by the next general conference.

As to the wisdom of the course pursued by Mr. Buckner's conference there is room for wide difference of opinion. But it should be remembered that many so called heresy cases are complicated by questions other than doctrinal ones—notably, that of personality. These words are written without personal knowledge of Mr. Buckner's case or reading of his pamphlet. There have been other seemingly arbitrary retirements of Methodist ministers by annual conferences, but I do not recall a judicial decision on the subject.

Syracuse, N. Y. HOWARD L. RIXON.

A Sample Copy Wasted

EDITOR THE CHRISTIAN CENTURY:

SIR: A copy of The Christian Century has come to me with a request that I avail myself of the opportunity of securing your paper at the rate offered to ministers of the gospel. I want to be frank with you and tell you that your paper would do me no good. I am a believer in the old Bible as the inspired word of God and nothing can shake me from that belief. Judging from a brief glance at your paper it is a defender of modern heresies and pseudo-speculations. I am satisfied that your paper would start fresh doubts in the minds of most people which in the end might lead them to lose their soul. It is all "bunk" for the critics or even editors to say that they know more than anybody else when they wrest the word of God from its right meaning.

All the infidels of the world from Celsus to the modern critics have used their hammers on the anvil of God's word, but the hammers have been used up while the anvils remain. When the modern critic speaks of newly discovered evidence to overthrow the word of God he simply talks "hot air." I for one am not ready to follow the leadership of The Christian Century as it will eventually lead its readers in theology and sociology into a Ignis Fatuus Jack o'Lantern quagmire.

It is very kind of you to speak so flatteringly of Dr. Fosdick's little books on prayer, service and faith but you said nothing about his denials and why he calls our inspired book a book of myths, nor have you said any thing in regard to his denial of the virgin birth, the vicarious atonement of Christ, the physical resurrection of our Lord, miracles, etc. But may I ask, while the learned and cultured doctor who preaches in the First Presbyterian church draws such crowds to hear him, have you ever heard of a poor sinner rising up in the old meeting house, while under conviction of sin, and saying, "What must I do to be saved?" Or have you ever heard of any of the modern "liberals" bringing men and women to Christ?

Never, that's not their business. I defy you to show men of such faith bringing men and women to Christ. You seem to think that this disseminator of heresy in the First church is doing a fine work and the presbytery of New York is satisfied with him. I think you are mistaken. Some may be satisfied but the dissatisfied ones have not the courage to speak against the broadcasting of error. A large number of persons in the Presbyterian church are like Gallio, "they care for none of these things." The trouble today is that so many persons in the Presbyterian church who are filling positions of trust as pastors, secretaries, superintendents and what not, are on the church's bounties but are not men enough to go where they belong—into the Unitarian church.

Brooklyn, N. Y. JOHN JOSIAH MUNRO.

A Different Kind of Fundamentalists

EDITOR THE CHRISTIAN CENTURY:

SIR: I am a Shaker elder and a subscriber to The Christian Century. I find in your issue of Nov. 9th an article entitled "Shaker Fundamentalism Shaking." There has been much misinformation in the newspapers lately about the Shakers. We are said to be dying out—in fact dead. "The press is now recording our break-up," you say. The press has been doing this, though we still live on; but to class us as fundamentalists and millenarians, as you do, is the unkindest cut of all.

I understand that a fundamentalist is one who believes in the plenary inspiration of the Scriptures; and that a millenarian is one who believes that Christ or Jesus will personally reign on earth for one thousand years. If I am right in this, then the Shakers are not, and never were, to be so classed. The end of the world was never to us so immiment. We do not marry for the reason that we consider the continent life the more Christ like, and that we can serve God and each other better being free from the distractions of the generative family life, and the contaminations of the soul by carnal lusts. If this is a "grotesque" doctrine, so be it.

We are "believers in Christ's first and second appearing." First, in Jesus of Nazareth as the expounder of the fatherhood of God and the brotherhood of man. Second, in our founder, Ann Lee, as completing the exposition by declaring the motherhood of God and the sisterhood as co-equal with the brotherhood. Christ is to come to us in spirit, not in the flesh. We have a hymn, "Christ of the Ages:"

"Thou uplifting spirit—The Christ of the Ages
Draw near to us now, be our comforting friend.
Thou has lighted the pathway of prophets and sages,
In times of affliction a helper did send.

Thine shall the honor and glory be
While the eternal years roll on."

How far we are from being fundamentalists, as that word is now understood, I will quote from the preface of an old hymn book we published in 1813.

"It is not expected that Believers (Shakers) will ever be confined in their mode of worship to any particular set of hymns, or any other regular system of words; for words are but the signs of our ideas, and of course must vary as the ideas increase with the increasing work of God. Therefore these compositions may evince to future Believers the work and worship of God which may hereafter be required of his people."

Also the following from the preface to the fourth edition "Christ's first and second appearing" 1856 (first edition 1808).

"The idea which so extensively prevails that all inspired revelation ceased with the canon of scripture, is inconsistent with both reason and scripture. Is it not unreasonable to suppose that the work of God should alone remain stationary whilst all the natural arts and sciences among men are continually improving and increasing? In all the works of God throughout the order of the visible creation, there is an evident relation of one thing to another, as the effect is related to its cause; and we may everywhere see one thing springing out of another, and progressing on to still higher degrees of perfection."

The Shakers were convinced evolutionists before Darwin's time and among the first "higher critics." We believe with Tennyson, "I doubt not through the ages one increasing purpose runs, and the thoughts of men are widened with the process of the suns." The Shakers never believe in the resurrection of the natural body. The resurrection we believe in is spiritual—from the Adamic to Christian. We do not accept the doctrine of the immaculate conception. We do not believe in a vicarious atonement. It is not the death and sacrifice of Jesus on the cross that saves sinners, but in the following of him in his life and teaching.

The Shakers are by no means ashamed of their record or principles—should it prove in the providence of God that all of our societies should in the course of time cease to be, we remember that we have had our fore-runners, at intervals, for thousands of years.

It is safe to assume that all that is enduring in the past will be preserved and carried forward to the future. The Shakers will not be the last to organize to these ends. Shakerism is applied Christianity to the best of our understanding.

Mt. Lebanon, N. Y. Walter Shepherd.

THE SUNDAY SCHOOL

The Good Samaritan

I AM bound to say that I never saw the point of this parable until an Irishman dramatized it in my pulpit. Some of you will remember the visit to America of the father of the "Catch My Pal" movement. He preached in our church on saving drunkards—the object of his movement—and he used the story of the Good Samaritan as his text. My neighbor—who is he? I—who am I neighbor to? We cannot love God without loving our fellow men. This is a profound truth that we need to fathom. Again and again Jesus puts his emphasis, not upon outward form, but upon inner reality, not upon ceremony but upon the love that serves. How can men mistake this? They cannot if they think at all but it is so easy to become formal and so hard to practice love. It is as if Jesus said: "A Catholic priest came by; he was fresh from church where he had celebrated the communion. He looked upon the needy man, but feeling that he had done his holy work for that day, he passed on. Then a missionary secretary came by. His mind was full of schemes to raise money to help the heathen in Asia. He looked, absent-mindedly, almost untouched by the present need, and passed on. Then a member of the Gideons—a traveling salesman, who made no pretense of belonging to any church, came by. He had a big heart and he did what needed to be done and generously provided for the sufferer." What a severe blow that would be to formal churchmen! Here are men discussing whether we shall use grape-juice or wine at the communion service, whether we shall button our clerical collars in the front or in the back, whether the markers in the Bible shall be purple or red, whether or not women should be permitted to wear rubber caps when being immersed, whether the preacher should preach in a gown or a cut-a-way coat and particularly whether there should ever be any color in his preaching necktie! Ye gods—and the world burning! All of the above questions are very vital. I can bring you the men who are interested. Should we baptize with a bowl or in a tank, should we order our supplies from any other source than the denominational publishing houses, who should prepare the communion bread and what should be done with that which is left over! Such is the tweedle-dum tweedle-dee of Fiddle D. D. and his parishioners. Official boards have been known to spend hours discussing such inconsequential details. And all the time the poor traveler waiting for human help. It was a masterful stroke in Jesus to give us this point of view, calling us back to that pure religion which visits the fatherless and the widows and which remains unspotted from the world. Next to the parable of the Prodigal Son stands this illuminating story. Religion—the only kind worth any consideration—is that which in love of God produces loving service to men—poor men, diseased men, despised men, ignorant men, foreign men—*all men.* How often we have come upon this same idea, from various angles, in this study of Luke! Scholars tell us that Luke had the social note more than any other New Testament writer. The beloved physican was a lover of men. Being himself a great-heart, as well as an accurate student, he caught the big note in Jesus' life. As we mellow and mature, as we experience deeply, travel far, read much and know men intimately, we come to see that Luke has laid hold of the one vital element—kindness, gracious humanity, sympathy, loving help. It is this that is so rare. Steinmetz, the great electrical engineer, says that the problem of the future will be *power.* Men will have wit enough. There will be no end of machines and inventions—but where will we get the power to run them? Even now not cotton, but Coal, is King. Nations are wrangling over the coal beds—the Ruhr, the Saar, the black diamond tells the fortune of the world. In the ethical field it is also a question of "power." There is no lack of wit, there are plenty of plans, no end of bright schemes, any amount of machinery—but is there enough *love* to run the works? That gives us pause. How many great sermons—how few noble deeds; how many clever books—how few kind hearts. The literary mountain seems to bring forth a mouse. How many great churches—how few happy homes. How much theology—how little love. Why, you can count the great hearts on your ten fingers! yes, five would be too many. I cannot write the names of five living Shaftsburys—they do not exist. Is there another Lincoln? Ah—here is the pre-eminence of Jesus—the lover—the great lover, the supreme lover. Others may have had his ideas—no one ever had his heart. The world is tired of talk, weary of schemes, disgusted with campaigns—the world wants to be loved. Napoleons may batter us—we want some Christ to love us. It is not more excitement that we crave, but more love. This is the story of the Good, Kind Samaritan.

John R. Ewers.

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*Dec. 10. Scripture, Luke 10:25-37.

Contributors to This Issue

Thomas Nicholson, bishop of the Methodist Episcopal church.

Lloyd C. Douglas, minister First Congregational church, Akron, O.; author "Wanted—a Congregation."

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Aquaintance

A Progressive and Efficient Church in Grand Rapids

The Fountain Street Baptist church, Grand Rapids, Mich., laid the cornerstone of its new and splendidly planned church edifice on Nov. 9, with impressive services. For fifty years the congregation has worshipped on the same spot. Five years ago the old church was burned, and since that time Dr. Alfred W. Wishart, the pastor, has conducted services with increasing congregations in a nearby theater. The annual church banquet was held on the evening of the same day. More than one thousand persons were present, almost all of them members of the church. The speakers were President Cutten of Colgate University, and Prof. Herbert L. Willett of the University of Chicago. The work of Fountain Street Baptist church has been notable in the western metropolis of Michigan. Dr. Wishart's activities have been tireless and his leadership has been most effective. During the past five years, with no building, and without the ordinary facilities for work, the church has reached larger numbers than ever before, and under the wise leadership both of minister and officers, is facing a future bright with opportunities for even greater achievement.

More Than Fifty Years in One Church

Distinguished loyalty among lay people in the church has never properly been chronicled. In Los Angeles recently Mrs. Sarah H. Clough finished a life of singular devotion. For more than fifty years she was a member of First Christian church in that city. Sometimes resident in other cities, and active in other churches, she returned to Los Angeles to finish her life without having ever transferred her membership. Her daughter is Mrs. A. C. Smither, wife of a prominent Disciples minister.

Will Promote Community Study

The Conference of Allied Societies Engaged in Community Work, held in Washington in October, proposes to carry into hundreds of local communities the methods which were employed recently by national organizations in securing a comprehensive survey of the task. They would seek thus to eliminate the duplication and waste of religious work and to insure the cooperation of societies and churches for the good of the community. The principles on which religious cooperation should go forward are stated in these words: "We have faced together the new and startling tendencies of the post-war years, which are imperilling our American standards of morality, law and order. We have been challenged by the growing violence of the attack upon our American constitution through opposition to the eighteenth amendment. We have been impressed anew by the imminent peril to civilization that grows graver day by day through industrial, class and racial conflict and our terribly torn international relations. It is impossible to be at all clear as to whether the world outlook is for peace or war, brotherhood or revolution. Of one thing we become increasingly sure that only spiritual imperatives are sufficient to maintain our dearly bought freedom and our most cherished ideals of personal and social life. We are sobered if not fairly appalled by the responsibility which the machinery of our complex social organization requires."

Religious Education Students in Demand

The churches about Boston evidently appreciate the students in the Boston University School of Religion for 71 per cent of these students are now employed in churches in various capacities while in school, and earn a weekly salary of $2,334. They are preaching in churches and acting as Sunday school superintendents, teachers, soloists, directors of boys' and girls' work, and in other capacities. Eighteen religious denominations are represented in the group though the majority are Methodists. At a recent special occasion called "President's Day," when President Murlin was present, Dr. Luther A. Weigle of Yale spoke as follows: "It is in the name of religion that religion has been taken out of the public schools of this country. Avowed infidels or secularists have had little or nothing to do with it. Christians have done this in the interest of their own particular brand of Christianity. The practical exclusion of religion from the public schools of this country is fraught with danger. This situation will imperil, in time, the future of the nation itself. The principle of the separation of church and state is fundamental and precious. But it must not be so construed as to render the state a fosterer of non-religion or atheism. It would seem to be necessary for the state to afford to religion such recognition as will help children to appreciate the true place of religion in human life."

Three Years of Federation at Wichita a Success

The organization of groups of city churches into a federation proves to be a wise procedure throughout the country. The Wichita, Kans., federation is now three years old and has rendered good account of its stewardship. Dr. Ross W. Sanderson is executive secretary. Among the activities of this federation is the project of bringing Gypsy Smith to the city in the spring of 1924.

Annual Meeting of the Federal Council of Churches

The executive committee of the Federal Council meets annually for the review of the work of the year, and the presentation of its program and proposals for the ensuing twelve months. The executive committee is the representative of the council during the quadrennial period between its most important gatherings. It numbers about two hundred members, the denominational delegates, the members of commissions and important committees, the representatives of the local federations, and the officers. This year its meeting will be held in Indianapolis, Dec. 13 to 15. The headquarters will be the Hotel Severin, and the meeting place one of the larger churches of the central part of the city. The Church Federation of Indianapolis will act as the host of the occasion, and already its plans are well advanced. The sessions of the executive committee are open to the public, but the evening sessions will be of special public interest, dealing as they will with the evangelistic movement in the nation, the most outstanding phases of the industrial question as related to the churches, and the international situation in the light of Christian obligations. Prominent speakers will be on the program, including Dr. Robert E. Speer, president of the council; Bishop Brent, Dr. Tittle, Professor Commons, President J. Ross Stevenson, and others of note. The local arrangements of the gathering are in the hands of Rev. Charles H. Winders, secretary of the Indianapolis Federation of Churches.

Indianapolis Has Unique ex-Convict

A layman of Indianapolis secured the release of Leslie Lee Sanders from the Atlanta federal prison some time ago and placed him in charge of the publicity for Cadle Auditorium at a large salary. The ex-convict has devoted much of his energies to helping other prisoners. He does not hold the point of view, that prisoners are all angels, or that officers of the law are all devils. In a recent address in a church in Nashville, Tenn., he said: "Don't forget that the men in jail are human. The indictment which I bring upon you is that you do not hear. I do not mean that all of the men in the various prisons can be redeemed, for I believe that a large portion of them could never be aided by humanity, and that the world would be better, if I had my way and hanged some of them before breakfast. The way to deal with the crime problem is to dig to the roots, teaching afresh the reality of judgment, the sinfulness of sin and that God's retribution is just and will overtake the sinner. We must bring back into the world a respect for God and for constituted authority."

Next R. E. A. Convention at Cleveland

The Religious Education Association will hold its next convention at Cleveland, April 10-14, 1923. It has completed twenty years of history, in which period changes of great import have been effected in the work of religious education. The organization itself has been one of the greatest influences in bringing about these changes. The general topic this year will be "The New Day in Religious Education." The various departmental sessions will be held as usual.

Presbyterian Churches in Washington Consider Merger

Realizing that the big church is attractive to the city man, the various denominations tend to combine churches these days, and there is far more conservatism about the founding of new ones. In Washington the New York Avenue Presbyterian church and the Church of the Covenant are negoitating a union. The former is a historic organization in which many presidents have held membership. The latter is a younger organization which has had only two pastors. Should the two congregations unite, they would form not only the largest church in the capital, but one of the largest in the entire United States. The plan of union will have to be ratified by the two congregations, and then by the presbytery before it would become effective.

Disciples Will Found Standard College in Georgia

The recent state convention of the Disciples in Georgia which was noteworthy for its advanced stand on education launched a campaign to pay off the indebtedness of Southeastern Christian college, and to found an entirely new standard institution for the conferring of the A. B. degree. A junior college will be conducted at Auburn. The money raising for the new project has already been started, and Disciples in adjacent states will be invited to join in the task of founding the new college. Rev. L. O. Bricker was president of the convention.

Disciples Urged to Take Over Baptist Mission

Near the thriving mission work of the Disciples on the Congo is the Baptist Bololo mission. This was started as an independent Baptist mission, and has been supported by English churches. More and more the English churches are giving through regular denominational channels, and financial conditions make it difficult to secure money in England to continue its support, hence the Disciples have been urged to take over the Bololo mission with its staff of workers. There are fifteen thousand native Christians and a number of well organized stations. The cost of the enterprise is $75,000 which is a challenging fact to the United Christian Missionary Society at a time when great economies are being made in every department of the work.

St. Louis Ministers Hold Long Pastorates

Of the eighteen ministers in St. Louis who have held their present pastorates for fifteen years or longer, it is noteworthy that half of these are in the service of the Evangelical Lutheran church. Three are Evangelicals, two Baptists, two Presbyterians and two Episcopalians. Meanwhile one notes the absence from the list of Disciples, Congregationalists, Methodists, and others. The minister who is longest in service in St. Louis is Rev. H. Bartels of St. John's Evangelical Lutheran church who has been with his church for forty-seven years. Rev. H. Walker has been with St. Luke's Evangelical church for forty-one years.

Dean Brown Tired of Having the Church Mauled

Among the books getting sermon reviews at the hands of the ministers this winter is Dean Brown's "The Honor of the Church." Among his thrusts are these: "It is considered very good form and very good fun in certain quarters these days to maul the church. It is a chilly day when some light-hearted newspaper reporter does not make merry in a column or two over what he regards as 'the faults and failures of the Protestant church.' In my judgment it is very poor business all around. It gives aid and comfort to the enemy. It amuses some, wounds many, and helps none. I wish to protest against it, and to say a word here as straight and as strong as I know how to make for the 'honor of the church.' "

College Professors Carry on School of Missions

Students of Carleton College have had a unique opportunity for a year past in the School of Missions conducted on Wednesday evenings by the local Congregational church of Northfield, Minn., in that three valuable courses have been given, one on home missions, one on foreign missions, and one on modern missionary problems. This fall Dr. William Ernest Hocking of Harvard lectured on "The Comment of Christendom in Christianity as Observed by the Orientals," and Rev. Arthur S. Olson on "Every-day Life in China."

Community Church Protests Intolerance

Most community churches organized over the land have arisen through combinations of existing churches, but a new type seems to have emerged in Kennett Square, Pa., according to the Community Churchman. "This church was organized in February, 1921, in part as a protest against the spirit of intolerance which prevailed in the other churches of the town. The membership, now in excess of 100, is striving 'to bring about the union of all who love in the service of all who suffer.' The pastor, Rev. Elias Auger, was a chaplain in the world war, and saw

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service at the St. Mihiel and Meuse Argonne drives." The church has recently purchased a site and will now proceed to erect a chapel.

Layman Provides Equipment for Community Work

Modern industrialism has often been portrayed in its more unpleasant aspects, but in the meantime many business men are making earnest efforts to realize the will of Christ in their business enterprises, as may be seen from the fact that schools, and other community organizations at North Canton, O., now have splendid equipment. The Community Churchman tells the story as follows: "One of the finest community buildings in the middle west is being completed at North Canton, O., through the generosity of Mr. W. H. Hoover, of the Hoover Suction Sweeper Company. The three-story building, of yellow sandstone and brick of mottled hues, is planned to fit all requirements of the community for recreational, social, and educational life and physical training. One economical feature of the building is the commodious gymnasium on the real half of the second floor, which is designed also as a community auditorium. Complete equipment for gymnasium work is being installed, but most of it will be movable, and when the room is used as an auditorium, canvas will be stretched over the floor, on which the chairs will be placed. This auditorium, with balconies, will seat 1,000 people. Besides community gatherings of a more general nature, motion pictures and dramas will be shown in the auditorium, and shop meetings will be held there."

Eureka College Working Hard in Endowment Campaign

In an effort to raise nearly a half million dollars this winter for debts and endowment, Eureka college is using every friend in an intensive campaign, which started with a conditional gift of $135,000 from the general education board. The college canvassers have raised $150,000 this autumn and are still going strong. The campaign ends in June.

Promoting Church Pageantry Throughout Country

Never have the Protestant churches shown such interest in the use of the arts in promoting Christianity as during this autumn. The organizing spirit is Prof. H. Augustine Smith of the Boston University School of Religious Education and Social Service, who will visit a number of cities this winter showing them how to carry on pageantry and how to put on special Sunday evening programs in which dramatic art, music, and pictures combine to produce a religious impression. The churches have conceived many novel ideas for Christmas programs through this leadership.

Churches Make Ready for International Sunday

The various religious organizations of America will join on Dec. 17 in observing International Peace Sunday. Various denominational commissions have made plans for the observance of the day according to their own genius. The Unitarian commission on international justice and good-will has prepared an extended reading list, and urges pastors to induce the public libraries to place the suggested books on the shelves. Among the journals commended is The Christian Century. This commission would have the United States join in the philanthropic work of the league of nations and in the court of international justice without becoming committed to the whole program of the league.

Presbyterians Now Well Organized at University of Pennsylvania

Several hundred Presbyterian students of the University of Pennsylvania attended a banquet at the Hotel Normandie in Philadelphia recently. They were members of the two Presbyterian clubs of the university, of which one is for resident students with homes in the city who have formed the Commuter's Club, and the other is the Affiliate Club, whose members have united with Philadelphia Presbyterian churches in an affiliated relationship. Rev. Charles A. Anderson is student pastor at the university in the service of the Presbyterian denomination, and through his efforts this autumn more than 25 students have allied themselves with the church.

Annuity Problems Solved for Community Church Pastors

Loyalty to the denomination has been greatly quickened in ministerial circles by the setting up of annuities and pensions for ministers when they reach the retiring age.

Want Delegates Not "Observers"

ON the eve of the Lausanne conference, representatives of great church bodies and organizations interested in Near Eastern problems made a final appeal to Secretary of State Hughes on Saturday, November 18, to make the "observers" of the meeting fully accredited delegates. This action by the various churches and other organizations was taken at a meeting called by the Federal Council of Churches.

In the resolution which was presented the committee in charge assures President Harding and Secretary Hughes that they welcome the government's intention to stand for the freedom of the Straits, the protection of religious minorities in the Near East, the protection of American property rights and the lives of American citizens and freedom to carry on religious and educational work. But they point out that even more important than property rights are human rights involving other people than ourselves, and laying upon us inescapable moral obligations. The resolution then says:

"We believe these things can be more surely accomplished by the appointment of accredited delegates at Lausanne clothed with more power than mere observers, and we believe this can be done without entangling America in European political affairs. We also hope that America may have among her representatives at the Lausanne conference someone from this country who is intimately acquainted with the humanitarian interests of the Near East, and who is so closely in touch with present day public opinion in America that he can voice the sentiment which has expressed itself in the gifts for relief, missionary and educational work of over $120,000,000.

"In making this request we believe that we are expressing the sentiment of approximately 50,000,000 members of the Christian churches of all faiths in America. We make definite request of the administration at Washington to open the way for appropriate congressional action at the earliest moment, so to modify the immigration laws as to permit for a short time the presence of more than the present quota of persons from those countries from which the stricken people of the Near East are now fleeing; it being understood that the requisite evidence shall be given that they will not become public charges.

"We make an earnest plea that this government use its powerful influence to secure for the Armenian people a protected national home, so that the stricken people may not find in Soviet Russia their only friend, and that America may enter into its present opportunity of expressing again its historic interest in oppressed peoples of other lands."

The resolution which was presented by a committee headed by Dr. John H. Finley of New York, Bishop Charles H. Brent of the Protestant Episcopal church, Dr. Stanley White of the Board of Foreign Missions of the Presbyterian church (north) and Dr. E. O. Watson, Washington secretary of the Federal Council of Churches, was signed in addition by Ernest W. Riggs, Walter George Smith of Philadelphia, Dr. Robert E. Speer of New York, Albert W. Staub, Dr. Henry Allen Tupper and Samuel McCrea Cavert. Mr. Smith is a Roman Catholic layman.

Announcement was made that Dr. James L. Barton of Boston, of the American Board of Commissioners for foreign missions and chairman of the Near East Relief, and Dr. George R. Montgomery, secretary of the American Armenia Society and associate secretary of the Commission on International Justice and Goodwill of the Federal Council of Churches, had sailed to attend the conference and would serve as advisors to the American representatives on matters regarding missionary and relief work of the United States in the Near East. Though not sent officially by the Federal Council they were authorized to present the view point of the Federal Council of Churches as shown by the action of its administrative committee from time to time.

The Associated Press dispatches on Sunday, November 19, stated that American representatives will take an active part at the Lausanne conference and will speak and speak out vigorously when the occassion demands it. The dispatches further stated that the American observers with certain reservations became full fledged delegates regarding American rights and policies.

In serving community churches ministers often forfeit valuable rights which they once held as members of some denominational organization. Rev. Charles Deems, a member of the Colorado Conference of the Methodist Episcopal church, has been for a number of years pastor of the Church of the Strangers in New York, an independent church. Recently the Church of the Strangers made arrangement to pay into the Colorado Conference enough money each year to maintain the annuity rights of their minister. This is probably the way out for a number of other community churches.

Ministers Will Visit the University

The University of Missouri has long had Farmers' Week and Journalists' Week, but now there is to be a Ministers' Week. Lectures of special interest to the visitors will be given every morning and evening. The ministers will be invited to interest themselves in young people of their own churches who may be in school. About 75 per cent of the students of this university are members of some church. The rural ministers will receive special attention in the school of agriculture.

New Anti-Catholic Organizations Springing Up

The spirit of the Ku Klux Klan is more anti-Catholic than anything else, and in many parts of the country there are evidences of a reviving spirit of protest against Rome. It is the task of Roman Catholic leaders to account for such religious bigotry on some other hypothesis than the infallibility of the Roman church, but intelligent Protestant leaders will deprecate a tendency that threatens greatly to delay the brotherhood of man. The stricter old-time evangelicals in the Protestant ministry are yielding themselves to this campaign of hate, and there was formed in New York recently "The Evangelical Protestant Society" with headquarters at 113 Fulton St. Among the charter members are Dr. D. J. Burrell, Dr. J. R. Straton, Dr. C. L. Laws, Rev. Edwin D. Bailey, Dr. R. S. MacArthur, Bishop William Burt, and Rev. O. M. Voorhees. The effort is to secure the names of outstanding leaders of the fundamentalist type, and as soon as one hundred of these are secured an election of officers will be held.

Will Have Dollar Day

The campaign for funds for the women's colleges of the orient is being conducted on a union basis, and is making good progress throughout the land. The Laura Spellman Rockefeller Foundation has promised a million dollars, provided two million more is raised. The women's organizations of the country have raised one million already, and on December 9 there will be an intensive campaign for one dollar gifts in various parts of the land. The following words from the campaign document indicate the nature of the appeal that is being made: "Asia appeals to the men and women of America for relief from physical suffering caused by ignorance of physical laws, utter lack of sanitation, impure living, incredibly early marriage and motherhood, cruel superstitions which make child birth a frightful tragedy, lack of knowledge regarding the care of children leading to barbarous treatment and intense and needless suffering and absence of medical aid. These women plead for education to open the doors of their minds. Only one in one hundred of the women of India can read. Only one in one thousand of China, the great literary nation, know their letters. These women have minds notwithstanding the teaching of their religions which deny to women minds and souls. They have proved that they can learn and can teach, and now they plead for the opportunity to prepare themselves to serve their people."

Conference on International Relations

A noteworthy conference was held in New York on Nov. 17 composed of various leading church officials. The topic of consideration was the cause of Protestantism in Europe. The conference was composed as follows: The moderators and presiding officers of the denominational bodies; representatives of the constituent bodies of the Federal Council; the executive and administrative committees of the Federal Council; the commission on relations with religious bodies in Europe; the commission on relations with France and Belgium; the foreign missions conference of North America; the American Bible society; the international committee of the Y.M.C.A., and the national board of the Y.W.C.A.

Bible Now a Sectarian Book in California

By court action the Bible is now a "sectarian book" in California. A high school at Selma purchased two Bibles for the school library and in the lawsuit that followed, the superior court ruled that the Bible was not a sectarian book. This decision did not stand, however, in the supreme court. Illinois, Wisconsin, and Michigan rule the Bible out of schools by similar court decisions, though welcoming the book in jails and penitentiaries. It is upon this "sectarian book" that the President of the United States takes his oath of office. The new constitution in Illinois if adopted will give the Bible a legal status in the commonwealth.

Churches Not Afraid of Large Enterprises

The excessive cost of building these days does not seem to hinder the church from going forward with vast enterprises. The expanding institutions find that they cannot afford to wait for some problematical reduction in costs. Westminster Presbyterian church of New York is erecting a new church plant which is to cost $350,000. The plan of this building helps to visualize the change in church methods that has come within a few years, for it calls for large assembly rooms for religious educational work among the young people, a chapel, library, cradle roll quarters, rooms for the pastor and session, church office, women's work room with power sewing machines and other equipment, kitchen, serving room, dining rooms, game rooms, recreational room, large auditorium and

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Big Bible Classes for Men Compete

There is a neck and neck race just now between three great men's Bible classes in various parts of the country. The largest for several years past has been in a relatively small town, Long Beach, Calif. This class, which is taught by Rev. George P. Taubman, has an enrollment of 2,200. At a special session the Business Men's Bible class of First Baptist church of Kansas City recently brought together 2,581 men. At a recent session of the class three traffic policemen were necessary to handle the crowd on Linwood boulevard, for several large churches are located near each other in a certain residence section of Kansas City. This class is in a contest with one in Calvary Baptist church of Washington, the church attended by President Harding.

Russia Has Confusion Worse Confounded

Before the revolution, Russia had more than a hundred and fifty religious sects all her own, mostly unknown to the western world. Since the new regime began, many of the western sects are rushing in seeking what opportunity they may find. Four hundred Roman priests are at work in various parts of the empire. The Methodists are at work in Russia, and the Presbyterians seek to enter the field. There is a native Baptist movement and the Disciples claim kinship to the Evangelical Christian movement of Russia, which is, however, more closely related to the Plymouth Brethren.

Plan Theological University at Hartford

The cornerstone for a women's dormitory was laid at Hartford, Conn., recently in connection with the project of a theological university. The new buildings to be erected will provide equipment for five hundred students. According to present standards such a student body would be the leading theological institution of the land. Religious work is now differentiated into a number of professions, preparation for all of which may be secured at Hartford.

Evangelicals Unite with C. E. Movement

When the two branches of the Evangelical church united at Detroit recently, the matter of the union of the young people's societies was considered and acted on favorably. The older denomination had the Young People's Alliance, while the United Evangelical church had the Keystone League of Christian Endeavor. These will be fused into an organization to be known as The Evangelical League of Christian Endeavor, which will cooperate with the United Society. The Evangelical Alliance alone contains 1,635 societies. The young peo-

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ple of the two denominations have been almost solidly in favor of a union of the two denominations, hence they will find much joy in the new fellowship.

Will Educate Ministers at Greeley

While ministers tread on each other's toes in the middle west, in the Rocky Mountain region vast areas do not have a single located minister. This is true in Catholic churches as well as in Protestant. Bishop Johnson of the Episcopal church has started a theological school at Greeley, Col., where students for the ministry will be trained in the atmosphere of the state university. This may lead to similar steps on the part of other denominations. The hope is to raise up a native ministry which will not be lured away by calls to the east, as happens now to eastern bred men who have received their training in the east.

Jews Will Meet in World Congress

It is reported that the Jews are about to call a world congress to consider some of their fundamental problems. Anti-semitic hatred is flaming up afresh in many parts of the world. Every country which has economic troubles tends to blame these upon the Jews, and Austria is reported to be ripe for a series of pogroms. In Palestine the situation is difficult and the Jews are alarmed over reports that the British government is about to turn over the mandate for Palestine to the pope of Rome. Mohammedan forces in Palestine are also very hostile to Jewish occupation.

Conservative Presbyterians Want to Split

In most of the denominational camps of America an ultra-orthodox minority is demanding that the "rationalists" withdraw from the denomination, and if they do not withdraw, that they be thrown out. Disciples and Baptists will recognize the sentiment contained in the following editorial printed recently in a conservative Presbyterian journal, The Presbyterian:

"The rationalists have intruded their teaching into the Presbyterian and other churches, and they ought in all honor and manliness to meet the issue fairly and openly. These two parties cannot dwell together. They have tried and failed. The rationalists are constantly and violently imposing their teachings and practices. The separation has already begun. It is only a question as to who shall be on the outside, the rationalists or evangelicals. The Presbyterian church belongs to the evangelicals, historically and by rights. The rationalists should withdraw in peace."

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The
CHRISTIAN CENTURY
An Undenominational Journal of Religion

Volume XXXIX CHICAGO, DECEMBER 7, 1922 Number 49

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918. Published Weekly By the Disciples Publication Society 508 S. Dearborn Street, Chicago

Subscription—$4.00 a year (to ministers $3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

The Christian Century is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Not a War Policy But a Peace Policy

OF the stream of letters from Christian Century readers commenting on our attitude toward the near east crisis a sufficient number prompt us to say a further word by the assumption that our attitude implies war or the threat of war against Turkey. Interestingly enough, our readers who write upon this assumption are divided into two classes, one of which protests against while the other ardently approves our "war policy!" The reading of such communications is both humbling to our consciousness of journalistic skill and to our pride in our readers' perspicacity. We cannot see how our demand that Mr. Hughes accept for America a place of responsibility in the league of nations or else make some serious attempt to live up to the Republican campaign promise that it would form some "association of nations," is a demand that would involve this country in European entanglements implying our willingness to engage again in a European war. Nor do we consent for a moment to a militaristic interpretation of our oft-repeated plea for American intervention in the near east. If there were to be war The Christian Century is by no means convinced as to which side would command its sympathies. Just as in response to M. Clemenceau's plea that America form an alliance with France and England against Germany our practical though by no means our ultimate reply would have to be that we are not sure but that in the event of another war between France and Germany our sympathies would be with Germany, so with respect to the near east it is by no means clear that all the guilt of that highly complex situation is with Turkey. Facts are coming to light which tend to make credible at least a part of Turkey's contention that the horrors of Smyrna and the retreat were of Greek origination. In the near east the whole European chaos of hatred and suspicion, of nationalistic, religious and imperialistic cross-purposes, finds its present most acute expression. What is needed is not the intervention of American military force—that would only spread the contagion of Europe's disease to America and through her to the entire world. But Europe needs counsel; it needs that the solving and healing truth shall be spoken, not merely by newspapers and writers of books, or by individual statesmen, but by a great, respected and distinterested moral tribune such as the league of nations with America in it would be, or some association of nations such as President Harding championed when he was seeking the votes of the American people. That America's participation in such an international fellowship of justice and reconciliation implies to any mind the use or the threat of war is a dismal commentary upon our historic failure to conceive our international relationships in any terms save those of self-interest and military force.

Too Late to Save Armenia Now

EVENTS, however, seem to be swiftly relieving us of the responsibility of giving Mr. Hughes a popular mandate to intervene directly in the situation of which the new Turkish democratic state is the center. A tragedy that has in it much of the majesty of the judgment day has pronounced doom upon us who would have saved the Christian minority groups in the near east but kept putting off our action until a more convenient season. Week by week it is becoming more clear that it is now too late to save Armenia. The nation is virtually already extinguished. Ninety-five per cent of the men of the minority groups in Anatolia have been massacred or have fled. Of the million yet remaining, nearly all women and children, the difficult but heroic machinery of the Near East Relief will be able to save permanently but a few. Thus we see enacted before our eyes the annihilation of a people that has for over three thousand years withstood the mutations of empires whose rise and fall have made epochs in world history. Egypt, Chaldea, Persia, Greece, Rome, Arabia and Turkey all have held sway over Armenia, but it was reserved for the new Turkish state to complete a work of destruction carried on for generations by the now defunct Turkish empire. All this has taken place before the eyes of a fully informed western Christendom whose imperialistic ambitions and economic greed tied its hands and rendered them impotent to offer effective succor. Meanwhile over $120,000,000 of American money has been spent on measures of relief, education and missions, with death as its reward. The hour of effective direct intervention by America is in all human likelihood past. The Turkish democracy holds sway. It will gain and possess Constantinople and Thrace. Whether it, rather than the allies, is to have control of the straits or not is no longer a vital consideration from the military point of view, since a bombardment of Constantinople from the air would hardly need to reckon with those fortifications which stood impregnable against the British attack in the Gallipoli campaign. The new state of Turkey will complete its purpose to extirpate every alien survival and make the population within its borders homogeneous. Meanwhile a million and a half of refugees are outside of Turkish rule. Such of them as the Near East Relief with its present herculean effort is unable to save, will die of hunger and exposure. Many will find homes and be assimilated in Greece, Italy, the United States and South America. Their ancient culture will be preserved only in the pages of history. The judgment of God is pronounced and as good as sealed against the "Christian" nations which passed by on the other side while the wounds of Armenia cried out for some good Samaritan to come to its aid with protection and healing.

The Church Problem on the Stage

MINISTERS who denounce the stage are under some obligation to appreciate the courtesy of playrights who set themselves the task of presenting the minister's cause. "Thank-U," which is showing in Chicago this winter, is a most friendly interpretation of the minister's life. An idealist in the pulpit and a friend to the people is the rector of the play, albeit he suffers from the small-town gossip which abounds all to often in the churches. The domination of the vestry by an old money-bags is patiently borne by the minister though it often results in curtailment of his plans for work in the community. The young niece with French ways who takes up residence in the rectory makes a serious problem for the prudes of the parish. A girl who smokes cigarettes must be bad through and through! The vestry meeting scene will convulse any minister who has any sense of humor left. The piffling economies which engage most of the attention of this church-governing body to the exclusion of religious and humanitarian concerns is all too true to fact, and is confined to no one denomination. Perhaps the solution of the minister's problem found in the play is not a big one. A rich man whose son has been rescued from wrong habits insists that the minister in the past has been treated as a "thank-you" man, living on the little fees and donations of the parish, so he gives enough to make the minister independent. A butler is installed at the rectory, too. Most ministers would prefer to be emancipated from the mean little economies of their existence through another means than the coming of a rich patron, however benevolent, but the point that the play makes is altogether true: the community degrades the minister by a beggarly wage and then fails to respect him after he has made his sacrifice. Though it is full of happy humor, one would not call the production a work of art, but it indicates an attitude of friendliness on the part of theatrical people. And the public does not altogether dislike ministers or people would not fill the house every night to see the play.

He Made the Journey and Kept All His Treasure

READERS of The Christian Century who know of the close fellowship existing between this journal of religion and the late Philip H. Gray of Detroit, whose death is recorded elsewhere in this issue, will be able partly to estimate the quality of his philanthropic impulses by just the fact that he did have sympathetic and practical fellowship with this paper. He grew to mature manhood in an atmosphere of religious doctrines far removed from those which characterize these columns. Until some years after his marriage to the daughters of a distinguished Methodist minister he was a member of the Plum Street Church of Christ in Detroit, representing that wing of the Disciples movement opposed to missionary societies, instrumental music in worship and salaried pastors, and practicing not only close communion but in many cases "close contributions" as well. The evolution of this Christian layman's mind and sympathies from the legalistic system in which he was brought up to the breadth and richness of vision and interest characteristic of his later years is an inopportune though tempting theme for the friendly pen that writes these words. Yet this spiritual pilgrimage of Philip H. Gray is one which in varying degrees thousands of unprofessional Christian laymen are now in process of experiencing. The most grateful aspect of the adventure in the case of Mr. Gray was not the fact that he arrived at a high goal of new intellectual vision, but that, arriving there, he brought with him all the rich endowment of piety and faith characteristic of the parental household and the faithful flock from whose doctrinal fold he had wandered far away. Too often, alas, this intellectual evolution is accompanied by a spiritual tragedy. Not so in the case of Philip H. Gray. As a lay teacher of the "same" young people's class for a score of years he brought to his students a wealth of biblical understanding, liberated from narrowing dogma and vitalized by his own personal, glowing, inner fellowship with God. He made the intellectual transition without loss either of spiritual faith or spiritual power. He shared professionally the fundamental presupposition of The Christian Century's message, namely, that modern views of the Bible, of God, of Christ, and of the church's task in the social order are not ends in themselves, nor substitutes for spirituality, but means of enriching the life of the spirit and of releasing the impulses of a yet finer devotion. Coming to the aid of this paper at a crucial moment in its history, none more than he rejoiced in the wide and significant constituency of whose views and aspirations it has become a distinctive interpreter.

The American Legion and World Peace

IT is interesting to note that the allied Veterans of the World War were represented at the recent convention of the American Legion in New Orleans. The Veterans of the World War is an association of those who took part side by side from the different nations. Mr. J. B. Cohen of Great Britain appeared before the American Legion as the spokesman of the Allied Veterans. Mr. Cohen laid before the Legion eight points upon which the wounded veterans of this inter-allied federation have agreed. Among these eight points are three or four of great significance. In the first place they insist that all international agreements among governments which affect the entire people shall be open and above board with full publicity. Again they are opposed to all territorial aggrandizement by nations. They insist that an international court be established to which all nations shall take their cases for adjudication. Almost simultaneously with this demand such a world court has been established by the league of nations and it is intimated by our government that we may have part in it. But perhaps most important of all as coming from these soldiers is the demand that "as rapidly as conditions permit and when the decrees of such court become operative (except the machinery necessary to maintain them and the minimum police forces) to entirely disarm land, sea and air forces and destroy the implements of warfare."

World Convention Rallies Liquor Foes

THE world convention of the temperance forces at Toronto during the last week in November was one of the outstanding meetings of the autumn season. Coming from various nations of earth, the delegates, who represented a wide variety of societies, gave the most optimistic account of the way the mind of the world is changing with regard to alcohol. Press reports from Germay gave good cheer to the gathering, for temperance mass meetings are being held in various sections, and many villages have voted themselves dry with overwhelming majorities. While temperance sentiment among German-Americans lags, the motherland under the whip of poverty and disaster dares to face fundamental issues in the reconstruction era. Parliament when it convenes in London will have for the first time a prohibitionist member. This is not much, but it indicates that in Great Britain progress has been made when even one district will elect a representative on a dry platform. The convention also finds comfort in the attitude of the President and his cabinet in the United States. The whole business of enforcing the law is receiving attention at their hanls and the department which has the prohibition laws in hand will undergo a thorough house-cleaning. In spite of the nullification efforts of a liquor-owned press, and the clamor of a wet minority, the referendums in the various states show for the most part an ever-increasing vote in behalf of law-enforcement. The majority in Ohio anl in California this year on the referendum vote was greater than ever, and even in Illinois, which is filled with unassimilated immigrants, less than one-half of the voters declared in favor of the wets, while many drys following the advice of the Anti-Saloon league did not vote. The convention at Toronto is not following a mirage. The same facts that made the United States vote for prohibition will prevail everywhere at last. Putting the ban on liquor means longer life, greater material prosperity, happier homes, and more efficient industry.

Activities of Peace Societies in Japan

EIGHT peace and kindred organizations were recently brought together into a new council. Other organizations will be affiliated later. These eight organizations are: the Japan Peace Society, the League of Nations Association, the Tokyo Y. M. C. A., the Women's Peace Society, the Women's Christian Temperance Union, the Y. W. C. A., the Association for the Reduction of Armament, the Japanese branch of the World Alliance for International Friendship. The council is first undertaking a co-operative movement for the reduction of armaments. As a result of the Washington conference, Japan expects to save 250,000,000 yen on her navy and the army will save 400,000,000 yen in the next ten years. The appropriation for the coming year will be much reduced. The total naval appropriation in 1921 was over 500,000,000 yen. The total appropriation for 1923 is expected to be less than 320,000,000 yen. There is a strong demand for a further reduction. In regard to the army the people wish that it might be cut to half the present number of divisions but the military authorities are opposed to this demand. Japan has evacuated Siberia and Shantung.

In the Novels and in Life

FICTION writers of the realist school in America have been growing sentimental over the glories of free love since the war. The best sellers either had the heroine committing adultery or flirting with it, a situation supposed to represent what actually goes on in the average home in our world, for the realist would scorn to represent life other than it is. Meanwhile the newspapers would seem to indicate that the freedom which has been glorified by fiction writers and formerly exhibited upon the screen has been sampled by some folks. The press has served up to the public in continued daily chapters the tragedy of two clergymen's homes. The disgusting details of the South Bend case drag on through weary weeks. Yet the reporters who tell the story of these domestic troubles have done the public an unwitting service. Free love in the novels always means elevation of the spirit and fresh spiritual power. In real life it means the reverse. This kind of freedom as we see it in real life is but little removed from the coarsest animality. It is ugly, sometimes hideous. It has broken the careers of men who had the promise of greatness in them, not because of society's prejudice entirely, but because the men themselves have found their talents tarnished by lust. The women have lived through a hell of jealousy, and sometimes have come into crime under the devil's whip. And the reporter has not failed to tell us about the children. Their tragedy is greater than that of their parents. Not only do they have the scornful finger pointed at them everywhere. That might be charged to society's prejudice. But they grow up hearthungry for a love that has been denied them. It is from the children of the unfaithful that the underworld recruits most of its harlots, criminals, and outcasts. Monogamy is more than a prejudice of the pious. It is written not only upon the tables of stone; it is engraved on the fleshly tablets of men's hearts. No society has ever been perfectly monogamous, but it has been only in societies that have come nearest to the divine ideal of the home that human life has reached its greatest dignity and happiness.

From Syllogism To Symbol

RELIGION, dealing so often with intangible things, presents an easy temptation for men to be victimised by their own vocabulary. Words have a mighty power of hindering thought. Not with any touch of the cynicism of Tallyrand, but simply as a sober statement of fact, do we often find that language reveals facts while concealing the truth. Instead of being a guide-post to truth beyond the forms of faith it becomes a high line fence wherein facts are corralled in captivity. And truth still ranges the far infinities. If language has been at once the strength and the weakness of Protestantism in past centuries, especially as it was mediated through Puritanism, it is now encouraging to note that the children of the children of the Puritans are at last beginning to outgrow the slavery of religion to forms of words. We do not have the naive belief that our fathers did with regard to the sufficiency of language for the articulation of our faith. No longer do we feel that words are all comprehensive and all powerful. The Puritan, being an intellectual child of his age, assumed that nothing was so great but its essence could be captured in a word. All things in heaven above, or on the earth beneath, or in the waters under the earth, were amenable to words. With adamic facility these Puritans were able to give all things a name. From an abridged volume by the Rev. G. Burder of Owen's work on "Pneumatologia" bearing the information "Third Edition," 1820, one finds this sub-title: A Discourse concerning the Holy Spirit: wherein an account is given of His Name, Nature, Personality, Dispensation, Operations, and Effects: HIS WHOLE WORK in the old and new creation is explained; and the doctrine concerning it vindicated." What need of aught else was there for such a one who could explain all through the mighty power of words!

It was a strange conceit of these men of a former time that all things could be compassed in language. Dr. W. N. Clarke has some words of wisdom in his "Outline of Christian Theology," wherein he shows how easy it is for men to think that they can rear a complete and rounded system of theology which finds full and inclusive articulation through words, words, words. Walter Rauschenbusch, in one of his incisive comments tinged with irony, has well said of the creed of the Methodist church, which it inherited from Puritanism, that "it seems to get the better of the starry universe"; while if one would find where this naive belief in the power of words led philosophy it is but necessary to recall the titles of such works of the eighteenth century as Tolland's "Christianity, Not Mysterious," and Locke's work on "The Reasonableness of Christianity." It was a day when men were not given to quoting the words of the psalmist who exclaimed, "Such knowledge is too wonderful for me." The power of the syllogism was at its height, and, be it noted, the vital power of religion was at its lowest ebb. Just as Amy Lowell has recently reminded us that "man is something other than a synthesis" so religion is something more than a syllogism. Not always are the lives of men touched to finer issues by an argument. Intellectuality as often as not fails to quicken the emotional life to expression. And where the syllogism fails, the symbol succeeds. Words, words, however many-syllabled and numerous do not contain all the good of our Christian faith. There is a faith beyond the forms of faith. There is a glory and a dream that never was on land or sea. Who or what shall catch for us the evanescent glories of the unseen life and make of them things of everlasting worth. There are times and occasions when, like Paul, we are carried into the third heaven: "thoughts, feelings, flashes, glimpses come and go; we cannot speak them." Words cannot enwrap them, but to make them communicable to our fellows we turn to the symbol.

This is the gate of freedom through which we can move to greater hope and larger life. We are not of those who fetter themselves with the shackles of accuracy and call it Truth. Truth must be sought on the heights of vision as well as at the bureau of information. "The bed is shorter than a man can stretch himself on it, and the covering narrower than a man can wrap himself in it." We need not merely to stretch our limbs, we need room to spread our wings. And thus symbolism becomes for us the highway to the ineffable.

Were it to our present purpose it would be easy to show that in common life as well as in the socalled more religious phases of it we have come into a new valuation of the symbol as a means for the interchange of thought. Turn the pages of the modern magazine and the value of the symbol for life will be revealed in a two-fold sense.

With this observation in mind notice how dependent the advertiser is upon the power of the symbol to express his particular claim, while one can scarcely read through an article today, having to do with any phase of life but that one comes on the use of the word symbol. We have reacted far from the complacency of the eighteenth century philosophers, and, be it added, from the presupposition of nineteenth century science that facts are all. Having followed the road of their beckoning to the point where their inadequacy as a disclosure of truth stands revealed, we are turning in these days to the liberating values of symbolism.

For us who look at life from the religious point of view it is worthy of note that the theologian, Dr. D. C. Mackintosh, who has done most in our day to show that theology is an empirical science is also the one who has most to say of the values of symbolism for faith. In philosophy the same trend is noticeable. Hocking tells us in his own suggestive way that "religion is so spiritual a thing as not to be able to dispense with the material," while Bergson in his "Creative Evolution" freed our minds from "the Spencerian snare of mechanical explanation." Today we are emancipated from "the long nightmare of empirical slavery" which has played so terrible a part in the thought of the last two centuries. Today God is to us "the Nameness of a hundred names." Therefore we call to our aid symbol as well as syllogism.

And when we say "we" in this connection we are thinking of the plain practical men and women who lead our Sunday schools and churches. What means the present interest in pageantry if it is not a proof of what we have been saying with regard to symbolism? The average man may think he has said all in saying that it is but a new form of entertainment, but the psychologist knows that the genius of pageantry is the embodiment of the spiritual through symbolism. It is not a mere photograph of experience, it is a glimpse into the unseen. To paraphrase the words of Freeman we may say: "Things more excellent than any pageant are expressed through pageants." Some prosaic folk see in a pageant nothing more than a decorative scheme; they who are wise see in it a divine revelation. Or again we find that increasingly in religious education we are depending upon the power of art and even architecture to impart the truths of religion. The symbol carries the truth across from essence to expression, from teacher to pupil, where words "in closest truth" fail.

There are those in our Protestant churches who have not discerned that in symbolism we have something more than an aid to the aesthetic appreciation of life. By all means let us be appreciative of that phase of symbolism, but not to the neglect of the diviner aspect of its distinctly spiritual values. It is well to enrich our sanctuaries with all that is beautiful, but our love of the beautiful will be but a pagan passion if there is not some suggestion of the ineffable in the things that are beautiful. Without this added fact our churches will be only pretty.

If we have analyzed the present psychology aright Protestantism is at the dawn of a new renaissance. Our gateway of freedom lies open. No longer do we feel it necessary to enslave ourselves with words and systems of words. We feel also the need of the quickening power of symbols. It is more effective to surmount our steeples with the flaming cross than it is to place the text, "God is Love" in the same place. As Protestants we have long given symbolism a theoretical place in our worship. We even pray in song: Hold thou thy cross before my closing eyes," but we have been too timid to answer our own prayers! The day is past when all of truth can be expressed in a syllogism. A faith that is adequate will use the liberating power of symbolism for its own enrichment and interpretation.

Urbane Democracy

A GOOD many people dislike democracy because they think that it inevitably breeds crass and rude men and women without grace of thought or nobility of bearing. They think that democracy consists in bringing all people down to a common level of mediocrity where everybody is comfortable because nobody has any distinction of mind or spirit. It is rather important to remind such people now and then that there are a good many people to whom democracy is not a low-lying plain where everybody is to live but a mountain which everybody is to be allowed to climb. It is not distinctions to which such thinkers object. It is artificial distinctions which dwarf personality and restrain ambition and crush aspiration. They believe in standards of taste and character. But they believe in a society which is all the while making it easier for all people to conform to these standards.

The whole matter can be put in one penetrating question: Can democracy produce the aristocratic virtues? And perhaps this is the most important question which democracy has to face today. A good many clamorous voices are lifted the moment the question is raised. There are those who declare that only a decadent society with an effete social group in control produces the effeminate refinements which are so dear to the subtly sophisticated mind. There are those who declare that the battle for economic rights will inevitably be a hard and unlovely affair. When the great contention is over and the smoke of the conflict has cleared away it will be time enough to talk about the graces of civilization. It is an impertinence to talk about the delicate refinements to people who are underfed and overworked, to people who lack pure air and wholesome sunshine and warm clothing. The graces of the new society will be the natural expression of its developing life. It is far and away too soon to talk about good manners while the economic conflict is at white heat. There are those who insist that the amenities of the life we know are all the result of sanctions we are outgrowing. The age of machinery will produce its own social code even as it has produced its own standards of production. Give the machines a chance. Before long they will be secreting poetry and creating sanctions of deportment all of which will have the sincerity of the life which produces them. We cannot carry the manners of feudalism into the age of highly organized mechanical production and transportation. And there is more of this sort to be said in various ways and with varied qualities of emphasis.

When we begin to think these things over a bit the atmosphere begins to clear. There does not really seem to be any reason why a man should be impolite just because he has learned how to drive an automobile or control a machine in a modern factory. Indeed, since the machine does so much of the work once wearily done by human hands it would seem clear that part of the energy released from unlovely tasks might well be used in the cultivation of all the gracious amenities of life. There is no reason why a man fighting for a more just and brotherly world should be less gracious in his demeanor than the soldiers who fought with such chivalric eagerness for causes which will not bear a very searching scrutiny from the modern student. In fact, it seems clear that if we lose the noble and gracious things while we are fighting we shall descend to the level of our practices and the golden radiance of ampler ways of living will be lost forever from our sky. There is such a thing as victory which leaves the victor unable to make any noble use of his triumph. The battler for social justice, for the sake of his soul must fight for every capacity for the appreciation of the gracious and the lovely even as he fights for a new economic opportunity.

The study of multitudes of men in whose eyes there shines the light of the hope of a better day reveals the sad fact that many of them are thinking only of the material result and have no eye for moral or spiritual or aesthetic values. And so in a sense they are defeated even before they begin to fight. And so a material victory would sometimes mean only a fuller revelation of poverty of ambition and hope and aim. It is true that tragic economic conditions have often produced this lethargy. It is true that we must go back of the men to the environment which made certain limitations almost inevitable. At the same time it is clear that each step of the journey toward the better day must be taken with open eyes and with heart kindled with high expectation which cannot be expressed merely in the terms of physical welfare. All men must be taught that the art and the music and the letters of the world belong to them. They must be taught that the deepest ethical insight of the world belongs to them. They must be taugh that the spiritual splendor of the life of the seers belongs to them. And with disabling circumstance brushed aside they must be brought face to face with the summons for self-discipline, for noble restraint, for industry and for the patient learning which must be met by those who would indeed enter into the promised land.

It is this ampler aspiration which will give new dignity and new moral and spiritual quality to the whole struggle for social justice. Not merely a full dinner pail; but a full mind, a full heart, a nobly disciplined taste, and a capacity for all the lovely ways of a nobly ordered life are to be brought within the reach of all men. So democracy will produce the aristocratic virtues. So the community of noble disciplined spirits shall at last become possible in the world.

The Purifying Plant

A Parable of Safed the Sage

NOW there came to me an Engraved Invitation, paid for by the money of the Taxpayers, and saying unto me and unto many others:

The Honour of thy Presence, with Ladies, is desired at the Formal Opening of the Purifying Plant which the City hath Erected. And behold, it is the Greatest and Most Modern and Most Wonderful in the World.

Wherefore we went, I and Keturah and behold, it was more wonderful than they had promised that it would be.

And there were may Noted Men and Women there, and they served us Refreshments, and gave unto each Lady a Rose, and for all of it did the Tax Payers pay.

Now one of the Engineers took me and Keturah, and showed unto us the Whole Works.

And first, the Vile and Filthy Water that cometh from the Sewer is pumped up, and made to run through a Grating, where men stand with Rakes, and remove all Large Objects, Cats and Dogs and such like. And then the water is made to pass over large sloping wheels, with Corrugated Bottoms, which catch the Gravel, and remove it with Brushes. And then the water floweth through a series of Canals, that go forth and turn back, and go and come again, and all the time Air is being pumped through the water from below. And there be other Tanks and Canals, into some of which no Air is pumped. For the method is that of the Killkenny Cats, that fight each other. Even so is it with the Bacteria, which they call Bugs. For there be some that are more easily killed when no air and light is given, but mostly they be given air and light, and plenty of it, and one kind of Bug doth fight another kind of Bug until they all be destroyed.

But this I noticed, that at one stage, they did pump back, into the tanks that were to be purified, some of the Sludge that had been taken out of the tank below.

And I marveled, and I inquired, saying, Wherefore when thou hast wrought so hard to get rid of this stuff, dost thou pump it back?

Now the answer which they gave unto me was in Scientifick Terms, but this is what I understood it to mean. There is a certain Balance of Nature, and it goeth down even into the region of Bacteria. And it were desirable to keep this Balance all the way down, and to eliminate one kind of Bugs just as fast as every other kind. But in certain stages of their work, they succeed too well. They Kill off so many Bugs of one kind, they have to pump back some Bugs of that sort to eat up the Bugs of the other sort. Therefore, do they pump some of the worst of their Sludge back into the Purifying Tank and add more vileness as a part of the process of Purification.

Now I have seen the same method in Politicks, and in various other spheres of life, and I wonder if it must always be so; or whether the time might come when methods of Reform would have such Equilibrium and Efficiency that the process of Bug Destruction could be trusted to carry itself out to a Finish, with righteous men furnishing Light and Air. For at present we have to pump back too many Bugs that we hoped we had eliminated, and still the process of Purification goeth limping.

The Church and the Middle Class

By Reinhold Niebuhr

THE church is the bearer of a gospel of brotherhood and love which is supported not only by the authority of Jesus but by centuries of human experience and which therefore may claim divine sanction without suggesting blasphemy. On the other hand, the church is a very human institution, subject to human prejudices which are aggravated, at least in the case of the Protestant church in America, by the fact that only a few of the classes whose interests are involved in the many problems of social reconstruction are represented in her membership. The church is a middle-class institution. Her membership is drawn from the various middle classes, low and high. If America had an aristocracy it would undoubtedly be well represented in the church, as it is in other countries. But America's custodians of wealth and power do not form a class sharply distinguished from the other classes in traditions and social outlook. They merely form a higher middle class. Whatever it may be termed, it is fairly well represented in the church. The other middle classes are even more largely represented; and labor is absent. This is true in spite of the fact that there is no labor movement in America actively hostile to the church as in many countries of Europe. A few of the higher classes of labor may individually belong to the church but her contact with organized labor is practically nil.

IS LABOR HOSTILE?

Eager social reformers will immediately ascribe this interesting fact to the conservatism of the church on social questions by which she is alleged to have alienated labor. But the facts do not bear out this theory. American labor is not yet hostile to the church; it is simply indifferent. Years ago the church did have laborers in her membership and they did not leave her. They simply graduated into a complacent middle class. The epic of their rise to affluence fills the annals of our history. Roger Babson thinks it is a striking proof of the truth that godliness is profitable unto all things, piety being seemingly the secret of their burst of fortune. But the sober historian will probably ascribe the indubitable fact to a less intriguing cause and record that north Europeans, who were overwhelmingly Protestant, settled this continent, exploited its resources, consolidated their power and have since been importing or generously permitting the immigration of South Europeans to do their "dirty work." These southerners have been mostly Catholic or irreligious.

Whether the Protestant church can or will make an effective appeal to these people is a problem in itself, though it is not unrelated to the greater problem, whether the church can preach a gospel of brotherhood and love and apply it to the issues of economic life, when those classes which are the victims of present economic injustice are not in the church to voice their woes while the privileged classes of the present order are very much in the church and do voice their prejudices. Can the church present a message that is clearly the "voice of God" without accompanying whispers of class prejudice? Can she champion a social ideal that will challenge the special privileges of her friends and inevitably seem to favor those who are not now in her own household? This is the searching question which the church confronts and it is one providentially calculated to test her prophetic keennees of insight and purity of motive.

THE SIN OF EQUIVOCATION

The natural and instinctive reaction to that kind of challenge is equivocation. The true prophet is on the alert against just such natural instincts but the church is not yet sufficiently versed in the prophetic function to which she aspires to be fully conscious of her human instincts. So she has not been above the sin of equivocation. One method of evading the issue, to which the church is easily tempted, is that of abstracting her principles so highly that they will not come into contact with a practical issue. The church declares her faith in the gospel of love and brotherhood but fails to be specific in applying it to the urgent problems of modern life. Economic traditions that violate every principle of brotherhood and racial bigotries that outrage every sentiment of love escape her scorn. Thus the arduous duty of bearing witness against her own friends is circumvented, but at the price of transforming a divine message into a vague and impotent sentimentalisb. For truth is made sterile when divorced from life; and the church can not escape this fact, however she may argue that it is her business to present truth and not to apply it and that she must be careful not to descend into the contentious atmosphere of current economic and social issues. The vague and ambiguous sentimentalism which frequently characterizes religious utterances on economic issues does not only save the powerful elements of her constituency who are now the chief beneficiaries of economic wrong, but it is also a natural expression of the moral convictions of her preponderant middle class membership. Sentimentalism is a middle class vice. Aristocrats and workers are more likely to be realists. The former are not without social responsibilities which discipline their lives and the latter are schooled by their acute needs and miseries to maintain a stoic fortitude. But our modern age of many inventions has built a paradise for our middle classes in which they escape the discipline of adversity and are denied the responsibilities which fall upon the shoulders of the economically powerful, with the result that their moral idealism, unharnessed to specific tasks, issues in impotent sentiment.

NEUTRALITY STAND

Another method of equivocation to which the church sometimes resorts is that of declaring her neutrality between the contending factions in the great economic struggle. She solemnly declares that the gospel recognizes no factions and that the business of the church is to reprove both sides for the depredations which they invariably commit in the heat of the struggle. Thus the church hopes to remain true to the gospel and at the same time play a commanding role in modern life by aspiring to the position of umpire. If her ambition is realized it will doom her to a position of utter futility. The heat of a conflict makes violations of the moral decencies inevitable and the task of the umpire who piously admonishes both sides to be gentlemanly is a thankless and a fruitless one. America knows something about that from her experiences prior to American participation in the great world war. Warfare, both international and intranational is condemned not by its sins but by its sin. It is as morally fruitless to take economic conflict for granted and inveigh against "bad unions" and "bad trusts" as it is to permit wholesale slaughter but draw the line at poison gas. The sin of modern society is that it is so organized as to make economic conflict inevitable, and the business of the prophet is not to preserve some vestiges of decency in the struggle but to find a way of abolishing the conflict. Even if he can not take this high ground he still has a better moral alternative than neutrality and that is to help the more righteous side to win.

THE CHURCH AND THE STRIKE

There are many in the church who are impatient with the equivocation of both an impotent sentimentalism and a futile neutrality and who have the sincere ambition to abolish economic conflict. The Interchurch World movement report on the steel strike and many pronouncements of the Federal Council of Churches prove that the leaders of the Protestant church are moving steadily in the direction of an intelligent application of gospel principles to economic life and fully realize the necessity of changing the whole motive power of our modern industry if industrial strife is to be abolished. But the rank and file of the church is not in step with its leaders and frequently betrays its middle class prejudices when it essays the task of industrial pacification. Lacking imagination, it takes the present industrial organization for granted and throws the burden of guilt upon those who disturb its order. To mention an instance, it generally opposes the strike. In common with average public opinion, it reluctantly grants labor the right to strike in theory but invariably follows the same public opinion in opposing every specific strike. It does so in the name of the principles of brotherhood to which the church is pledged and which the strike is alleged to violate. The strike is outlawed as an anti-social weapon. As industrial warfare is being carried on in larger and larger units, the weapon of labor, the strike, is becoming increasingly anti-social. The general feeling against it seems, therefore, to be justified. But if those who oppose it fail to see and to say that the organization of modern industry, which the strike disturbs and challenges, is as anti-social as the strike itself, they manifest a lack of prophetic detachment from the social order which they are morally evaluating; in other words they prove their middle class prejudices. For the higher middle classes possess the economic power which the strike imperils and the other middle classes enjoy the comforts which the high productivity of modern industry secures for them and in the enjoyment of which they are hindered by its momentary disorganization. Instinctively they blame not the entrenched but the attacking party for the conflict which disturbs their comfort. American newspapers, faithful exponents of the middle class point of view, never tire in their exposition of the "rights of the public," in critical strike situations. These rights must undoubtedly be considered and are frequently unjustly imperiled by unjustified strikes. But a real prophet of brotherhood can not fail to see that the public has obligations as well as rights, and one of them is to see that its comforts are not purchased at the price of the human well-being of the men immediately engaged in their production. The instinctive abhorrence of the strike no doubt arises out of the modern generation's recognition of the vulnerability of its interdependent economic life. The self-sufficiency of the ancient individual, family and communal life has been completely destroyed by the highly complicated processes of modern social life. A strike in any one of the basic industries immediately affects so many interests that physical life itself may become imperiled by industrial disturbances in certain fields of labor. It is only natural that a community should jealously guard its life against the periodic threats of starvation which strikes can make. But society must learn that the best way to guard against them is to remove her vital social and economic processes from the domination of selfish motives which now exploit them. As long as selfishness is enthroned in economic and industrial life labor will not only be provoked to use the weapon of the strike but will be compelled to avail itself of its power to equalize its unequal struggle with capital. Compulsory arbitration, a substitute for the strike which the church now frequently champions, gives labor no adequate guarantee for the progressive development of human well-being in industry. It would never abolish more than the more flagrant specific abuses from which labor suffers. The general public, whose power and opinion would determine the judgments of arbitrators, is too indifferent to the more fundamental inequalities of modern economic life to use its power for the sake of enforcing thoroughgoing changes in economic relationships.

CONSISTENT ALTERNATIVES

If the church wishes to maintain her attitude of antipathy to the strike the principles and ideals of brotherhood will not offer her the justification. She could justify herself only upon the basis of a thoroughgoing and consistent espousal of the ideal of non-resistance. But the church at large has never seriously entertained the ideal of non-resistance. Only a small minority of her prophets have espoused it. The church as a whole has had more sympathy for war with its violent use of physical force than for the strike, which is a form of resistance but does not require the use of physical force. One of the most curious anomalies of respectable public opinion, which the church has too slavishly followed, is that it condemns warfare in theory but always sanctions a specific war, while it sanctions the right to strike in theory but always opposes a specific strike. A consistent prophet of the Christian gospel is compelled to prefer the strike to international war, not only because its weapons are less violent but also because the ends which it seeks are more promising to general human welfare than those of war. The one tries to make the benefits of modern industrial civilization more equally available to all men while the other is frequently fought for the very reason that wealth has not been sufficiently divided but, piling up in vast surplusses, seeks fields of profitable investment in the undeveloped areas of the world where it invariably comes in conflict with the wealth of other nations.

If the church seriously aspires to the position of moral leadership to which the gospel seems to destine her, she must prove her right to that kind of gospel by the kind of prophetic insight which discovers the covert as well as the overt violations of its principles of brotherhood in the complexities of modern life; and by the kind of prophetic sincerity that banishes from her message every vestige of prejudice and bias to which her human associations tempt her. To approximate the prophetic ideal more closely the church must be wise as a serpent in penetrating the moral significance of the intricacies of modern life and harmless as a dove in rendering her judgments without regard to those considerations of expediency which so easily influence her message. Prophets who dare to speak to men in the name of God, as the church does, assume a terrible responsibility and are saved from being humbugs only by the most contrite self-analysis and the most courageous sacrifice of their own interests.

Studies in Sin

The Sins of Adolescence

By H. D. C. Maclachlan

THE ways of young manhood have always been a puzzle and a scandal to graybeards. State, church, home and school, from Roman Juvenal to American juvenile courts, have been at their wits' end to find a place in the moral and social order for a phase of life which is normally abnormal, and whose cosmos is chaos. Solutions have not been lacking. There have been the stern condemnation of self-righteousness from "age outliving heats of youth"; the *laissez faire* attitude of "sowing wild oats"; the naturalism of those who talk about "necessary evils"; the epicureanism of "the flask of Falnerian and the lips of Lalage"; the frank innocency that sings:

> What is love? 'Tis not hereafter:
> Present mirth hath present laughter;
> What's to come is still unsure;
> In delay there lies no plenty;
> Then come kiss me, sweet and twenty;
> Youth's a stuff will not endure.

But the problem renews itself afresh with every generation. Recent psychological research has, indeed, thrown a flood of light on the nature and causes of those "fits and starts" of youth, and the literature of "adolescence" has at least made for sympathy. But even Stanley Hall and his co-workers will scarcely maintain that the last word has been said; and it is possible that even the psychologists, not to speak of those to whom the problem is more intimate and personal, may be able to learn something from a study by a master psychologist of a typical case of youth and its recovery.

HENRY V. IDEAL HERO

Henry V. is Shakespeare's ideal hero. How much is history and how much invention in the picture may be a question; but, whether historical or inventive, the touch of the dramatist is everywhere that of love and admiration. With reference to no other male character in all his gallery is his eulogy so explicit. Not only does he represent him as the embodiment of the very spirit of England at one of its most heroic moments, but again and again he devises for him situations that reveal a nature touching life harmoniously at every point. Here was a real man, he seems to say, and no counterfeit; a democrat sounding "the very bass-string of humility" in an age of aristocratic aloofness; a despiser of shams, whether in the punctilios of his father's court or Falstaff's "All-Hallow'n summer"; a humorist, who could laugh at life, a moralist who could condemn it, an idealist who could glorify it. His was the genius of friendship. At the top of the scale his courtiers discuss him among themselves in terms which would be fulsome, were they not the poet's way of letting us see how he bound his friends to him with hoops of steel; and at the other end, the London apprentices initiate him into their fellowship:

> Sirrah, I am sworn brother to a leash of drawers; and can call them all by their christen names, as Tom, Dick, and Francis. They take it already upon their salvation that tho' I be but Prince of Wales, yet I am king of courtesy; and tell me flatly I am no proud Jack, like Falstaff, but a Corinthian, a lad of mettle, a good boy . . . and when I am King of England, I shall command all the good lads in East Cheap.

Yet this paragon is first introduced to us as a youth in "the far country," among the swine, if not the husks. How with dramatic truth to bridge the gulf—to make a hero out of a runagate, or what the wiseacres took for such—was Shakespeare's task. True, he inherited the paradox as part of the English tradition; but he was not anxious to avoid a difficulty which was as much a part of life as the ambition of Macbeth or the jealousy of Othello. If he were no moralist, as they say, at least moral perspective was his in an extraordinary degree, and his sense of dramatic fitness unerringly detected in the *wander-jahres* of his hero the discipline and struggle out of which came the strength and balance of his developed character. So he lingers lovingly over these years, while the shafts of his humor fall like a promised redemption on their too intimate contacts with low life. And he is just as frank as he is idealistic. He glozes over nothing. His prince "went all the gaits." He was the "black sheep" of the family—the sweet morsel of court gossip. He frequented places of ill-fame. He engaged in street-brawls. He sat at greasy tables on wine-sodden floors, and bandied drunken ribaldry with bawds, cut-purses, ruffians, and knights of the road. Falstaff, with all Shakespeare's love for him, is not the final excuse for these scenes of low life. Henry himself is the excuse; Falstaff and his *coterie* are just his foil—the background of essential vice against which the prince's basal virtue is displayed, as he fights his way thro' lawlessness to heroship. In them the sin is displayed at its worst, lest the victory go unexplained and its moral be less convincing.

ADOLESCENT REVOLT

Yet there is a path thro' the slough. Shakespeare understands his hero and accounts, if he does not apologize for, his follies—in this, be it said, proving himself the ideal father of this child of his brain. The prince is a study in adolescent revolt. He is doubly a rebel. On the one hand, his father's court irks him. Its pretentiousness, its petty ceremonies, its genuflections, its flattery, its intrigues, offend his sense of reality. He is of Carlyle's opinion that a king should be a *king*—a konig. a "man who can"—reigning by right of ability, not of plotting and murder. The "Oxford triumphs" that were to celebrate the treasonable coup whereby his father gained the throne, calls forth from him only a gesture of contempt:

> His answer was, he would unto the stews
> And from the common'st creature pluck a flower
> And wear it as a favour; and with that
> He would unhorse the lustiest challenger.

And when on the outbreak of the Percy rebellion, he is summoned to court, it is in no ribald sense we must interpret the scene of the mock court audience:

> Prince: Do thou stand for my father, and examine me upon the particulars of my life.
>
> Falstaff: Shall I? Content; this chair shall be my stall, this dagger my sceptre, and this cushion my crown.
>
> Prince: Thy stall is taken for a joined-stool, thy golden sceptre for a leaden dagger, and thy precious crown for a pitiful bald crown.
>
> Falstaff: Well, and the fire of grace be not quite out of thee, now shalt thou be moved. Give me a cup of sack to make my eyes look red, that it may be thought I have wept; for I must speak in passion, and I will do it in King Cambyses' vein.
>
> Prince: Well, here is my leg.

And so he laughs at tinsel royalty. His solemn obeisance is just " a leg." It is all play-acting anyhow—lath, plaster and fustian! Falstaff is as good a king as any—if kingship be but the chance upheaval of civil broils. Indeed, he prefers Falstaff. for he at least is *real,* as sin is real and hypocrisy is *not.*

A DEEPER REVOLT

But there is an even deeper revolt in the prince's soul—revolt of the new against the old. He stands not only symbolically, but psychologically as well, for a new era. Here, again, Shakespeare is in the main true to history. The age of chivalry was wearing to its close in a surface show, that could not quite hide its inner decrepitude. It had become a thing of wind, formulas, bombast. The Norman-French influence, always an alien thing, had been waning since Chaucer and the Lollards, while the Anglo-Saxon spirit of democracy heaved tumultuously under the crust of a half foreign nobility. And Prince Hal was the embodiment of that spirit. He is the first great *Englishman.* He thinks in terms of the nation, not of warring "houses." Better than the knights in shining armor, he loves the common people, their rough humors, their sense of fair play, their forthrightness, their very foibles and weaknesses; and while his father had courted them for policy's sake, he does so because he finds in them a kinship beyond the ken of Lyon King at Arms.

Hotspur here is Henry's opposite, the ideal youth of that feudal generation, the "good boy" who was always being held up as an example to the ne'er-do-weel. Bolingbroke, like many another father, and just as foolishly, wished that he and not Henry were his son:

> O that it could be proved
> That some night-tripping fairy had exchanged
> In cradle-clothes our children where they lay,
> And called mine Percy, his Plantagenet.

With design Shakespeare puts the word "honor" on the lips of both; but with Hotspur it is the honor of an artificial and rhetorical code, worn egotistically as a feather in the cap, with the prince it is that of noble deeds unostentatiously done and not boasted of afterwards.

> By heaven, methinks it were an easy leap
> To pluck bright honor from the pale fac'd moon.

—so Hotspur; and that kind of honor the poet ridicules by giving to Falstaff, the arrant despiser of honor, the "honor" of the fire-eater's death. "If it be a sin to covet honor," says Henry, "I am the most offending soul alive"; and then goes out to kill Percy and let another have his "honor."

And so the prince seeks in the freedom and frolic of the London streets the *reality* his nature craves. He will experiment with life. Like Don Juan or the rejuvenated Faust—how well Goethe understood youth!—he will taste all flavors and drink of all cups; though unlike those (and this is his salvation), objectively not subjectively, always maintaining an inner detachment which keeps him from being swamped in "mad humors":

> I am now of all humours that have showed themselves humours since the old days of goodman Adam to the pupal age of this present twelve o'clock at midnight . . . Well, thus we play the fools with time, and the spirits of the wise sit and mock us.

A NEEDED EXPLANATION

This surely is the explanation of the passage which at first seems so foreign to the sincerity of his character:

> I know you all, and will a while uphold
> The unyok'd humour of your idleness;
> Yet herein will I imitate the sun,
> Who doth permit the base contagious clouds
> To smother up his beauty from the world,
> That when he please again to be himself,
> Being wanted, he may be more wondered at,
> By breaking thro' the foul and ugly mists
> Of vapors that did seem to strangle him.

As they stand the words are, to use Rolfe's phrase, those of "a charlatan and snob"; and it is, no doubt, possible either that Shakespeare here did "make a great mistake," or that this particular piece of bombast was to please the groundlings with an heroic exit. But the error would be too gross. What Shakespeare must have meant was that his hero, being in reality *detached* from the baseness of his companions, is here self-consciously—is not youth always self-conscious?—trying to express, albeit in cant phraseology, that sense of mastery of the situation, whose true significance he failed to grasp.

Thus Shakespeare prepares the way for the prodigal's return. His prodigality had been only provisional. He had never been really at home in the Far Country, which was only a baser and temporary substitute for a less dangerous and more stable freedom. The call came when Hotspur, his temperamental enemy, raised the standard of revolt against the throne. His break with his old associates is, if not abrupt, decisive. He pays one more visit to the tavern, when after a final jest, he generously announces that he has procured for Falstaff "a charge of foot," and then, abruptly:

> PRINCE: Bardolph!
> BARDOLPH: My lord?
> PRINCE: Go bear this letter to Lord John of Lancaster, to my brother John; this to my Lord of Westmoreland . . . Go, Pet, to horse, to horse; for thou and I have thirty miles to ride yet ere dinner-time.

The lightning has struck. The roysterer has become a soldier, a patriot, a man of action, and as the scene shifts to the field of Shrewsbury and he meets and vanquishes Percy in fair fight, we see the freedom of the London streets manifest itself on another and nobler stage.

* * * * * * *

Such is the heroic version of the prodigal's return. Has it any message for us in these days of adolescent psychology? In the first place, we note that it is *ethically* right. Shakespeare is on the side of the angels. He neither endorses sin nor minimizes the dangers of "sowing wild oats." His moral is that of Ecclesiastes: "Rejoice, O young man, in thy youth: but know that *for all these things* God will bring thee into judgment." Judgment is clearly seen in the prince's associates. Bardolph's red nose is more than a jest: it is an emblem, as Falstaff on his death-bed dimly appreciates, of fires more awful, because less material. The dramatist does not shun the conventional ending: vice is punished as in the vulgarest melodrama. Bardolph and Corporal Nym are hanged, Doll Tearsheet ends fittingly in "the 'spital of malady of France," and for all his trick of fun, old Jack dies in terror, crying: "God, God, God!"

Nor does Shakespeare apologize for his hero. There is no hint anywhere of that not uncommon excuse for the immoralities of genius—that it is a question of temperament, of being misunderstood, of being above law, *et id genus omne*. Sin is sin, whether in the genius or the clodpate. De Quincey's opium, the cups of Charles Lamb, the debauches of Turner, the "sprees" of Poe, Byron's orgies at "The Abbey," the deviltries of Bulwer, the sensuality of del Sarto—are not to be excused on the score of "the nervous organization of the artist." What Shakespeare really thought of the sins of the flesh, whether in youth or age, is seen in Falstaff, the prince's evil genius. The prince is the type of a liberty which, though wrongly exercised at times, never loses altogether its touch with law, while Falstaff represents a liberty that is essentially lawless and licentious, in the primitive meaning of the word. The prince is a *libertarian*, never a libertine: the artificialities of his father's court drive him into loose ways, but he never ceases to be under law to the deeper dignities and loyalties of life. Falstaff, on the other hand, is the essential *libertine*, defying every law of right-living—honor, truth, courage, chastity. His grossness is of the soul. He sweats lies as he sweats "lard." His very wit is a sort of libertinism of the mind. Clothing him in that "tun" of flesh and making him the colossal humorist of all literature, shaking the very sky with his enormous laughter, Shakespeare would have us know that there is no trick of wit, nor artifice of sentiment or *bonhommie* that can win approval for lawlessness of life. And when, at the end, the prince turns on him and says:

> I know thee not, old man, turn to thy prayers,

while we are startled for the moment because we have laughed so loud and so long with the old sinner, yet out of the surprise comes the conviction that we are listening to an echo from a higher tribunal which irrevocably links license with defeat and disaster. And the pathos of it is that Falstaff was once young like the prince:

> When I was about thy years, Hal, I was not an eagle's talon in the waist.

and Dame Quickly notes that as he passed, "'a babbled of green fields"—the green fields of a lost innocence.

NATURE TO BLAME

But while all that is true, Shakespeare held the mirror too closely up to nature not to discern that Nature herself was in part to blame for all the trouble. The prince was too big for the palace. In youth there comes a flood-time of life never again repeated, of which the sexual impulse is the most striking but not the only symptom. Energy is at its maximum, and we dam it at our peril. The normal, healthy youth is nature's iconoclast. The staid, the proper, the orderly weary him. He despises what he thinks to be the insincerity of social conventions and usages. He "gets sore" at his parents, because he is not yet wise enough to indulge their harmless pomposities and pretend like "mother" to be interested when "father" demonstrates periodically to the breakfast table "how to eat a herring." Above all, he is adventurous. The teeming life within him is ever urging him to anchor and sail for undiscovered seas. It is the typical voice of youth that sings with Gareth in the idyl:

> And never yet
> Had earth appeared so green or heaven so blue;
> And all my blood danced in me and I knew
> That I must light upon the Holy Grail—

which is all very well so long as it is the *Holy* Grail that is in question; but unhappily there are *unholy counterfeits* of the Grail, that hold out the same promise of adventure. The environment of Gareth's youth was at once good *and* romantic. But not all are so fortunate. Goodness is more frequently associated with dullness than romance, and a stupid security than glorious adventure. In "The Way of All Flesh," Samuel Butler in fierce and unrepentant terms pictures with thinly disguised phrase his own boyhood revolt against the kind of religion exemplified in the home of his father, a stern, old-school evangelical. The picture may be unjust to evangelicalism, but it is only too true to boyhood. Boys do run away, in spirit, if not in body, from such homes and such "religions": homes where goodness is made unattractive and all the zest squeezed out of life; religions, which present the ideal of life in terms which youth resents as an abridgement of its liberty and which offers him no field on which to win his spurs. Meanwhile, there is plenty of liberty and spurs of another kind to win in Mistress Quickly's tap-room and the company of Falstaff and his friends!

> Then hey for boot and spur, lad,
>   And round the world away!
> Young blood must have its course, lad,
>   And every dog its day.

LESSON PLAIN TO READ

The lesson is plain to read. Church and home cannot rid themselves of responsibility for their prodigals. It is a fact that there is much in our current orthodox religion inhospitable to youth. In a church with which the writer is acquainted, the members of a Young People's group were debating the "relative attractions of the church and the world"—the very subject, by the way, being a good example of how *not* to appeal to adolescents!—when one boy, franker than the rest, said that the trouble with church "affairs" was that "the fellows felt they were under restraint all the time: they could not do even the quite harmless things they really liked to do." It is a valid challenge, not, perhaps, for the church to become a more skillful amusement caterer, but certainly to interpret religion itself in terms of the suddenly expanding life of youth. What is needed is a program that will catch the adolescent imagination. There is an interesting parallel here between youth and art. "Consider," says John Ruskin, in a letter to Stopford Brooke, "what it was to me, when the fact came full in my fairly examining thought that the only work done of any good quality in my own business was by men apparently abandoned by God to their own ways; that on the whole *religious people were powerless,* that all painting and poetry were done by men like Shelley, Byron, Keats, Turner and the like." He need not have been puzzled. The mediaeval church, starving the intellect and feeding the emotions, was the nursing-mother of art; while, by reversing the process, much of our modern religion has tended, on the whole, to rob life of its glamor and poetry—the very things which are the breath of life to youth and art. Youth is poetry and art in action; and the same cause that stifles the artist, alienates the youth. It need not be so. As Donald Hankey has poined out, there is an essential religion in many young men, which goes unrecognized even by themselves because the official interpretation of religion precludes it even as a possible basis for a fuller religious experience, yet youth is of the same heroic stuff of which Christianity itself is made. True religion is youthful—radiant, adventurous, free. It provides the ideal outlet for youth. The late William James spoke of "the moral equivalent of war." It is for the church to discover the moral equivalents of the far country.

But the tempest of youth has a racial as well as an individual significance. Prince Henry, in Shakespeare's thought, represented the rising generation. He stood for a new England. This, also, is true to life. Youth is nature's artifice to keep the world perpetually on the move. The young are the pioneers, the adventurers, the discoverers of new truth, the exponents of new faiths. As Mr. Barrie has so eloquently pointed out in his recent Lord Rectorial address, the prodigality of youth is its strength, its lust of life is the hope of the world. In theology, in art, in poltics, in economics, it is the young men who are the heretics, the prodigals, over whom Respectability shakes its wise old head and prophesies the worst, but who hold in their hands the keys of the future. Halvard Solness, in "The Master Builder," who in his youth built churches with high towers, but later contented himself with constructing "homes for the people," is typical of every generation which, ushered in with aspiration, soon folds its hands under "the vine and fig-tree" of its own formulas, and itself has to give way to another generation that is not afraid to build towers. Of course there is danger. Youth must take its own risk. The sweetest fruit is on the topmost bough, and the bough may break. God's El Dorados lie across the sea, and the ship may sink. The new is not necessarily the true. Youth needs badly enough at times the balance-wheel of age: an *old pilot and a young ship-master* is the ideal combination. But, for all the risk of it, let us greet youth with a cheer whenever it cuts the cables and sails out of the sheltered haven into the unchartered seas where lie the new continents of truth.

RACIAL SIGNIFICANCE

But we would miss the full intent of the drama, if we did not recognize that the Prince's wild days were not merely a regrettable incident in his career, but, in some sort, the raw material out of which he built a purposeful and worthy life. The old chronicles represent the change that took place in him as due to a miracle; but Shakespeare does not so conceive it. He thinks of it in terms of character-development. The youthful follies had not only been provisional, but preparatory. One cannot follow Henry in his subsequent career without feeling that he made good use of lessons he had learned in the London streets. His finished strength was that of self-conquest, and an enriched experience. The adjective that above all others applies to him is "human," and humanity of his sort cannot be acquired in a palace alone. He learned comradeship in a rough school, but he learned it; and on the eve of the battles of Agincourt, as he bandies jests with the common foot-soldiers, we feel that even Falstaff had something to give to him. And when he says:

> For he today that sheds his blood with me
> Shall be my brother; be he ne'er so vile,
> This day shall gentle his condition;
> And gentlemen in England now a-bed
> Shall think themselves accurs'd they were not here.

is there not an echo of the days when he was "hail-fellow-well-met" with Francis and his "leash of drawers?"

FRUIT OF EARLY EXPERIENCE

It is no doubt an intricate question, and moralists will frown; but the world is full of people whose power in after life has been, in some sense at least, the fruit of their earlier experience of sin. We quote, indeed, "The bird with a broken pinion never soars so high again," and argue sententiously that if so-and-so had not misspent his youth, he would have been, in so far forth, stronger and more serviceable in after years. But the argument is an irrelevancy. There is the same fallacy in it that lurks in the "ifs of history." Some lessons sin alone can teach. Was it not the gutter that bred Jerry McAuley, and the alabaster box that was paid for by the life of shame? There is a challenging passage in Tennyson's "In Memoriam":

> How many a father have I seen
> A sober man among his boys,
> Whose youth was full of foolish noise,
> Who wears his manhood hale and green;
>
> And dare we to this fancy give
> That had the wild-oat not been sown
> The soil, left barren, scarce had grown
> The grain by which a man must live?

As the poet recognizes in the next stanza, it is a dangerous doctrine to preach "to those who eddy round and round." Yet Life seems to teach it—? At all events, we are surely safe in accepting Carlyle's summing-up, when he says of Robert Burns, that, when the ship returns to port, the question that really matters is not whether its hull is battered and its rigging torn, but whether it has been "round the world or only to Ramsgate and the Isle of Dogs."

Religion in Czechoslovakia

By Mary E. McDowell

THE Czechoslovak people have been compelled to couple religion with politics because in their past history religious and political persecution were one. On the top of a hill near the edge of the capital city, Prague, there is a monument commemorating the battle of Bila Hora. Surrounding this monument you may see twenty-one young trees. On the road near by stands one of those many shrines that hold sacred pictures where peasants stop to pray. I stood the other day and asked a working man what the trees meant. He said: "Here we lost our freedom, and when we got it back again in 1918 we planted a tree for each of the twenty-one Czech leaders executed in 1620—and then," pointing to the shrine, "we tore down the holy pictures."

Only in a limited portion of Prague was there this desecration of holy pictures, but it is an illustration of the fact that to the Bohemian the historic past links together the sins of the state church and the state politics, condemning them as one.

INFLUENCE OF HUS

In the ancient market place in the center of the old city of Prague has been erected a modern heroic statue of Jan Hus—modern because only a few years ago were the people permitted to have this memorial of their religious leader. Clustered about the impressive figure of this martyr to freedom of conscience in church and state are symbols of his social faith in human form. All who needed defending, comforting and education are in this remarkable group at the feet of the great preacher. The figures are pressing forward as if carried on by his ideas. Since before the time Columbus discovered America, this dominating personality, together with the political leader of the same period, has held sway in the imagination of the Czech people. Both Zizka and Hus were fighters for liberty, liberty in religion and politics. Jan Hus has always been dear even to the Catholic Czechs, in spite of his excommunication. A Bohemian neighbor of mine in Chicago is, I fancy, not an isolated case. As he stood before a picture of Hus that hung in the settlement he reverently pulled from beneath his shirt a picture of Hus that hung with his Catholic amulet near his heart.

The Czechoslovaks are a religious people, but in their revolt against ecclesiasticism they give a wrong impression to the outsider, who does not consider the oneness of the Hapsburg dynasty with Catholicism. Their hunger is for a social expression of religion, a religion that is a vital living reality—or for a mysticism that is vague. It is true as I have said. In some parts of the country during the excitement of the 1918 revolution, they destroyed some of the holy pictures just as they removed some of the Hapsburg statues. At this time also the old shrine of the Virgin in the market place of Prague was removed. This act is now considered by thoughtful Czechs to have been a great political blunder, but here again we must remember that since the fifteenth century religious and political persecution have gone hand in hand. To the Czechs religious and political freedom are synonymous. I have just visited the city of Tabor—the most picturesque small city in the republic. This is the historic center of the reformation, for here Zizka the military leader stood for freedom for the people, and here the Taborites were organized. Even today in the feelings of the people Zizka still holds the picturesque old fortification for the common cause of freedom in church and state.

PRESENT RELIGIOUS TREND

The religious trend is now toward a simple and unecclesiastical expression of the spirit of Christ. During and after the war young men and women found their desired opportunity for serving humanity in the organizations that were called into being because of a great need. Catholic, Protestant and free thinker went into the Young Women's and Young Men's Christian Associations and into the Red Cross for social service during the war and after the armistice. After much discussion the women of the Y.W.C.A. formulated a creed so simple and broad that those of different confessions could work in common. It says:

> I believe in God, and I pledge myself to follow the spirit of Christ's teaching, and especially to live a life of service and love toward all my fellow creatures.

The Student Renaissance Movement is one of the most promising beginnings of the working out of the new religious gropings of this very alive country. One of the student leaders has said: "With the birth of the republic there came an almost nation-wide feeling of the need of a vital religious movement—a longing for a regeneration of life on a religious basis." Young men and women ot the universities banded themselves together to study the teachings of Christ and Hus. The movement is undenominational, and has members of all and of no "confession." Most of them believe in private prayer, but are strongly prejudiced against public prayer and object to clericalism and ritual of every kind.

PRESIDENT MASARYK

It was President Masaryk who inspired this movement among the students. On his seventieth birthday he made a memorable address to the people. I quote from it:

> I have always looked upon the ideals of humanity and democracy as an aspect of eternity.

Referring to the effects of the war the president said that it brings all people inevitably to a realization of religious problems.

> I myself find in religion the highest type of perfection and an objective for all human endeavor. The sense of eternity makes us humble and strengthens our moral responsibility. Our faith in progress is strengthened, we know that it is impossible to attain perfection at once, but we learn patience, not passivity. The comprehension of a perfected social order leads us all to cooperation towards a common goal.

The educated man and woman find it difficult to subscribe to a creed or to an organization for religious expression. The long struggle for religious freedom seems to have created a fear of any limitations. The newest illustration of this trend of mind is that of the Student Renaissance Movement. At their conference this summer they discarded their former simple creed that was broad but Christian. Now they will have only a program of service. Membership is based on the test of six months of work for some cause in their social program. This program includes study of all questions of human welfare, such as the alcohol question, social purity, war, international friendship, etc.

An international committee was formed of German, Russian, Ukranian and Czech students. Several times this group has protested against unfair treatment of German students. On one occasion they publicly expressed their disapproval of the president of the university because of his bitter criticism of President Masaryk's liberality toward the Germans. President Masaryk had vetoed a parliamentary bill to do away with the German university, leaving only the Czech university. His action showed that he refused to permit the method of retaliation—refused to do unto the Germans as they had done unto the Czechs prior to 1918. The international committee of students agreed with the president of the republic and condemned the president of the university.

MOVEMENT FROM ROME

For years there has been in Bohemia a large organization of free thinkers, not all of them atheists. Before the war they were chiefly in revolt against the state church and all that it stood for. Since the war they have felt that they must not limit their action to fighting churches, but must also take positive creative action. They have doubled in numbers since 1918. It is reported that over a million and a half have left the old established church. Some have gone into the Protestant church, which is said to have trebled its membership. A large number of priests with their parishes have allied themselves with the Serbian Greek church.

Over and against the two and a half million non-Catholics there are still about ten million Roman Catholics, but even these are growing more liberal. There is within the Czech Roman Catholic church a movement toward greater liberalism and a stronger national feeling. The constitution of the new republic states in articles 121 and 124 that:

> "Liberty of conscience and religious creed is guaranteed," and "All religious confessions shall be equal before the law."

President Masaryk when a professor in the university of Prague, and as a member of the Austrian parliament, always protested against the domination of the influence of the church in politics. However, against certain superstitions of the church he was always on the plane of the scholarly attack. His spirit is clearly shown at Lany, the country presidential residence that was formerly the home of an Austrian noble, a Catholic who had a chapel connected with the chateau. As a guest this summer at Lany I have been interested to hear the church bell call the Catholics to mass as in olden times, and to see the parish priest and the village people come and go through the garden to and from the service.

The religious feeling of the Czechoslovaks is social and is trying to express itself in service for all kinds of people, especially Russians. But the disintegrative effect of the long struggle of the past prevents at this time a tolerant spirit of "different confessions" as they put it. It is for this reason that the sincere movement among the students is so full of hope for a more tolerant spirit in the future. The influence of the great leader Masaryk, who finds guidance in action and spiritual help in repeating daily the Lord's prayer, will eventually win a good understanding and good will among all the people of the republic.

The Starward Way

ONE way remains; the way of heaven doth always
 open lie.
Doth open lie? Oh, pilot word! Let me remember aye,
Though shore and sea afford no pass, there's yet a star-
 ward way!

EDITH THOMAS.

The Lion in His Den

By Lynn Harold Hough

"I HAVE been thinking about the inhibitions of optimism," declared the Lion.

"How about the inhibitions of pessimism?" I retorted.

The Lion smiled at that.

"Oh, I have heard all that story," he said. "We are all the while being told that doubts are chains and beliefs are wings. I don't deny that there is something to it. But I am becoming surer all the while that there are grave dangers in professional optimism. And I am very sure that America is suffering right at this point."

I settled down in my chair to hear my friend develop his theme. He had gotten through several days with less pain than usual and there was a vital energy in his voice which was good to feel.

"We have developed a cult of success. I am not denying that it has accomplished many notable achievements. But it has come perilously near to wrecking our critical faculty. If anybody calls attention to our limitations we feel at once that he has violated all the sanctions of our glorious optimism. We must believe that we live in the best town with the livest business men and the most wonderful spirit of progress to be found anywhere. We grow lusty in self-appreciation. We grow corpulent with self-complacency. And the pity of it is just that all this produces a set of inhibitions which prevent all honest and searching analysis of our own life. We instinctively avoid the surgery of candid criticism and so we travel farther from the reality of things all the while."

"You would hardly point to 'The Spoon River Anthology' and 'Main Street' as examples of this tendency." I ventured.

The Lion laughed outright.

"True enough," he said, "But that isn't a reply. Its only the statement that some people are beginning to see the danger. As much as I dislike 'Main Street' I am willing to forgive Sinclair Lewis a good deal because he has at least punctured our self complacency. But the trouble with both Lewis and Masters is that they half like the things which they hold up to scorn. It is true however that they are an indication of the fact that we are beginning to pass out of the period of naive incapacity for self analysis."

"There are certain other intellectuals who have rather enjoyed telling us unpleasant truths about ourselves," I suggested.

"And unpleasant falsehoods," declared the Lion. "There are a good many decadent chaps who are critical enough. But they lack the quality which would give their work moral insight or spiritual validity. Sometimes I read a book which seems to suggest that a preoccupation with sex is the golden gate to distinction of thought and feeling and that free love might at last release a sense of beauty in this depraved and degraded land. I find it rather difficult to be enthusiastic about the hectic intellectual who would make his own lawlessness the standard of society."

"Then you are rather between the devil and the deep sea," I surmised.

"Between a rather superficial devil and a very shallow sea," replied the Lion. Then he went on:

"Of course there is a criticism which manages to be friendly with the ten commandments. And there is even an analysis which is on speaking terms with the Sermon on the Mount. You do not have to surrender to all the primitive lawlessness in order to find a rich life unless you are a decadent by nature and more so by practice. And you do not have to become so frightened by the young apostles of lawlessness that you fly in a panic to the arms of a senile complacency with things as they are. We need Aristotle's doctrine of the golden mean. On the one hand we must be delivered from the professional optimists. On the other we must not surrender to the young pagans whose only happiness is in finding something forbidden in order that they may do it. How sad they would be in a world which had no ten commandments to break."

VERSE

Labours

NOTHING is worth doing
That does not eventually send a man
On a higher and wider quest.
All labours that narrow,
All toils that deaden,
All pursuits that enslave,
Are enemies to be fought
With the sword of enterprise
And the arrow of adventure.
Therefore, at any moment
Of this eventful and uneventful life,
It behooves a man to ask himself
What he is doing
And whither his work is leading him.
If it is leading him to prison,
To lethargy, or to mutilation,
To dishonour, or to death,
Let him arise and take ship
To the furthest port he can reach,
Or let him wander among the mountains,
Making new observations,
And finding nobler labours.

ELIZABETH GIBSON CHEYNE.

The Poet's Call

BY day the fields and meadows cry,
By night the bright stars plead;
He hears the message from on high,
And to the call gives heed.

The roses tremble as he nears
And cry, "Rejoice, rejoice!"
The rocks break forth as he appears,
"God sends a Voice, a Voice!"

THOMAS CURTIS CLARK.

Making Germany Pay

IN recounting last week the report and recommendations to the Poincaré government of Special Commissioner Dariac on policies to be pursued in the matter of reparations, we said that the report would probably be used only as a political sounding board. The recommendations are so utterly lacking in consideration of the rights of other governments in the entente, so subversive of every principle in the psychology of peace making, so brutally an appeal to force, and so utterly a repudiation of all the high principles that led America to go to the rescue of France, that it seemed impossible to believe they would be seriously considered as a basis for real action. Now comes the news that the fundamentals of that report are the basis for actual proposals by the Poincaré government, and that the premier's bold contentions that France should go it alone in applying force as a method of collection are on the point of being applied.

The French object to the British plan for stabilizing the mark because it "breaks the solidarity of the allies," and now they propose to break that solidarity by not only acting alone but also by adopting a policy strongly disapproved by England. The past history of the attempt to collect is a history of disaster caused by pressure. In January, 1921, the total was fixed at the impossible sum of 220 billion gold marks plus 12 per cent of the exports, and the mark dropped to one-half the value of one year before. The "sanctions" (an arbitrary customs frontier through the Rhineland) were applied, the London ultimatum was issued, (scaling totals down to 132 billions but raising collections on exports to 26 per cent) demanding three and one-third billions in gold for the year, and the mark tumbled again. The payment of the first billion in August caused a great demand for foreign bills, which resulted in a rise in their value and a corresponding decrease in the value of the mark. The Silesian verdict in October brought another tumble. In May the dollar was worth 62 marks, on August 1st, 87, and in November 330.

Every effort of the reparations commission to force things has resulted in a fall of the mark, with its resulting depreciation of values and loss of ability to do business across national lines. Back of the politicians lies the hate of peoples and its accompanying policy of force in defiance of the laws of economics. An angry man may by law and decree destroy every possibility of collecting from his debtor.

* * *

Why the Mark Depreciates

Out of a war-time tendency to ascribe every kind of strategem to the enemy we make the charges that the Germans have deliberately depreciated their currency to escape payment and to profit by the advantages deflation is supposed to give to their export trade. What explanation have we to make to the query as to why there have been a greater depreciation in the currencies of Poland and Austria, and such large declines in the value of exchange in France, Italy, Belgium and Czecho-Slovakia Even the English sovereign is still off value nearly ten per cent. With the confidence of every nation, with nearly all the industries of old Austria within its borders, with a stable and popular government and with no reparations to pay, Czecho-Slovakian exchange on the dollar is fifty to one.

No doubt there have been those in Germany who welcomed the "flight of the mark." Speculators profit, exports are helped for a time, and trade is given a stimulus. Extreme nationalists welcomed it because it might mean the early overthrow of the republican government and of the policy of "fulfillment." But the officials realized that it meant the steady debilitation of their own salaries, the possibility of allied interference, and the ultimate destruction of both confidence and trade. There are at present French financiers who propose the deliberate depreciation of the franc as a means of selling to advantage. The paralysis of Austria ought to be sufficient warning.

As a means of increasing trade a falling currency is an illusion. Everyone rushed to Germany for goods when the mark began to tumble. The first result was feverish activity. The next was a depreciation of stocks at home and the raising of embargoes abroad with multiplied difficulties in obtaining raw materials for manufacture. As exchange rises, prices rise and wages must be raised, but prices go up on wings and wages trudge along in stogies. Thus the working and salaried classes are always poorer, vitality is lowered, and productive capacity is lessened. Demands for credit urge the printing presses on, discount and bank rates rise, and speculation increases; indeed business itself becomes a speculation. With money depreciating no one wants it, so that everyone who can buys goods, and waste and extravagance grow with increasing poverty.

Exchange has arisen out of all proportions to the inflation of currency. The total value of the 440 billion paper marks now issued is only one-sixth that of the 36 billion in circulation three years ago. While paper marks have increased thirteen fold, prices have increased at home by more than twenty fold and exchange by more than eighty fold. Wages have been able to keep up to one-half the increase of prices of goods on the market and savings have gone completely into the discard. Rents have been held down by arbitrary governmental action with corresponding depreciation in buildings.

There is little logic in accusing the ministry of Dr. Wirth, whom Briand, Clemenceau, and most of the British officials called a sincere man doing his best, of deliberately bringing such disaster down upon his own administration. The real cause of the depreciation of the mark was the stripping of Germany of her productive enterprise and then demanding that she pay enormous indemnities without giving her a chance to start business. With shipping all but ruined, colonies gone, coal mines requisitioned, iron mines taken over, soil robbed by war necessities, a revolution negotiated and an enormous internal debt, time was needed to balance the ledger, stabilize the new government, beat down militaristic opposition, and start up productive enterprise. Germany should pay and she can pay all required by genuine reparations, but the policies thus far pursued are not those dictated by sanity and business judgment. French politics calls for ruin as a victor's peace. English economics calls for the judgment of equity on a debtor.

* * *

Proposals That Carry Promise

The British Ex-Chancellor of the Exchequer McKenna says Germany can pay only when she can obtain the same privileges and profits from export trade that others possess. The French banker and Ex-Minister of Reconstruction Locheur says that it is better to lose all reparations than to allow a reconstructed Germany. Before retiring, Chancellor Wirth said the inflation process had reached the point of bursting and that only quick action could prevent disaster. Mr. Barthou, the French member of the reparations commission, replied that the patient was ill and must be treated quickly. The government took sharp measures to conserve gold supplies and prevent speculation. The Hamburg trades protested vigorously that it interfered with necessities of business, thus revealing a vital phase of governmental trouble in adopting any policy. The Bavarian government sent up its memorandum, asking that the export of necessities be reduced to a minimum and the importation of luxuries forbidden, production increased, and governmental expenditure curtailed—all of which means "Do what you have failed in trying to do." And Poincaré says pay and pay now, or we will take over your most productive enterprises.

Stinnes demands control of the public utilities as the price of business credit and the practical control of government finances by big business. The social democrats refuse to collaborate with big business, the cabinet falls, and big business takes the reins. In the shadows on one side stand the monarchists and those who rejoiced at Rathenau's murder, knowing that Stinnezation means a step toward the old order; on the other side stand the communists, confident that a step toward monarchism will swell their ranks and precipitate a bolshevik revolution. Behind all hovers the ghost of ruin brought about by further armed occupation, by a depreciation that drops to Austria's level, by increasing unemployment as winter comes, and by a hopelessness that paralyzes the hearts of the toiling masses.

* * *

One Convincing Proposal

To meet all this there comes one clear, convincing proposal. It is that of Sir John Bradbury, British member of the reparation commission. He proposes that all payments on reparations be commuted into five year bonds which each creditor government will guarantee and sell under its guarantee; that a complete moratorium of two years be granted and made renewable for two years more; that the reparations commission be reorganized, located in Berlin and work sympathetically with the German government; and finally that the mark be stabilized by using all the gold available in the Reichsbank, plus such a loan of gold as may be necessary to accomplish that result, the price of the paper mark in exchange to be fixed by a mixed neutral commission. The leaders of the German Democratic party, still in the coalition government of Cuno, agree to this proposal as do many leading financiers. A neutral committee of experts, invited to Germany by Wirth, and composed of such men as Professors Cassell of Switzerland, Jenks of America, Keynes of England, Vissering of Holland and others, make substantially like recommendations. They propose that the paper mark be retired on a basis from 3,000 to 3,500 to the dollar. This would mean the stopping of the printing presses and the substitution of a new currency based on gold. It would relieve the government of an ever expanding budget. The governmental budget is now balanced with the exception of reparation charges, but these charges formed the margin that caused the "flight of the mark" and put business over into the category of speculation. The Social Democrats manifest a willingness to help the new cabinet so long as there is no attempt at Stinnezation or monarchy. Poincaré and his iron hand alone threaten failure.

Will peace now be made or will the war be continued? In a recent address the British General Ian Hamilton stated the case quite clearly. He said: "Why do we fall from one convulsion into another and find that any fanatic or adventurer has the power to drop sparks into the powder magazine The root of the matter is this: we have never made peace. Peace was the last thing the men who made the treaties of Versailles and Sèvres were thinking about—punishment is what they were after. Had we truly aimed at peace and the demilitarization of Europe instead of at the twenty-four thousand million sterling and the kaiser's head, held out like glittering baits to the people at the end of 1918, we might have inflicted a mortal wound on war. Even now there is time, though as we hesitate the sands are running out apace."

ALVA W. TAYLOR.

Contributors to This Issue

MARY MACDOWELL, head of the University of Chicago settlement "back of the yards" in Chicago; just returned from a study of European conditions.

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THE SUNDAY SCHOOL

Friends or Foes of Jesus*

WE cannot take a neutral attitude toward Jesus. "He that is not for him is against him." Jesus stands as the supreme moral reality of our universe. We cannot be neutral toward righteousness; neutrality there means moral indifference and when one is indifferent to morality one is evil. There may be an extraordinarily good library in the home in which you are stopping, the owner may be very proud of its possession. One evening by the fireside, a friend of your host asks, "And what do you think of his library?" You reply, "To tell the truth I am not interested in libraries." What do you do? You instantly brand yourself as a man of no literary qualities. Traveling in Europe you come to some noted art museum. Everyone in the party is keen to see the famous pictures—everyone but you. You turn away from the gallery and go to the races. Yes, it is your own business, but you cannot escape the just criticism of your friends when they accuse you of having no artistic side to your nature. The leading business men of your city are planning the organization of the Associated Charities, properly to handle the hundreds of cases of want. You are invited to the luncheons where the movement is being launched. You ignore the invitations. You take your own customers out to lunch while your fellow business men are unselfishly devoting themselves to the wise care of the poor. The organization is perfected. The newspapers come out with the story and the names of the business houses that backed the public enterprise. At breakfast your family reads the news and your oldest boy remarks, "Dad, I don't see your name." "No," you reply, "I work for all I get; I am not interested in this charity stuff." It's a free country and you can do as you please about the poor—but—but you cannot escape the just scorn of your family and neighbors. To be neutral on this question of the care of the poor—well, you cannot be neutral, you either are a benevolent man or a contemptible money-grubber—and that is precisely how your associates on the street will classify you. Here is the church. Sunday comes. Your neighbors take their children and the good old parents living under their roofs and go to church. But you—you crawl out from under the deluge of the Sunday paper, with its elevating stories of pretty actresses who have been married to three or four millionaires, flick the ashes from your Pall Mall, and motor out to the golf club. You speed by the church and your neighbor's boy, seeing you, says to the lad beside him: "Gee, I'll be glad when I grow up and can go and play golf on Sunday, instead of going to this stupid Sunday school." The preacher comes to call upon you and you inform him, none too kindly, that you are not interested in any church. Churches are all right for those who like them, but you can get along very well without a church from January to December. Yes, you can get away with that, but to be indifferent to the church means to oppose the church. There is no neutral attitude. The world is built that way, my friend, you may not like it, but that is the way it is. You are either a friend or foe of Jesus; you either gather with him or scatter abroad. This statement may make you squirm, but you know it is true. In our lesson we see Mary sitting at the Saviour's feet, earnestly listening to every word that falls from the Master's lips. Here we have positive acceptance, beautiful friendship, whole-hearted approval. In the next section we see the Pharisees "laying in wait" to catch him, to destroy him. Friends or foes—there you have it. Indifferent to books—you are against culture; indifferent to art—you are against beauty; indifferent to the weak and poor, you are against charities; indifferent to Jesus, you are the foe of morality. No man who is keen about goodness can be indifferent to personified goodness as it appears in Jesus. I have more respect for that man who is openly hostile to the Bible and to Christ than for the indifferent, neutral, careless, thoughtless man, who makes light of Christ and his church. You can attack the hostile man; you have a clear case before you—but what can you do with the selfishly indifferent man? Our communities are filled up with these morally indifferent people. They have no definite standards; they are dangerous citizens. "Get the money—have a good time"—this is their whole creed. By that they live and die. I know thousands of such moral imbeciles. "O, the church is all right," they will tell you. But everything is all right with them—bootlegging is all right, home-brew is all right, easy divorce is all right, week-end debauches are all right, vicious dances are all right, unethical practices in business are all right, vile shows are all right! Such people are dangerously near being moral perverts—people who call black white, and bad good. Be positive, stand for something—and stand for the best. Be like Roosevelt.

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*Lesson for Dec. 17, "Jesus Among Friends or Foes." Scripture: Luke 10:38-54.

JOHN R. EWERS.

British Table Talk

London, November 14, 1922.

THE Silence on Armistice Day was kept this year with all the former reverence and solemnity. This nation has never been credited with any aptitude for symbolic actions. An Englishman does not like dramatic scenes, and he has almost banished symbolism from his daily life, but the two finest symbols, the Great Silence and The Burial of the Unknown Warrior, both had their origin here. The Silence was so deep on Saturday morning that even the horses felt there was something strange happening. In the center of London the vast crowd joined after the two minutes' pause in the hymn, "Our God, our help in ages past." It is said to have been impressive, but the Silence spoke louder than the hymn. There is no problem more baffling than to provide means for the expression of a common emotion in the vast cities of our modern civilization. It was an inspired thought to decree a brief silence, during which the nation becomes for a moment as one man with one awful memory, and with one debt, not repaid yet, and never to be repaid. The fact that there is a quickness to respond to this symbolic moment is one which might make our spiritual guides ponder. Is it possible that they have not estimated rightly the idealism of the average man? Or that they have lacked the bold imagination which penetrates beneath the surface to the "imprison'd splendor?"

* * *

The Election

Before this letter embarks upon its voyage over the Atlantic, the election will be over. It has been unlike any other election I remember. Never has the thought of the electors been less absorbed than it is now with great causes. The one definite proposal which has excited comment has been the proposal for a capital levy, which has filled the columns of the press with dissertations all more or less obscure. There is very little doubt that the general mind of the public is afraid of any such measure. It is not that it is in theory confiscation, but that it threatens to disturb still more the already disturbed industrial life of the country. A levy on capital is resisted by all parties but Labor, and some friends of labor are hedging. For the rest people are thinking in terms of "personalities." They are for or against Lloyd George, Asquith, Bonar Law, but curiously there is no one standard-bearer in the ranks of Labor. Henderson, Thomas, Clynes are active and responsible leaders, and behind them are men uncommonly able, but there is not one man who has captured the imagination of the man in the street. Perhaps that is all the better for Labor. Among the picturesque figures is Mr. C. B. Fry, the great athlete who is standing for Brighton. He was at Wadham college, Oxford, at the same time as Sir John Simon and Lord Birkenhead and was a good scholar. Since those days his fame as a cricketer has obscured the fact that he has given most notable service to the training of boys for the navy, and latterly he has served with his old friend "Ranjitsinjhi" at the league of nations' assembly. Together these two have made many centuries at Brighton—some of which I too have seen in former days—and most of us will not be sorry—politics apart—if "C. B." enters parliament. But the interest in his candidacy is one indication among many that it is an election in which personality has a place seldom given to it before.

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The Churches in Election Time

The traditional division, especially in the north of England, was between the church of England which was largely conservative, and the free churches which were largely liberal. There was a time, for example, when almost all Congregationalists were liberal. That is not the case today, though still a large majority would be liberal. Some are in the Labor party and some are conservative, and today there is a considerable body of national liberals, the party of Mr. Lloyd George in every free church assembly. On the other hand there are a number of Labor advocates in the church of England. Dr. Gore, for example, one of its foremost teachers, has spoken in this election on a Labor platform. On temperance questions the free churches are almost entirely in favor of drastic reform, and there is a large section, not I think a majority, in favor of prohibition. This, however, is not a practical issue ot the present election, the more immediate question being, whether or not the country is to have local option and Sunday closing. He would be a dreamer who imagined that there was any likelihood that such reforms would come into effect with the present government in office. The promise of negations made by Mr. Bonar Law really means that the advocates of such reforms will have to wait four or five years at least before there is any opportunity. Isaiah called Egypt "Sit-still;" it is the proud boast of the prime minister that he will sit still, and our brewers will not complain. The idea is that the patient, Great Britain, needs a few years' rest. Meanwhile the near east is beginning to make it uncertain whether there is to be any tranquillity after all.

* * *

A Catholic Biography

The late Father Plater of the Society of Jesus was a keen worker in his church. He did much to make "retreats" possible for working people, and during the war his services were given without stint to his people. He was known and loved far beyond the circle of his own church, and his biography, told by the skilful pen of Father Martindale, shows clearly why. It was in the fellowship of the Social Service Union that Father Plater came to know a new range of friends. It is a union in which the social unions connected with the various churches meet together on their special ground, and already they have done much. The Roman in this assembly remains Roman; there are times of silence, but no united prayer; yet there is a larger measure of sympathy and understanding among them because of their common interest in the application of the Christian gospel to social life. It is one of the most fruitful ot our "inter"-operations. Father Plater was a saintly man and a man with a large measure of humor and hilarity. That indeed is part of the perfect Christian character.

* * *

"Jimmy the Bulldog"

Father Plater had a dog—a dog more than four stone in weight. This dog went with his master and everywhere helped towards fellowship. Divines who had patted the head of the bulldog were more favorably inclined to each other. It may lighten this column if I transcribe the lines which reached Swanwick from Jim. There was a conference at Lesscon and Father Plater with Jim had had to leave before the end. To their friends this poem came:

I'm Jim the bulldog. Candid friends remark
They wouldn't care to meet me in the dark.
My face perhaps is ugly. I don't mind it,
I have the happiness to be behind it.

There's only one thing that I cannot bear
And that's the interval for silent prayer.
I hold my breath! My master says I must;
But I confess, I very nearly bust.

I'm very mild and faithful unto death,
'A simple dog that lightly draws its breath';
But when a lecturer begins to bore,
I do what others do; I gently snore.

I'm of all creeds; when starved a Protestant,
A Methodist in getting what I want.
A Quaker when my master shows the stick,
When I'm at large, a Roaming Catholic.

I'm fond of books, I pull them all to bits,
And throw their outraged owners into fits,
Yet these same owners hardly think it matters
To tear each other's characters to tatters.

Children I love; and if you are as these
I love you too and do my best to please,
If you are not, well let me put it thus,
As Christians, you have simply missed the bus.

St. Francis loved all fishes, beasts and birds;
With reverence they listened to his words;
And if at Swanwick I encountered him
I fancy he would call me Brother Jim.

The stars and hills praise God, I hear you say,
I don't pretend to be as great as they;
Yet a poor comrade in this tearful vale,
Is it for nothing that I wag my tail?

EDWARD SHILLITO,

CORRESPONDENCE

Business Methods of Near East Relief

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with great interest, your editorial called "Nearing the Danger Line" in The Christian Century of October 26th. No one I think, will recognize more quickly than the officers and directors of Near East Relief, the importance of responsible control of public charity and trust organizations. In fact it has been one of our main purposes to keep the closest practicable, representative committee control over all Near East Relief operations. In this I think we have perhaps come nearer to success than any other emergency relief organization of which I know, but we are not perfect and we welcome most heartily any constructive criticisms that may be sent to us by the editors of The Christian Century or others, and that will help us to serve humanity more faithfully and efficiently.

There are certain practical problems that one soon confronts in the application of any theory of constitutional federated control. The danger is that pace and progressiveness of a federated body, necessarily usually becomes that of the most conservative and perhaps reactionary, constituent members. On the other hand, an independent relief or charity organization is liable to develop a progressiveness bordering upon radicalism that results from uncontrolled individual initiative. It is of course desirable to avoid these two extremes. An illustration of the deadly conservatism that might fetter a rigidly representative organization is shown by the recent Smyrna disaster.

On September 6, the state department in Washington called our attention to messages received from the American Consul in Smyrna; these messages were received in New York on September 7th, and the same day—September 7th—$25,000 was cabled to Constantinople for emergency relief; 300 tons of clothing and shoes were shipped, and the U. S. destroyer left the Near East Relief warehouses in Constantinople with a cargo of food supplies. Similar prompt action was continued during the succeeding days, and a message just received from the Bishop of Smyrna, assures us that 200,000 lives were saved in Smyrna as a result of this prompt, energetic action on the part of Near East Relief.

All of the above action was taken with the knowledge and approval of the responsible executive committee here in New York, which is constituted for an interim action by our board of trustees, which in turn is incorporated by congress and makes regular, full audited reports to congress and to the full giving constituency. Suppose, however, it had been necessary to have taken counsel and secure the approval of a number of heterogeneous assemblies, general conferences, synods and other ecclesiastical gatherings, in order to have rendered this relief at Smyrna; the result would have been an additional colossal loss of life. At the same time we recognize that there must be a control that in a true sense represents the givers, and this we earnestly seek. If we do not have it, we want it. In this connection, may I call your attention to our method of transacting business?

(1) We are incorporated by congress and our trustees include leading representatives of most of the more important religious and missionary bodies of America.

(2) The board of trustees meets, and in addition to other business, elects an executive committee, which is made up almost, if not quite, exclusively of mission board secretaries and Christian men, who are members of some of the leading mission, educational and benevolent boards of America.

(3) This executive committee meets at least once a month, and before each meeting, a docket containing the minutes of the previous meeting, financial statements, cables, and reports from the field, together with a full list of proposed votes and appropriations, is usually sent two days in advance of the meeting to each member of the committee, and as a rule every member of the committee reads before coming to the meeting, not only the minutes and the financial reports, but all the proposed motions, votes and appropriations that are to be presented at the meeting. Thus there is opportunity for advance study of every expenditure and transaction of the organization, by all the members of the executive committee.

(4) Copies of this hundred page docket, together with the minutes of the executive committee, are mailed to every member of the board of trustees, in order that they may be fully informed on every detail of the committee's work, and call the attention of the executive committee to any action which they may desire to question.

(5) These dockets and financial reports are likewise accessible to any contributor or sympathetic friend who may care for detailed information. They are also in summarized form included in the annual report made to congress and given to the public.

This procedure may not be perfect, but unfortunately our modern world with its division of sects and creeds and denominations, good people and bad, religious and irreligious, Christian, Catholic, Jew and Agnostic, has not yet attained full perfection. We recognize there is an ideal better than the Near East Relief realization. We are earnestly striving and reaching out toward that ideal, and will greatly appreciate any assistance that The Christian Century or others may be able to render in attaining it. Your editorial certainly points toward the ideal, which we cherish, and we appreciate all the constructive suggestions you may have as to how we can achieve.

New York City

C. V. VICKREY.
General Secretary.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Aquaintance

Noteworthy Home Mission Pageant Has Been Developed

The Board of Home Missions of the Presbyterian church has produced a noteworthy pageant setting forth the home mission task in America. It has been supervised by the Drama League of America, and Dr. Linwood Taft has given constructive criticism of the production. The Missionary Education Movement is now at the task of publishing the pageant, and it will be given to the churches at twenty-five cents a copy. The title of the production is "America's Unfinished Battles." Among the aims of the pageant is the following: "The challenge to service is presented by the millions of people in America who for the most part have not had an equal chance for life, liberty and the pursuit of happiness. These millions include some 14,000,000 foreign born, 12,000,000 Negroes, 3,500,000 Latin Americans, 1,750,000 Mexicans in the southwest, 5,500,000 southern mountaineers, 1,500,000 migrant laborers, 334,000 Indians, etc. Helping these millions to secure the necessities of life and the blessings of America is a tremendous task that confronts our generation and must be accomplished by us if we are to be worthy sons of worthy sires."

Texas Baptists Torn Asunder Over Fundamentalism

Probably no layman in modern times has brought more controversy into the evangelical ranks than has William Jennings Bryan. In many sections of the southland, religious organization is disrupted, and the bitterest charges are hurled from opposition camps. At the present time the Baptists suffer more than any other denomination. Dr. J. Frank Norris of Ft. Worth is leading an attack on the organized work of the Baptists in the south and is one of the sponsors for a fundamentalist conference which will be held at Ft. Worth next April. William Jennings Bryan will be the leading speaker as usual. This movement is being withstood in most vigorous terms by Rev. George W. Truett, one of the most progressive spirits among the Southern Baptists, and pastor of their largest church at Dallas. Dr. L. R. Scarborough, leader of the Baptist seventy-five million dollar campaign, sees in the current reactionary theological movement a concealed covetousness. In a recent issue ot the Baptist Standard he says:

"Here is a clear-cut effort on the part of 'Norrisism' to undermine the Southern Baptist Laymen's Movement and establish a new laymen's movement inter-denominational in its makeup, and it is supposed with the purpose to destroy the denominational drives, such as the Centenary movement, the seventy-five-million campaign, the enlarged movements of Presbyterians and of Disciples and others, all in the name of opposition to Darwinianism."

American Legion Wants a Sunday in the Churches

Colonel Irvin M. Owsley, national commander of the American Legion, has given out an interview in favor of trying to secure in the churches a national Sunday in behalf of legion interests, and he is already booked in a number of churches to speak at the noon hour to business men. He is a member of the Disciples of Christ while his chaplain, Rev. William P. O'Connor, is a Roman priest. The legion officers seek to establish legion Sunday adjacent to April 6. They want a day not for the dead, like Memorial Sunday, but for the living. On legion Sunday the post would attend in a body the church it had selected.

Methodist Russian Worker Has Large Responsibility

Dr. George A. Simons, formerly stationed in Petrograd as a Methodist worker, is now located at Riga, Latvia. He has been superintendent of the Methodist Episcopal church in Russia since 1907, and in addition to this responsibility he is now supervising the Methodist work in the Baltic states of Estonia, Latvia and Lithuania, besides carrying on the American Methodist Relief for Russia. He is assisted in the latter work by his sister, Miss Ottilie A. Simons, and Deaconess Anna Eklund of Petrograd. The second session of the European central conference of the Methodist Episcopal church was held in Frankfurt-am-Main, Germany, at which Dr. Simons served as secretary. He is now editor of the Official Journal which is to appear shortly.

Pastor Indicts New and False Brand of Americanism

The new and noisy brand of patriotism abroad in the land, which is inspired by selfishness and provincialism, was arraigned recently when Rev. Byron Hester spoke to the American Legion Post in the Disciples church at Electra, Tex. He was a chaplain in the world war and has never

Relief Worker Praises Quakers

So broad has been the policy of the Quakers in their work of relief in Europe that they have in many cases accepted workers from outside their organization. Among these workers is Rev. Karl Borders, formerly in charge of the Disciples immigrant work among Russians in Chicago, and now living in the famine country. In a recent communication to The Christian Century he tells the story of the death of Russia's hopes for a harvest this summer. He says:

"Two months ago I rode past smiling fields of grain and blithely gathered statistics on the probable crop, amused at the reluctance of the peasant to predict the result of his sowing, and his invariable "Bog znaet," "God knows." The inspectors from other fields likewise gathered optimistic reports, and all of us came to monthly conference assured that the worst of the famine was past and determined upon a program of reconstruction for the winter.

"Then the plagues descended. Grasshoppers, worms, birds and finally drought, with weeks of scorching sun which dried the half-filled grain in the head and hastened the harvest to an early and empty end. A dreadful lack of work animals had made it impossible to sow more than half of the acreage of the year before, and even this year's sowing was far below normal. And now where a hundred or a hundred and fifty poods should have been reaped per desiatine, the average will not be more than thirty poods per desiatine, and much is completely lost."

His appreciation of the Quaker organization under which he works is phrased in these terms: "Our Christian programs of aid must be conceived in terms of more than the present crisis. In the long run, to my mind, the greatest calamity of the war is not the loss of human life, wasteful and horrible as that may be, but the heritage of hate which lingers and sours and warps the souls of generations that follow. These Quakers—and I am not a Quaker—have seen with clear vision the other pole, and steadfastly and quietly bear their testimony of good-will and love into these war-ridden lands in measures of unforgettable service. This, too, will bear its fruitage, and good-will and love must, by the self-same law which breeds hate out of war, spring up in the path of service.

"Hasten the day when Christendom shall be done entirely with back-door charity for conscience' ease, and shall launch upon these larger ventures of world helpfulness in measureless witness of her boasted faith in the power of love. I am convinced that it is only by such measures as these that we shall be able to induce that spirit of international friendship and good-will which we are fond of calling the kingdom of God."

Dealing with the emergencies of the present hour, Mr. Borders says: "Reconstruction plans on a large scale have been abandoned and again this area assigned to the American Friends' Service committee faces the simple alternative of foreign help or starvation. We estimate that at least 73,000, or 45 per cent of the population of our area must be fed, which means not supplementary feeding, but entire support until next harvest. Forty thousand of this number will need feeding at once, and the number will increase as the small stock of grain reaped is eaten. We are seeking to make it possible for as much of this new grain as necessary to be sown instead of being used as food.

"Now many a cottage is swept bare, and the shreds and tatters that hang to the bodies I see are scarcely warm enough for the cold rains that have already set in as I write in late August. Last year there was meat to eat, sheep, cattle, or even horses. This summer a single group of animals for the village have been fed in the broad meadows where once ten shepherds drove their flocks and herds afield."

been connected with any pacifist movement. His fellow legionnaires cheered strongly when he made his attack on the spurious loyalty that is now abroad. He said: "Have we held high the torch of Americanism? No. We have dashed it to the earth. Have we kept the home fires burning? On the contrary, we have stamped those fires of idealism out, and have kindled fires of another kind, fires of selfishness, narrowness, and provincialism. We have broken faith with those that died. And though they lie beneath the sleep-inducing poppies, they do not sleep, but they must turn in their graves as they see the arrogant, strutting, so-called Americanism of today masquerading as the Americanism for which they died."

St. Louis Church Federation a Live One

The Church Federation of St. Louis which has always been known as one of the more active organizations of the country, is now giving fresh attention to the matter of church publicity through a paper read recently by Mr. H. R. Wilson on "The Principles of Group Advertising As Applied to Go-to-Church Publicity." The Federation is taking an active part in trying to secure a better constitutional provision for the incorporation of religious organizations. The annual meeting of the Federation will be held at the Hotel Chase on December 7, and Dr. Robert E. Speer will speak.

Duluth Federation Stresses Religion Education

The Duluth Council of Churches has ten years of history behind it. Firmly entrenched in the community life, it is a strong friend of every great religious cause in which cooperative action is essential. A unique feature maintained by it is a Tuesday noon luncheon which is held in the Y.M.C.A. On Oct. 31 Dr. H. Y. Shahbaz, a Persian missionary who escaped from the horrors of his land, spoke on "Islam, a Menace to Civilization." The largest interest of the Council of Churches is in the cause of religious education. The pastors and superintendents are assembled regularly, and at these meetings the Christian strategy for the city is planned so far as it relates to the work of religious education. Samples of good Sunday school literature are kept at the council office for the inspection of the superintendents. A training school for modern Sunday school workers is maintained on Monday evenings, with a good attendance, and the courses are modeled after the latest ideas in this field. The organization has been less concerned about legislative questions than some city federations, but it has been able to get what it went after, among these being the enactment in Minnesota of a red-light abatement law. Four successful dry campaigns have been conducted during the past ten years and many meetings have been held in the interest of world peace. Rev. W. L. Smithies is executive secretary of the organization.

Fresh Evangelical Movement in Australia

A very interesting evangelical movement has been under way in Australia during the past year, which takes the form of a great campaign for the circulation and the reading of the scriptures. In a period of twelve weeks, 32,000 pocket testaments were given away. One business man has given five thousand pounds for testaments. The movement has had the approval of Dr. Harrington Lees, Archbishop of Melbourne, and many other leading churchmen. In colleges, mining camps and many other places groups of young people have felt deep religious interest and thousands are reported as converts. Mr. George T. B. Davis is prominent in the movement.

Successful Church Forum at Terre Haute

Terre Haute, Ind., has a forum which packs the auditorium of First Congregational church every Sunday evening. This forum has already heard some of the foremost interpreters of the social reform in America, including Edward A. Steiner, Thomas Mott Osborne, Shailer Mathews, Norman Angell, Maude Wood Parke, Jane Addams, Harriett Vittum, Toyokichi Iyenaga, Rabbi Harrison, Donald Cowling, John Haynes Holmes, Harry F. Ward, and S. K. Radcliffe. The procedure of the forum is thus set forth by a member of the group: "To illustrate the vitality of the forum method this forum arranged a series of addresses on the industrial problem. First it brought a man who spoke eloquently on the political labor movement. His argument was so poorly sustained, however, that the crowd reduced him se-

M. E. Bishops Debate Lively Issues

THE recent meeting of the bishops of the Methodist Episcopal church at Baltimore is characterized by an anonymous writer from the circle as "the greatest debating society in the Methodist Episcopal church." There was discussion of the minutiae of various reports, and the differences which make popular church assemblies lively have also run the line of cleavage through the bishops' organization. Bishop Joseph F. Berry was elected to give the episcopal address at the next general conference, but not without spirited opposition.

The "Buckner case" which is now known in every hamlet in the United States had as much consideration as under the rules it could get. Bishop Stunz cannot under the law have his official acts reviewed by the other bishops, but this did not prevent their speaking their minds. It is clear that the majority do not support the idea that the retirement clause in the law of the church can be used to settle heresy cases. When a man's doctrinal reputation is attacked, he has a right to a trial on demand.

The report of Bishop Nuelsen on conditions in Russia helped to dispel the cloud of suspicion and misinformation that rests upon the American mind with regard to conditions in Russia. There is a vast difference between the reports of religious workers who have been under the pay of no propagandist organization and the reports of newspaper men who are given their point of view before they start to Russia.

The social and international pronouncements of the bishops was the most radical they have ever made. We quote the following:

"The second corrective is the organization of political and social life everywhere upon the basis of the welfare of all, instead of privilege for the few. Here, and here only, lies release from the military heritage of the past and from the present economic causes of war. This program means broadening of brotherhood; the substitution of service for reward; the discovery of the spiritual values in labor; a policy of freedom in speech, press, conference, and contact; toleration and cooperation in religious, economic and social organization. Such a program will so mold political procedure by the principles of Christ as to make it meet the basic economic and social needs of the entire community.

"We deplore the unjust accumulation and inequitable distribution of huge surplus profits by financial corporations. We insist that Christian principles shall be applied alike to capital and labor.

"We deplore the distribution of rewards of conquest in the form of governmental monopolies and territorial control for personal and selfish advantage.

"We deplore the investment of taxes in armaments and pompous display, and urge the nations of the world not only to limit but to destroy this bulwark of hatred.

"It is our solemn judgment that nothing short of the actual application of the principles of Jesus in governmental, economic, religious, educational, and racial life today will meet the need. The whole world stands appalled at the colossal failure of other programs. Let us now frankly and honestly practice the teachings of Christ.

"We pledge ourselves to cooperate with all governmental, social, and religious bodies that seek a practical program to heal the suspicions and hates which wound mankind today. Various suggestions are being made. Ours is not an exclusive voice.

"Conference is essential. Therefore, without regard to traditional divisions, we are eager to join hands with any agency which will take adequate, decisive, and immediate action. This is the hour for all Christians in broadest charity to say, 'If you love what I love, if your vision is as my vision, if your heart is as my heart—then give me your hand!'

"America unhesitatingly should accept her full responsibility for leadership in the restoration of a broken word. She should not acquiesce in imperialistic policies and tempers that make war inevitable. She should refuse to sanction any war except for strictest self-defense or the defense of humanity. She should continue to advocate universal disarmament and should not hesitate in asking that an international conference be called for this great purpose."

verely in the second period. Next the forum brought a man who spoke with very telling effect on the golden rule in industry. The members profited greatly by the message, but made it clear that something more concrete and specific was necessary than the generalized belief expressed. Interest in the whole problem had by this time so mounted that the speakers' committee arranged a trio of speakers—the first on the open shop, the second on the closed shop, and the third one of the ablest of the "human engineers" who are today helping to solve the industrial problem by throwing all silly prejudices and class feelings resolutely to one side and adapting industry to the human nature of men whose loyalty and intelligent labor are indispensable."

Ohio Pastors Will Assemble at Columbus

Probably few states would venture to challenge the statement that Ohio has the strongest interdenominational organization of the churches to be found in the United States. One of the features of this fellowship is the annual interdenominational convention of pastors held under the auspices of the state federation, which will be held in First Congregational church of Columbus, Jan. 22-25. A strong program is being arranged and there will be an interchange of speakers with the state convention of the Y.M.C.A., which will be in session at the same time. The following have been invited to speak at the convention: Bishop Williams of the Protestant Episcopal church, Detroit; Dr. Robert E. Speer, president of the Federal Council of Churches, New York, and Rev. Guy Black, evangelistic worker of the Methodist Episcopal Board of Home Missions, Gary, Ind.

Minister Dares to Tackle Delicate Subject

Rev. Bourner Ernest Allen, pastor of Pilgrim Congregational church of Oak Park, Ill., recently spoke on "The Sex Problem." His desire to break the conspiracy of silence regarding some of the worst evils of the age is typical of the point of view of many earnest ministers of the gospel. He said: "The minister who speaks upon the sex problem today is charged by the conservative with being immodest; and if he does not speak upon it, the radical calls him a coward. Of these two alternatives, I choose—neither! For I believe we can talk over some of these sex matters without being indelicate or cowardly. The real danger lies in silence or side-stepping. What does the sex problem involve? It involves the relation of men and women to one another; the understanding and mastery of the sex instinct; the guarding of the new freedom which has come to woman and which she has demanded; a fresh appraisal of the business and protection of the home; the training of children; the form of their education on leaving home; the ideals of social pleasure; the knowledge of the time when it may be safe for boys and girls to stay out late together, and jazz; an appreciation of the normal sex instincts for fellowship; a sense of the sin of making the home a jail. Most of all, the sex problem involves a fresh devotion to Christian ideals."

Chicago Federation Now Has Day in Church Calendar

The Chicago Church Federation now has a day in the ecclesiastical calendar and will present its appeal in many communities on Dec. 10. A budget of thirty thousand dollars a year has been approved by the constituent denominations. In the earlier days of the federation, it had to subsist on the free-will offerings of Christian business men who were canvassed in their offices, but the work of the organization has grown to such an extent that a more dignified mode of financing the organization is now in vogue.

Successor to Phillips Brooks Made Bishop

The Rev. Dr. Alexander Mann, rector of Trinity church of Boston, has just been elected bishop of Pittsburgh. He has for many years been the presiding officer of the house of deputies of the Protestant Episcopal General convention, and has been an interesting figure in that he has held the position of successor to Phillips Brooks at Trinity church. Dr. Mann has several times in the past refused an election to the episcopacy. He was elected bishop of Washington in 1908, but declined. In 1915 he was elected suffragan bishop of Newark, but did not accept. In 1917 he was chosen as bishop of Western New York, but this noteworthy appointment he also refused. Dr. Mann is now sixty-two years of age, at the height of his power. His communion is strongly entrenched in the Pittsburgh area, and he will have large administrative responsibility. His appointment will strengthen that element in the house of bishops which believes in having fellowship with the evangelical churches.

Christian Charity Will Be Put to New Test

The Nationalist government of Turkey has posted notices in Anatolia that Christians would be permitted to depart during November. It seems, however, that men between nineteen and fifty-five are being detained in the villages. Meanwhile families have piled their earthly belongings on carts and are making all haste to the nearest seaport where they may secure passage to Greece. Thus the Christians of the whole Turkish empire are being forced to take temporary residence in Greece which will create a food problem of the first magnitude one of these days. Meanwhile the allied statesmen, including those of the United States,

The Passing of a Christian Philanthropist

THE religious life of Detroit has suffered an immeasurable loss in the death of Philip H. Gray, whose passing occured in a Boston Hospital after an illness which has removed him from active life for nearly a year. It is probably well within the truth to say that no citizen of that city was connected more vitally and helpfully with so many significant movements of uplift and advance in church and community than Mr. Gray. His two outstanding connections were with the Y. M. C. A. of his city and the Central Christian Church. He was president of the former organization for nearly a decade. To it he gave no perfunctory service nor conventional alms, but intelligent support, both of money and time. He projected an elaborate boys' camp on the shores of a lake in the eastern resort district of the state upon whose development he is said to have expended a quarter of a million dollars, providing in his plan for the physical, social, aesthetic and religious renewal, not of boys alone, but of their fathers as well. He founded under Y. M. C. A. auspices the Detroit School of Religion, a new departure in the field of popular religious instruction intended to provide a more adequately equipped lay leadership in church and home and Sunday school. He founded an osteopathic hospital in Detroit in order that this particular school of therapeutics might be given a fair chance to demonstrate the value of its principles. This philanthopy was characteristic not of his partisanship for one school above another but of his tolerant sense of fair play toward a movement which he felt was handicapped by established professional standards and procedures.

For the church of his denomination, in which his children had been reared, he had proposed a plan intended to rescue it from the disadvantages of its location and the modesty of its appointments, and make it a factor of the first magnitude in the religious life of the city. Matching his vision and generosity with a devotion equal in their degree to his own, the membership of the church is going forward with its work of enlargement. Hiram college, in Ohio, recently dedicated Gray Hall, a dormitory for boys erected by Mr. Gray at a cost of $100,000. He was one of the founders of the Detroit Symphony orchestra and had a leading part in every civic forward looking movement. Innumerable causes and individuals and institutions, owe their success to his sympathy and practical help. A son, a recent Harvard graduate, sailed for China last summer under appointment of the Episcopal mission board, and has already begun teaching economics in Boone University. The funeral service in Boston was conducted by his pastor, Dr. Edgar DeWitt Jones, and Dr. Charles Clayton Morrison, assisted by Professor Vernon Stauffer of Transylvania College and Dr. Charles M. Sharpe, dean of the Detroit School of Religion.

with their eyes on the oil fields beyond the Dardanelles, continue to play politics against one another. The Near East Relief is making every effort to make provision for the needs of the deported people. However, their available resources are already taxed to the limit to care for the orphans for whom they are responsible, thousands of the orphans have been ordered out of the Turkish empire, and they will be housed temporarily in an old royal castle in Greece and on the island of Corfu in a summer home once occupied by the kaiser of Germany.

Churches Hunt New Members

Various churches, including those of Cincinnati, are using the months of November and December as a time to stress church attendance. During this period they will be hunting up new prospects. The Walnut Hills group of churches has recently made a house-to-house canvas of their territory. The churches of Park Ridge, Ill., near Chicago, have found a way to tabulate the entire city without the burden of ringing every door bell. Securing the water lists from the city hall, the pastors have each checked off their parish from the list. Even the Roman Catholic priest cooperated. That leaves only a small percentage of the community to be canvassed by the interdenominational committee appointed by the various ladies aid groups of the city. The ministers found some interesting examples of divided families, but no effort was made to handle these cases.

Rabbi Sees in Passion Play Incitement to Anti-Semitism

While Protestants have joined Catholics in their admiration of the devotion of the Oberammergau peasants, Rabbi S. Wise in a recent address in Chicago, spoke in terms of severe criticism of the Passion Play. He finds in the play the bitter spirit of prejudice against the Jew which he thinks brought the play into being three centuries ago and which will today make many people hate Jews once more.

Issues New Bible Study Manual

Father Frederick C. Grant, rector of Trinity Episcopal church of Chicago, and a popular teacher of the Bible, will soon publish a new Bible study manual, "The Early Days of Christianity." He has already written an excellent manual for the study of the life of Christ. He teaches the Bible two nights a week in the diocesan religious education schools of Chicago and one night a week he teaches at South Bend, Ind., in a union school.

Methodist Federation Makes Good Beginning

The Methodist Federation for Social Service, which made a beginning in a meeting held at Garrett Biblical Institute at Evanston last spring, is giving a good account of its stewardship. During the past year the receipts of the federa-

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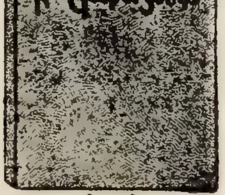

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Roman Catholic Church Gets Into Relief Work

Stung into activity by criticism in many quarters, the Roman Catholic church has at last begun to do something for the starving populations of Europe which are outside the Roman Catholic church. Pope Pius XI is calling for contributions from his people, twenty-five cents each from the poor and five dollars from the rich. Eleven priests and religious brothers are being sent into the districts of Moscow, Ekaterinador, and Rastow to administer relief. The commission is headed by Rev. Edmund A. Walsh, S.J.

Episcopal Church Starts on Big Campaign

The Episcopal church has set for itself a most ambitious program for the next three years. It proposes to secure $12,600,000 for missionary, social, and educational work and $8,400,000 for a forward program, making twenty millions in all. The drive was begun on Nov. 28. During 1923 it is hoped to secure six millions on the twenty million fund. As the membership of the church is only about a million people, the per capita of giving will be generous.

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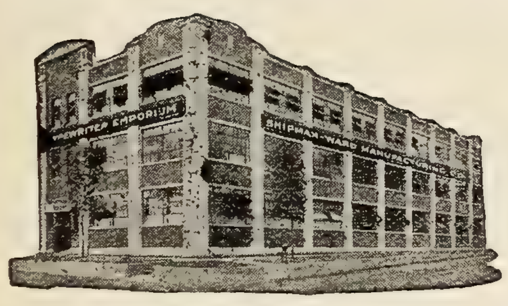

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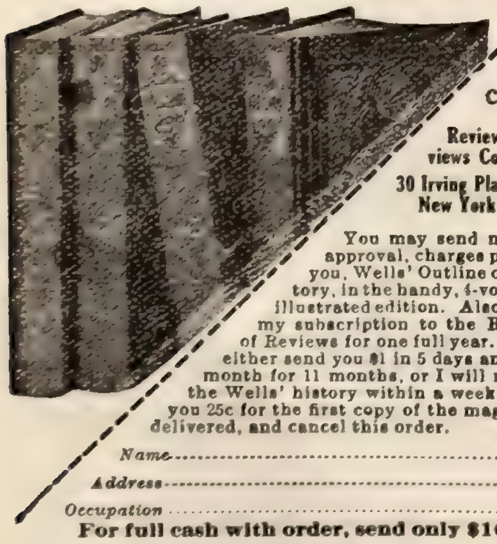

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is a journal that puts first things
nd leaves the petty things far out on
rcumference."

The Editors' Part

AND what can we expect our editors to do? The answer to that is something like Sir Christopher Wren's monument—"Look around you!" The pages of The Christian Century speak for themselves. Yet the editors promise for the year ahead the most attractive feast that has ever been spread in the whole range of religious journalism. The dominant note of the new year will be the inculcation and interpretation of the spiritual life. Subjects like these: **"Piety and Culture," "Science and Mysticism," "Prayer and Law,"** will bulk large in the program. Dr. Newton and Dr. Hough—the latter recently having become a member of the editorial staff—will join with the editors in attempting a reinterpretation of the life of piety in an age whose ruling passions are science and social salvation.

¶ The social essence of the Christian task will continue to be interpreted by great articles of original and illuminating insight, such as, to name but a single example, the two articles by Samuel McCrea Cavert, which appeared in the past two issues. Persistently will The Christian Century work away at the business of interpreting the mind of Christ to all aspects of modern life.

¶ Persistently, too, will our editors keep before us the vital question: **Is the church as we now have it a competent organ of religion as we now conceive it?** This is no casual inquiry to be settled in a single article. It is a sort of symphonic motif that our readers feel recurring again and again in the unfolding of the editorial program.

¶ But how better can the editors tell their part in the all around cooperative effort to double the subscription list than merely to set down a few of the names of notable contributors of past and future. Call your friends' attention to this list of

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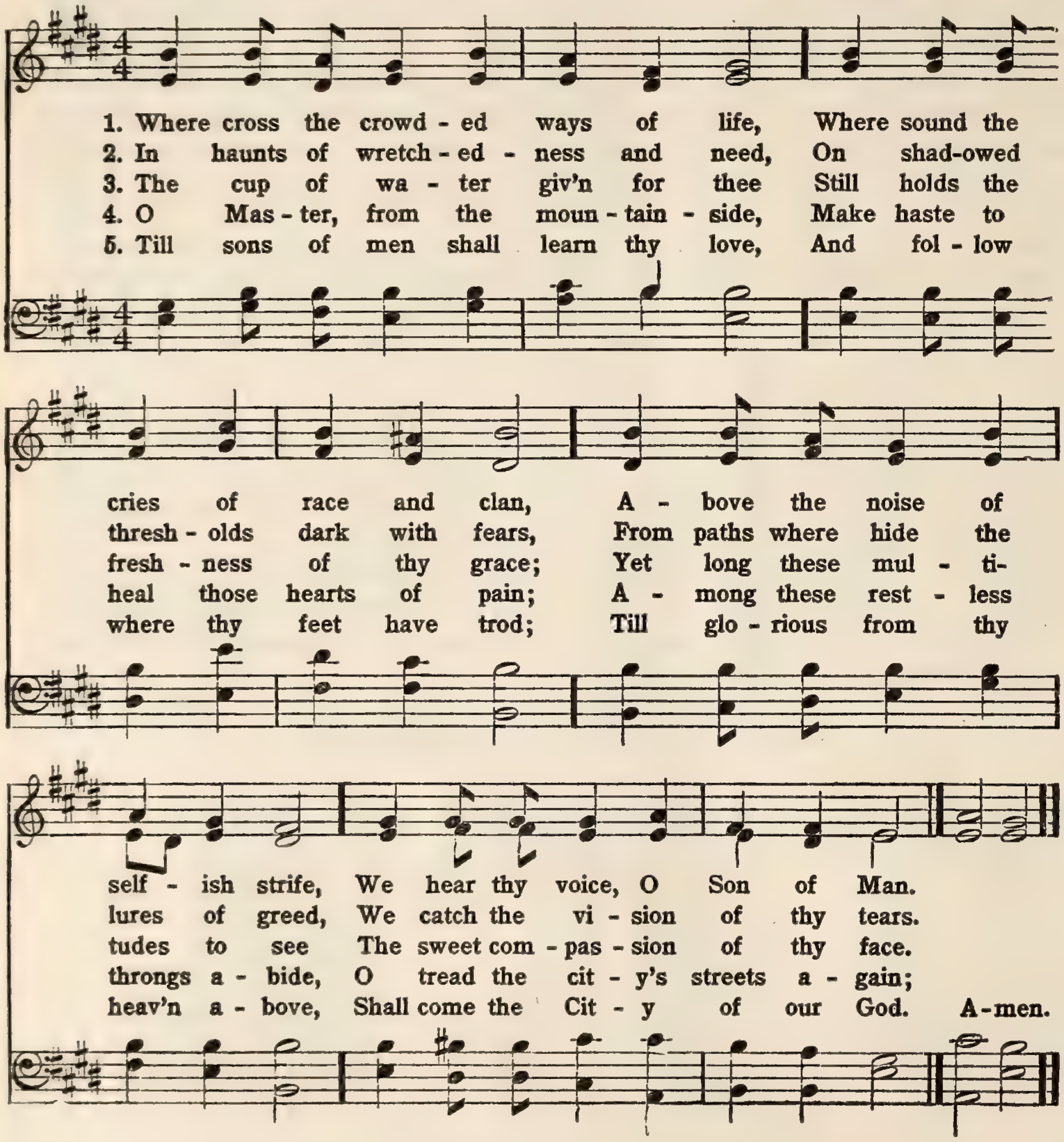
1. Where cross the crowd - ed ways of life, Where sound the
2. In haunts of wretch - ed - ness and need, On shad-owed
3. The cup of wa - ter giv'n for thee Still holds the
4. O Mas - ter, from the moun - tain - side, Make haste to
5. Till sons of men shall learn thy love, And fol - low
cries of race and clan, A - bove the noise of
thresh - olds dark with fears, From paths where hide the
fresh - ness of thy grace; Yet long these mul - ti-
heal those hearts of pain; A - mong these rest - less
where thy feet have trod; Till glo - rious from thy
self - ish strife, We hear thy voice, O Son of Man.
lures of greed, We catch the vi - sion of thy tears.
tudes to see The sweet com - pas - sion of thy face.
throngs a - bide, O tread the cit - y's streets a - gain;
heav'n a - bove, Shall come the Cit - y of our God. A-men.

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The
CHRISTIAN CENTURY
An Undenominational Journal of Religion

Volume XXXIX CHICAGO, DECEMBER 14, 1922 Number 50

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* *508 S. Dearborn Street, Chicago*

Subscription—$4.00 a year (to ministers $3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

The President Sees His Duty

AFTER an unconscionably long evasion of his constitutional responsibility President Harding has at last squarely confronted his duty with respect to the prohibition law. In his message to congress last week his treatment of the scandalous condition that has been allowed to develop in many parts of the country brings a sense of relief and reasurrance to all our citizenship in which there remains any root of respect for law. The essential function of the President is to enforce the law. His administration is launched by his oath to support the constitution. The carrying out of this vast executive function demands that the responsibility be divided and subdivided into many departments and that specially appointed agents of the President be put directly in charge of these departments with power to act. But all such agents are only the hands of that authority of which the President himself is the head. When an agent fails to enforce the specific laws over which he is given charge it is the President who fails. If such failure is flagrant and scandalous the President is bound by his oath to assume more direct personal charge and see that the law is obeyed. We believe that Mr. Harding should long ago have interfered with his agencies under whose vicarious authority the eighteenth amendment and the Volstead statute were being openly defied. That he has at last done so and in a fashion that not only gives an unmistakable impression of his sincerity but that promises an adequate policy of enforcement is sufficient cause even now for congratulation. What prohibition needs is simply the faithful and resourceful authority of the government behind it. Its ill-repute is derived from its non-enforcement. Wherever it is enforced its intrinsic character and its beneficent effects speak so loud that opposition cannot get a hearing. With the federal government stirred to its duty the scandalous conditions that have prevailed may be expected to come to an end.

No Discouragement In Present Laxness

PASSING from the point of view of the President's duty to that of popular psychology, it is perhaps not so strange, after all, that the period immediately following the adoption of prohibition should be one of disrespect and defiance toward the newly enacted law. It is better to have this experience near the beginning of the new regime than later. Had a strict constructionist policy of literal enforcement been followed from the beginning, it is conceivable that a period of license would have followed during which a national debauch of incomparably greater cost and injury would have taken place. Compensation for the present deplorable conditions may therefore be found in the reflection that the extreme opposite course of precipitately suppressing the traffic could have produced a condition even more deplorable. It is well for temperance folk to keep reminding themselves of the radical character of the moral revolution which American society has determined upon. A demon which has inhabited the social organism so long as has the liquor traffic will not leave without wrenching and tearing the body from which it is being exorcised. Experienced prohibitionists know this. They have seen it in every state, in every county, in every community from which during the past generation under the local option principle this same demon has been banished. In no case did he go out at the behest of any mild, lady-like command. In no case did he show respect for a law that was decreed against him. He had to be driven out and vigilantly kept out, until the body, cured of its unnatural thirst and greed—the greed infinitely more violent than the thirst—found for itself a new moral and practical orientation. From that point on the task was progressively less difficult. So will it be in the nation. The opening years of the prohibition regime are far more crucial than any other stage of the movement—more crucial than the period of bringing the law into being. President Harding's firm word will clear the air. His policy of enforcement, calling upon the governors of all the states who share with him under the constitution concurrent authority to enforce the eighteenth amendment, is logical and hopeful. It may result in a sharp political alignment two years hence, but unless he loads his candidacy down with reactionary social and economic policies, Mr. Harding need not personally fear the result. Good government and we believe good politics underlie the President's firmly stated position.

Y. M. C. A. Convention At Atlantic City

TOUCH any delegate to the international convention of the Y. M. C. A. recently held at Atlantic City, reported elsewhere in this issue, and you will meet with a hearty, vibrant, and whole-souled enthusiasm over the things which that convention did. This enthusiasm is partly an expression of the deep relief felt as the result of the settlement, or at least the arrival at a method of settlement, of many internal problems of organization, coordination and practical policy within the movement. But it extended to other matters of far more vital public interest. Among these was the explicit emphasis made by the convention upon the fact that it is a *young* men's movement. It has been long felt that the "Y" instead of being an organization *of* young men had become a sort of paternalistic organization of mature and well-seasoned men working *for* young men. At Atlantic City the movement definitely turned the corner and appears to be headed toward a youth goal. High school and employed boys spoke from the floor. Young men were conspicuous on committees. The new president, Mr. Judson G. Rosebush, of Appleton, Wis., while 42 years old, is young compared to those who went before him in that honorable succession. The spirit and point of view of the student associations were more influential in the convention than ever before. The convention failed, and we think it was a serious failure, to make a challenging utterance on the problem of war and of the industrial responsibility of any organization that wears the name Christian. But that the sentiment of the gathering on these subjects was the sentiment characteristic of the student branch of the organization was manifested again and again by the ardor with which the delegates received the most pronounced utterances from the platform in direct opposition to the older "zone of agreement" policy upon which the bourgeois and capitalistic metropolitan branch has hitherto operated. Contrary to newspaper reports which in certain cases conveyed the impression that the convention took action breaking its bonds of union with the evangelical churches, the action taken was explicitly in behalf of strengthening these bonds. The basis of membership is still the historic Portland basis—membership in an evangelical church—but it was agreed that 10 per cent of the members of a board of directors need not be members of a church provided they personally profess an evangelical faith in Christ. The basis of membership in the student associations is more liberal, being the signing of the statement of the purpose of the organization, which, however, is thoroughly evangelical in character.

Discredited Millenarian Predictions

IT is a diverting experience to come upon some of the confident predictions and identifications made by people of the apocalyptic mood during the war period. In those days the books of Daniel and Revelation were studied with an avidity which searched with nervous eagerness for every utterance that could be tortured into allusion to current events. It was claimed that in the books of the prophetic type most of the occurrences of the war time could be discerned in prediction. The kaiser was the antichrist who was to be consumed by the wrath of God. But there was no prediction of his quiet and comfortable retreat into Holland, nor of his spectacular second marriage. Turkey was to be driven out of Europe; but nothing was forecast as to its early return, which the world is now contemplating with astonishment and shame. One of the most vivid of all the pictures presented by the adventist dreamers was that of Mr. Wilson as the mighty angel of the tenth chapter of Revelation. Even the most devoted admirers of the ex-President must have winced at the fulsome identification of that description with the man then in the white house. Had he not sent a rainbow division to Europe? Did he not hold in his hand a little book, the American constitution, whose principles he was extending to all the world? Was not his right foot upon the sea, in the act of launching a great navy, and his left upon the land, where a great army was assembling? Was not his voice heard around the world? If this and numberless other vagaries of the millenarian sort could be reread by the zealous advocates of such systems in the light of the passing years, much might be done to cure them of their hallucinations and to provide them with hints for a sane and satisfying study of the word of God.

The Menace of Unbelief

UNBELIEF may be a very destructive thing. To reject the real fundamentals cuts the nerve of progress and keeps the social order in a state of suspended animation. But few, however, realize just what this dangerous unbelief is. During the war we enacted laws against freedom of speech which are in direct violation of the constitution and by which many of the Presidents of the United States could have been sent to prison for their utterances. The war time legislation of the United States is not unlike the decrees issued by the czar against the free speech before his downfall. The unfaith that is dangerous in the political order is not rejection of political dogmas, but the rejection of the fundamental of all democracy, freedom. In the church there is a like confusion concerning the skepticism that destroys. Dr. Torrey has recently issued a book which makes the major troblem of the church the restoration of faith in such things as hell, verbal inspiration and the second coming. But Dr. Torrey and many men of like mind are themselves skeptics of the most dangerous sort. They do not believe that the truth of God in religion is vigorous and patent enough to care for itself, but that it is a tender plant to be kept and guarded in a hothouse. John Milton held another view of truth. He said: "And though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we do injuriously by licensing and prohibiting to doubt her strength. Let her and falsehood grapple. Who ever knew truth put to the worse in a free and open encounter?" If the Methodist bishop feels that the teachings of Rev. J. D. M. Buckner are dangerous, it would be far better to give the misguided minister a public and official hearing than connive at his removal from active service. Why do not the conservative dominies of Philadelphia who are making a great hue and cry against Dr. Fosdick find their satisfaction in exposing his errors in honest forthright discussion instead of trying such coercive weapons as excommunication? Do the Philadelphia critics fear lest the virgin birth may not be established in honest discussion? Does Dr. Torrey fear that his doctrine of physical hell-fire cannot sustain itself in honest argument?

Scientific Study of Race Prejudice

PREJUDICE is being scientifically studied by our sociologists, for it is a social fact that bulks just as large in the matter of racial relationships as any other fact. Chicago's Commission on Race Relationships which was appointed following the clashes between Negroes and whites in 1920 has produced a large volume full of scientific findings which are of vital importance in any understanding of the racial problem. In this volume there are gathered together in one of the chapters some of the numerous myths that are commonly believed by white people with regard to Negroes. Some of them are ludicrous as well as pathetic. Here are samples: that if one hits a Negro on the head with a cobblestone, the cobblestone will break; that whenever a Negro is educated he refuses to work and is a criminal; that all Negro prize fighters marry white women and then afterwards beat them; that the minute a Negro gets eight dollars he goes to a dentist and has one of his front teeth filled wild gold; that a Negro ball always ends up in a grand free-for-all fight in which several of the participants are mortally slashed with razors. The reason why Negroes are shut out of labor unions is set forth by testimony from union officials. These men who are barred out of organized labor often act as strikebreakers, but union men never draw the logical conclusion from these facts. The following judgment of a Negro business man found in the book is worthy of consideration: "There is no race problem; if the white people would only do as they would be done by, we would not have need of commissions to better conditions. This won't be done, but an easier plan is to enforce the law. The laws are good enough, but they are not enforced. Riots grow out of hatred, envy, jealousy and prejudice. When a man becomes a contented citizen there will be little chance of causing him to fight anyone. Give us those things that are due us—law, protection and equal rights—then we will become contented citizens."

Good Books Have a New Competitor

ABRAHAM LINCOLN is reputed to have spent his evenings reading a few great books over and over again by the flickering light of a wood fire. How deeply the Bible and Shakespeare entered into his every day thinking one can easily learn by a study of his speeches. Since his day good books have many competitors. The phonograph came into the American home with its program of Negro dialect and popular songs. In some homes this was supplemented by the better music. The moving picture came with a message much more easily grasped than that of the printed page. The illiterate were instructed by something more ancient than hieroglyphics. And now the wireless craze has the nation in its grip. The other evening an aged grandmother sat in her lonely home in the middle west working the dials on the radio set her sons had provided. Fort Worth, Tex., sent her the music of a high school band. A slight turn of a knob, and Atlanta, Ga., presented its favorite soloist. Another turn, and Minneapolis sent out "the call of the north" with a more serious message. Thus a country home in the middle west heard speeches, music and comedy from a score of leading cities of the land. Weather reports, markets, directions on the care of the teeth and some propaganda made up the medley program of the evening. But after all none of it was a worthy competitor of a great book. We do not get Shakespeare over the wireless, nor does John Milton perform for us in the movie show. The new inventions undoubtedly quicken the intelligence of a sodden mass in the citizenship who would never read books. But these inventions can never displace the greatest single invention that has come in all of human history, printing from movable types. The art of reading these days tends to become more and more limited to a select class. There is in each city a small intellectual aristocracy that lives with great books. But the church does not hold with aristocracy. It is the business of the Christian church to keep alive in the people the hunger for great literature, especially that which quickens and feeds the spiritual life.

The Intellectual Detective

THE heresy hunter is not particularly loved by men of eager and pursuing mind. For often he is the shouting apostle of an aggressive ignorance. And when he would silence the voices which speak out in the name of general mental exploration he becomes a pest and a menace. It remains a matter beyond dispute, however, that there is a difference between truth and error and that there is a place in the world for the intellectual detective. He must be a man of adequate training who knows the field in which he is to speak. He must be a man of that hearty erudition which has been fed by the richness of many and varied treasure houses of the mind, the conscience and the heart. Being such a man, what is he to do when he discovers that able men are using great powers quite unconsciously as propagandists for the making of the worse to appear the better reason? The first thing he must do is to get back of the logic to the psychology of the situation. Here he will find that genuine aspects of life and experience have been inhibited until at last they have come forth with an expression more vigorous than wholesome. And he must seek to find a way to satisfy this genuine hunger with nutritious and upbuilding fruit. In all that he writes he must show understanding sympathy with the sound basis in human need even when he finds it necessary to say that it has not been dealt with in the right way. Then his court of resort must be not the unreasoned prejudices of men, nor the invisible energies of roused passion, but the steady persistent appeal of a vital setting forth of the truth as he sees it. When men disagree every man must be allowed to set forth his view in his best fashion, and the impact of vitality and reality must be trusted to secure a verdict. When a victory for truth is won by intellectual sharp practice it is a bad day for truth. A detective must always scrutinize himself lest he develop from an understanding to a criminal mind. And the intellectual detective must guard himself lest he become the sleuth of a prejudice and not the agent of truth.

The Miraculous

WHEN it is asserted that the thought of the modern world is turning away from the miraculous features of the Bible, and is finding its satisfaction rather in the ethical and religious values of the Christian faith than in its portents and marvels, a certain alarm is felt by those who have become habituated to the traditional conception of the scriptures, as though their vital qualities were thereby being ignored. If one affirms that he is not interested in the miracle narratives of the Bible and regards them as non-essentials of the record, he is likely to be understood as denying their reality. It is often charged against those who decline to consider as vital such narratives as those of the prophetic miracles of the Old Testament, the virgin birth of Jesus, and the wonders reported in connection with his ministry, that they have abandoned their belief in basic elements of Christian faith.

Of course such is not the case. One may accept as credible every story of miracle included in the two testaments and yet not regard any of them as essential to a competent faith. This is the case with many people in the churches. If asked to define their attitude regarding the miraculous element in the biblical records they might say unhesitatingly that they hold to the credibility of such accounts, but have ceased to consider them as important factors in their belief, or even as items to be included in a summary of accepted truth.

On the other hand there are many who have given over any belief in the miracles without suffering in any manner a diminution of their confidence in the Bible as conveying to the world of our time the supreme religious message of history. It is to them the word of God, disclosed in the lives and messages of the most unique and forceful personalities of the ages, and most of all by our Lord, whose word is final in the realm of the spirit. But the values of this collection of documents are not affected either favorably or otherwise by the manifest marks of the age and the human hands from which they have come. The miracles are features of periods of time and types of thinking from which the modern world of scientific knowledge is separating itself by increasing distances. They were entirely congenial to a view of the world which asserted that it was directed by capricious and changeable moods on the part of the divine ruler and those who from time to time acted in his interest. Early man lived in a realm of the marvelous. Things happened because God willed that they should, without reference to any laws of order and precision. It took mankind a long time to learn the simple truth that in the universe of God's ordering seedtime and harvest, and summer and winter, and heat and cold, and day and night do not cease, but all things are moved in harmony with laws which are also God's ways of working.

That miracles do not occur today is not the proof of unique relations between heaven and earth in the past, relations which no longer obtain, but rather of the fact that miracles never did happen in the manner in which the men of the former times understood them. The facts on which the reports of such events were based are as true today as then, but they have a more reserved and satisfactory explanation. In many parts of the world the belief in the miraculous persists, and it is confidently asserted that works of supernatural character are performed. There are levels of intelligence in more enlightened regions in which similar views prevail. But as education spreads it becomes increasingly evident that narratives of this nature are either due to errors of observation and statement, or to exaggerated explanations of real happenings.

The sanctions of the great truths of our religion are not dependent on signs and wonders, though such there were in the lives of the prophets and of Jesus, as will be shown. But these were not the proofs of a divine mission in any degree comparable to the lives and the teachings of these great moral leaders. Jesus distinctly declined on more than one occasion to trust himself to the following of men who were attracted to him by his ministries of healing. There was an appeal in such activities, but it was to a lower and less trustworthy element in human life. And as to the present value of the miraculous features of Jesus' ministry, they are no longer proofs of his character and purpose, for it is more difficult to persuade the men of today that they were real happenings than to convince them of the divine nature and saviorhood of the One of whom they are affirmed. Men believe in Jesus today rather in spite of the miracles than because of them.

One who attempts to study the miraculous element in the scriptures soon discovers that these narratives divide themselves into several classes. There are first those which do not even impress the student of general literature and history as making claim to be actual miracles, but seem rather to be forceful figures of speech, emphasizing the theme, as when the psalmist declares that at the presence of God the mountains bowed themselves, and the little hills skipped like rams, or that God cast great stones down upon the advancing foes of Israel, or that he prolonged the day for the more complete extermination of Israel's enemies.

Then there are wonder stories whose difficulty lies not so much in the miraculous nature of the event as in the moral implications which accompany it, as in the cases of the companies of soldiers destroyed by the prophet whom they had been sent to bring to the king, or the destruction of the Gaderine swine, or the cursing of the fig tree. These and others of the list are less troublesome by reason of any physical difficulty involved than disturbing to the moral sense of a generation that has been trained by the teachings of Jesus to different conceptions of the divine work in the world.

Again there are narratives of healing and helpfulness that are so convincing and so harmonious with the spirit of the men of God in the older days and with the character of Jesus that they have had for all the generations the value of complete reality. The centuries are full of accounts of healing by words of command, by the touch of sympathy and power, by the exercise of forces that are not yet very well understood, but are no longer doubted. Were the prophets and Jesus withheld from such ministries of kindness? Most of the activities of these great leaders fall under the classification of works of mercy and good will. No one need be troubled in accepting as scientifically valid these signs of the power and the love of our Lord and his friends in the prophetic and apostolic groups. They can abide the test of the most careful scrutiny of the records, when once those criteria are applied which history and criticism have made available.

For the rest, we have to say that there are many occurrences both in the Old Testament and the New that we do not understand. Perhaps in some later time when more of the secrets of nature are disclosed, and man's control of them, these narratives will fall into their appropriate place as capable of explanation. Today they are not. We have the choice between wondering if they have been rightly reported, and reserving them for future examination in the light of widening knowledge. If we have to give an instant judgment regarding them, they fail to convince us. But experience has corrected our first conclusions at so many points that we stand hesitant in the presence of things even the most difficult to understand.

In the meantime it is increasingly clear that the miracles of the Bible are neither the proofs of its authenticity as the word of God, nor the evidences to the modern world of the divine mission of Jesus. On much higher levels these great convictions rest. Every miracle could be dropped from the biblical list and the authority of the gospel and the Lord whose message it is would not be less. But it is not necessary that a single one of these narratives be challenged by the most outspoken and progressive interpreter of the faith. They are not essential, but they are unique features of the record, deeply embedded in the affection and appreciation of the church. Even as parables they have value and will always have as illustrations of the spirit and ideals of the kingdom of God. All words and works of power in the lives of Jesus and the prophets were signs and wonders. But they need not be regarded as violations of those laws in accordance with which all life moves.

Thus far the miraculous. As to the supernatural, we are plainly dealing with another sort of category. In popular speech it is used ambiguously, now to connote what we have treated above as the miraculous, and now with quite a different meaning. If by the supernatural one is designating that universal reign of divine power in this world and in all worlds, then all Christians of the modern mind are devout believers in the supernatural. Of the implications of this view of the world we shall speak at another time.

The Air Brakes

A Parable of Safed the Sage

THERE came unto me one of the sons of the prophets, and he said, Great and Venerable Man, I bring unto thee Salaams.

And I waited until he should tell me what was on his mind; for the men who approach me with Great Reverence have always an Axe to Grind.

And I said, How is it in the Oasis where thou dwellest? And how doth it fare with those who attend thy synagogue?

And he said, They are the worst old Mossbacks who ever drew the breath of life; and they would not draw that if it cost them anything.

Then did he get busy with a line of talk, concerning all that he suffered at the hands of those men who are Conservative, and who agreed not with his Up to the Minute Opinions. And I let him talk.

And when he had finished, I told him that I had just returned from a Journey, and that I had ridden upon a Train that is called the Limited, and that it made Fast Time. And he was interested in Speed, as also am I.

And I said, Consider the Air-brakes.

And he said, I am not so much interested in Brakes as I am in things that make for Speed.

And I said, Then shouldest thou consider the Air Brakes, for it is they that make high Speed possible.

And I said, In my boyhood the trains had only Hand Brakes. And if a train were going Twenty Miles an Hour. the Brakeman had to run nearly the whole length of the Train, and set one Brake and then another by hand. And the Engine could do no more than shut off its own steam, while the Fireman set a dinky little Hand Brake on the trucks of the Tender. But now may the Engineer apply all Brakes at once, the whole length of the Train. Otherwise the Trains would all go to smash, like the herd of swine that ran down a steep place into the sea. It is the Air Brake that maketh Speed possible.

And he was interested, but he saw not the lesson.

And I said, The Crown Prince is always a Liberal, and the King is always a Conservative; for responsibility doth make men reconsider their earlier theories. All young men ought to be Progressive, and all old men ought to be Conservative. Every young Ruler of the Synagogue ought to be glad to have a few Conservatives in his Congregation.

And he said, Thou sayest that all young men should be Progressive and all old men Conservative; yet thou art a Progressive.

And I said, Certainly, for I am Young.

Our Changing Morals

By William J. Dawson

IN the popular literature, art and drama of a period we have probably the most accurate reflection of its life. For example, he who would understand the social and moral life of the eighteenth century can find no better guide than is afforded in the novels of Fielding and Smollet, and the terrible pictures of Hogarth. The "Tom Jones" and "Joseph Andrews" of Fielding, the "Roderick Random" of Smollett, the "Gin Lane" and "Beer Street" of Hogarth, are a more vivid commentary on the morals of the time than can be found in the pages of any writers who have dealt specifically with the sociological aspects of the period. No one who has read these books or looked on these pictures can avoid the conclusion that life in England had never sunk to so low a level of debasement as in the latter half of the eighteenth century.

Some day the student of history will turn to the literature, art and drama of the twentieth century, with the same appreciation of its documentary value. He will see in clearer perspective than is ours the drift of thought, the change in moral values; yet it is not impossible for us to attain at least a partial perception of this drift and change. According to our tempers, we shall be pessimistic or optimistic in examining the tendencies of the times in which we live; but at all events it is the duty of every thoughtful man to examine them. I write neither as pessimist nor optimist, although it is impossible to escape altogether the bias of one's temperament; but so far as I can contrive it, with the colorless candor of the student and spectator.

REVOLT AGAINST MID-VICTORIAN

The first thing I perceive—and it is a kind of clue to the whole—is a derisive revolt against all that is called Mid-Victorian. It applies to furniture, art, dresses, literature, modes of life, ideals of conduct, and estimates of greatness. Queen Victoria herself is now depicted as a dull-witted German woman, ignorant of art and literature, full of narrow prejudices, capable of feminine spitefulness, who by dint of living a long time became a kind of fetish. The supermen of her time were equally unworthy of the regard which they attracted. Manning was a notorious liar, Newman a befogged casuist, Arnold a pompous pedant, General Gordon a dangerous fanatic, impartially devoted to the Bible and the brandy-bottle; Disraeli a mere trickster, and Gladstone what Disraeli called him, "a sophistical rhetorician intoxicated with the exuberance of his own verbosity."

The Victorian gods of literature have been exposed as equally clay-footed. Carlyle owed his prophetic rage to an undiscovered ulcer in the stomach; Tennyson was never more than a milk-and-water versifier, whose poetry in a more masculine age world have been despised; and George Eliot was a ponderous preacher who had not the most elementary notion of how to write a novel. So the indictment runs, and it covers all the popular forms of life. The Victorian age was, in short, according to this calm verdict, an age of stupidity and dullness, of false conventions, of social snobbery, of hypocrisy in religion, and of intolerant stodginess in morals.

Now I say nothing of the general truth or untruth of this indictment; but I am concerned to mark the direction which the revolt has taken. The first point of attack has been the conventional decencies of life. The mid-Victorian period inculcated what may be called decent reticence on certain physical aspects of life as an absolute quality of fine behavior. When "Adam Bede" was published, there was a great to do about the seduction of Hetty Sorrel; and not all the delicacy of treatment of that pathetic episode could save George Eliot from the charge of being a coarse-minded person in introducing it at all.

DECENCY STRESSED

I can well recollect the time when Mrs. Annie Besant was tried and punished for publishing a very carefully worded pamphlet on Malthusianism; she was regarded as an offender against public decency. Mr. Vizitelly, the publisher of an English translation of Zola's works, was arraigned on the same charge. No question was ever raised as to whether Mrs. Besant or Zola stated facts; the assumption was that certain facts relating to the sexual life of mankind must not be stated, that it was indecent to state them, in spite of the common knowledge of such facts disseminated by the Bible, or the knowledge which every school-boy gained by a study of the classics. And here may be formulated a Victorian axiom—decency was of superior importance to truth.

This position was so inherently absurd that a revolt was inevitable. It came when Zola was publicly feted by the civic authorities of London, and when Mr. George Moore challenged the public taste with his fine story, "Esther Waters." But no one foresaw how far it would go. Numerous novelists of today appear to take a positive delight in indecency. Scott made us familiar with the courts of kings—the modern novelist with the squalors of the brothel. There is no secrecy of vice which may not be found fully described in a popular novel. The reader who has read David Graham Philips' "Susan Lenox" knows all that is to be known about human bestiality. And as for the theme on which Mrs. Besant wrote, the necessity for birth-control in view of the alarming increase of population, it is now advocated in papers sold at the street corners, it is discussed in open conferences, and the means of practicing it are shown in the windows of the drug stores. All reticence on these subjects is ended, and the Victorian axiom that decency must take precedence of truth is thoroughly exploded.

ATTACK ON MARRIAGE

But the attack goes much further: it has become an attack on marriage itself. Take a recent and very popular novel called "Brass": it is concerned with five marriages, only one of which is fortunate, and its effect is to create the strongest kind of prejudice against the marriage relation. In the case where a marriage is at least not a public failure, the reason given is that the wife has been complaisant enough to be silent on her husband's infidelities, because he was always kind and courteous to her, and this accounted to her for wisdom. Take another story, "The Sheik," which was acclaimed the best seller of the season and is now produced on the movies, in which an English woman of title is violently raped by an Arab chief, and is so little resentful that she loves him and finally marries him.

DIFFERENCE IN INTENTION

Or take any one of a dozen books of English authors, and what do you find? Educated and well-born women think nothing of going off for a week-end with a man. They regard casual sexual indulgence as their right. There is no dishonor in bastardy. In one novel a girl, desirous of maternity, deliberately chooses the man who shall seduce her; in another, Rose Macauley's "Dangerous Ages," a young girl is angry and offended because her lover refuses to live with her without marriage. In Mr. George's recent novel, "Ursula Trent," we are asked to believe that a well-born English woman can become the mistress of two men with so little scandal attaching to her profligacy that when she finally chooses to marry she can marry a gentleman and be received by county society with no diminution of respect. What were the intentions of the authors in writing these books we do not know, but their effect is clearly to inculcate contempt for the marriage bond. Chastity is the virtue of the ugly. It is a stupid restriction to which no intelligent human creature should submit. The morals of the poultry-yard have replaced the old-fashioned sanctions of society which ruled the mid-Victorian period.

The difference between these books and the novels which mid-Victorian critics labeled realistic is moreover not one of method but of intention. Zola, when he writes "Nana," George Moore, when he writes "Esther Waters," are as keenly aware of the retributive working of moral law as Hawthorne when he writes "The Scarlet Letter." Nana sinks into unutterable degradation, Esther Waters pays a terrible price for her unchastity; and both books are, therefore, in the medieval sense of the term "moralities," and their general effect is to strengthen the forces of morality. The cardinal difference with our modern novelists is that they are entirely unconscious of moral law. No social or spiritual penalty waits on unchastity. Men and women can do as they please with their own bodies; no one thinks the worse of them, and they do not think the worse of themselves. It is in this respect that the novelists of whom I speak are a public peril, and their books a direct incitement to social and moral anarchy.

ATTACK ON RELIGION

Let it be further recollected that these books are widely distributed. They are in all the libraries. Boys and girls rush to the libraries on the way home from high school, and struggle with one another for their possession. The older authors of classic reputation are little read, but any novel dealing with illicit passion sells like hot cakes; and even decent middle-aged women, whom no one would suspect of erotic tendencies, rush up to you in the street and cry, "O, have you read 'The Sheik'—it is splendid!"

The third point of attack is religion. The battle-ground of religion in the mid-Victorian period was the authenticity of the scriptures and the person of Christ. The beginning of all the trouble in the mind of Mrs. Humphrey Ward's "Robert Elsmere" was the date at which the book of Daniel was written. The scriptures were an elaborate mosaic or jig-saw puzzle put together by a divine hand, and the loss or removal of any part invalidated the whole. As for the person of Christ, the subject of debate was not his essential humanity, but his claim to divinity. Thus Bishop Colenso was violently denounced as the worst of heretics for questioning the authorship of the pentateuch, and Professor Seeley challenged the same condemnation by the publication of his "Ecce Homo." Added to this there was the bitter controversy over evolution, which was generally rejected by the churches, and violently denounced by men like Mr. Spurgeon, who must have rejoiced in Carlyle's description of Darwinism as "gorilla damnifications of humanity."

We have moved so far from these controversies that we are now almost incapable of comprehending the heat which they engendered. Our modern controversy is whether there is a God at all, and whether, if he exists, he is a God worthy of the admiration of any intelligent man. Mr. Wells has written reams to prove that it is quite possible that there is a God, but that certainly he is extremely limited in power; a deity perpetually defeated in his plans, but obstinately hopeful in pursuing them. Probably a large number of his brother novelists think him crack-brained for troubling himself at all with such contentions, for they are sincerely convinced that God does not exist. One can reap more of the bitter harvest of what our fathers called infidelity from half a dozen modern novels than from the entire works of Tom Paine and Ingersoll. And it will be noted that while the revolt of Tom Paine and Ingersoll never went far beneath the surface, the revolt of the modern novelist is an entire deliquescence of the spiritual nature.

ONLY PHYSICAL SCIENCE CERTAIN

The modern novelist feels no need for God, even by way of a working theory of the universe. The world can go on very well without God. God explains nothing, but needs himself to be explained. The only certain thing is physical science. The only redemption of mankind from destructive follies lies in obedience to the ascertained laws of science. The thought of God springs from the ineradicable romanticism of human nature; it is at best nothing more than a poetic rainbow projected across silent firmaments; it is evanescent and bodiless; but the eternal stars of science remain and fulfill their inevitable courses.

Of course it follows that in the new heavens and new earth of the modern novelist, the church has no place. It is regarded as an anachronism. In one of the last novels which I have read, a work of extraordinary poetic brilliance, "The Beginning of Wisdom," by Stephen Vincent Benet, this attitude is summarized in a stinging paragraph.

His hero takes refuge in a church from a sudden rainstorm and thus records his impressions:

"Philip sniffed at the dried air about him—it was sick and musty—the whole church had the smell of clothes shut up in a closet that had not been worn or used for a very long time. From its altar with its limp cloth border that said holy, holy, holy forever to emptiness, to the crisp black hymnals bought two years ago and still stiff and rattling, as good as new, God's official house drowsed in a plushy solitude, a prim catalepsy, that belonged neither to the queer drunkenness of living nor the queer sobriety of death. 'You wouldn't come looking for a minor virtue here,' thought Philip, 'unless you wanted it embalmed.'" The church not even the home of minor virtues, you observe, clearly not the school of heroic ones—that is Mr. Benet's conception of the church—and he says with kindly irony what many other novelists say with savage contempt.

CHANGED SANCTIONS

Here then is evidence of what I have called changed sanctions of conduct. It is not a change of manners only, but of the sanctions which produce manners. Men are thinking in a new way, shaping their lives by new principles, and their manners are in accord with their new views of life. It is customary to attribute this change to the great war, but this is only partially true. The war did undoubtedly produce a dislocation of moral ideas corresponding to its economic dislocation. Hundreds of thousands of men found themselves suddenly released from conventional restraints. They were treated as heroes to whom no gratification should be denied; and the peril of sudden and complete deprival of all the joys of life which menaced them made them avid to seize such joys while they were theirs. War has always had this effect. Part of the price which it exacts has always been the loosening of the bonds of moral restraint, in spite of the fact that it has at the same time created a new spirit of courage and manly heroism.

But the process of change had begun long before the war; all the war did was to emphasize and accelerate it. The plea for unrestrained personal freedom, the contempt for conventions even when they were manifestly rooted in good sense, a cynical attitude toward religion, a resentment against the authority of parents, the claim made by the young to order their own lives, and to explore for themselves regions of life which lay beyond the bounds of ordinary social geography—all this may be found in writers long precedent to the war. We must go back at least as far as the writings of Ibsen, Bernard Shaw and Samuel Butler to catch the first notes of this revolt; probably, indeed, much further.

PART OF GENERAL REVOLT

The revolt against the church is simply a part of this general revolt against moral restraint, for the church is not only the custodian of spiritualities, but represents a code of morality, gives a standard of behaviour. The lamentable fact that united Christendom was not able to prevent the great war has done much to discredit the church, but it was discredited before the war; the war only accelerated a movement which had already grown to wide proportions. For a generation the mass of the people have ceased to look to the church for leadership. Yet with all its shortcomings it has furnished a standard of conduct for multitudes who needed arbitrary guidance; and one cannot but ask in what direction men are to look for any other institution that can exercise the same authority?

As to the revolt against mid-Victorian conventionalisms, this was inevitable. We may frankly admit that many mid-Victorian ideals were foolish and deserved to become obsolete. The mid-Victorian squeamishness in dealing with the vital facts of physical existence was absurd, and had a strong trend toward prurience. Its conventional moralities were often elaborated pruderies. Its modesties were rooted in fear of realities. I took some small part in championing George Moore's "Esther Waters" against its vindictive enemies, who succeeded in proscribing its sale upon the book stalls, and I would do the same thing again, because I believe that the worst kind of unwisdom in dealing with social sins is to conceal them. I took a similar part in supporting Mr. Stead in his public revelations of odious vice made in his horrifying pamphlet "The Maiden Tribute," which caused his arrest, trial and imprisonment. I did so because I felt, as a great majority of his countrymen felt, that such vices could never be extirpated unless they were exposed.

DECENT RETICENCE LOST

But what I did not foresee was that this breach of traditional reticence in a good cause would lead to the casting away of decent reticence in dealing with sexual relationships. Even our school children today know more about the sexual instincts and their perversion than our grandparents knew at eighty. Are they the better for the knowledge? I cannot pretend to think that they are. I would not venture to say that they are less moral; possibly in knowing more of evil they are better guarded against it; but it is not a good thing to be sophisticated at sixteen, and there is tragic truth in Landor's lines—

> And modesty, who when she goes
> Is gone forever.

The position, as I see it then, is this: for large sections of society the ancient sanctions of conduct have disappeared. Marriage for many persons is merely a system of consecutive polygamy. In any fashionable hotel women, well-born and not ill-educated, can be seen, who in dress and behavior ape the manners of courtesans. Parental restraint has been relaxed, and indeed all forms of restraint. The idea of having a good time is the one gospel that is popular, and if it leads to gross license there is no public opinion to rebuke it. The church, not only in great cities, but even in small-town communities, plays an insignificant part in shaping public sentiment. Puritan ethics are despised as antiquated. Puritan virtues are stodgy. The one passion is to be emancipated, and in the process not only are many unjust fetters justly flung aside, but also the nobler restraints which made for plain living and high thinking, for balance and sobriety of thought, for dignity and equipoise of character. Nor can we dismiss these things as a passing phase of human conduct; it has gone on too long and is indicative of a deliberate revolution.

Will the tide run its course and turn back, flowing as far as it has ebbed? No man can answer that question. But one thing is certain; unless all past history deceives us, the dissolution of moral bonds has always been the precursor of those catastrophes which have destroyed empires, plunged mankind back into barbarism, and overthrown the civilization built by the immortal sacrifices of patriots, saints and martyrs.

The Break-Down of the Denominational Church

By Joseph Ernest McAfee

THE denominational church is all right,—if it is all right. If everybody likes it, why, it is the kind of thing which everybody likes. No one has a word against it, if and where it is serving the ends which are proper to an institution of religion in a democratic American society. None other of our social institutions has been and is so free from malicious attack. Everybody, insider and outsider, wishes the church well. No other institution is so unreservedly commended for the good it does; the shortcomings of no other are so generously excused; no other has so free access for its financial appeals; no other gets such respectful attention from high and low, rich and poor, learned and unlearned. If the church's message fails of its appeal, or if its shortcomings stand out offensively, it has itself to thank, and none else to blame.

There is no organized propaganda designed to supplant the denominational church in its field. The so-called community church has sometimes been championed by members and agencies of the denominations, and, again, it has sometimes been condemned for its encroachment upon the preserves of the denominational churches. But the community church movement is not organized propaganda. No national agencies are promoting it. In so far as the community church movement is menacing the denominational church, inherent weaknesses and voids are themselves demanding compensations which the community church movement spontaneously supplies. Nor from any other quarter is the denominational church suffering from overt attack. No other institution has so free a field, and so generous a support, financial, moral, and, within the proper bounds, official and governmental.

PROFOUND DISSATISFACTION

Yet no observer, no reader of the religious or secular press, no church-member and no intelligent non-church-member is unaffected by the profound and wide-spread dissatisfaction with our religious system as dominated by the denominational church. In any community where this dissatisfaction is not keenly felt, and among any social groups not greatly disturbed by this unrest, none will be disposed to stir up strife, nor create a dissatisfaction which does not already exist. Certainly no word in this discussion should be construed to such an effect. It is precisely because the denominational church has not stood the test of social efficiency, though operating under the most favorable moral and sentimental conditions, that the search for something better is justified. What is proposed to take its place may be theoretically satisfactory to few or many, but of the general dissatisfaction with results and prospects of the denominational church system there need be no debate.

Not to prove a point but to lay the course for intelligent inquiry about more satisfactory measures, let us hurriedly analyze the shortcomings and misdirections of the denominational church. This may be done with a degree of comprehensiveness under four counts.

I

First, it violates community loyalty. The over-reachings of denominational home missionary effort have often been pointed out and deplored. Money is used for subsidies. Multitudes of denominational churches have been thrust upon communities against their will, or through the factional zeal of a small group, or under short-sighted booster policies, financial interests in the community foolishly believing that to get easy money from outside insures prosperity. Countless communities have been and are bribed by large initial or by smaller annual subsidies to maintain an organization of the denomination furnishing the money. Prejudice can alone justify this course. In so far as money has been needed to reinforce the resources of the community itself, the amounts expended in denominational subsidies could have been employed with immeasurably more wholesome effect through religious organizations already established in the community. The reason this plainly common-sense course was not followed is because denominational loyalty has prevailed over loyalty to the spiritual welfare of the community.

Is not this an unwarranted arraignment of the great and good men and women who are supporting and administering the denominational home mission work? Not at all. It is not an arraignment of anybody. It is not an imputation of motive of any sort. It is simply a record of the facts. Prejudiced defenders of the denominational system are many, but they are or may be sincere. None, who knows what he is talking about, will raise question of the personal character of those who are conducting the denominational propaganda. Their high character only makes the indictment of the denominational church the more severe and conclusive.

In older and stable centers of population, where the denominational churches have been long established, disloyalty to the community takes a different form. Factions centering in the churches often render real community action impossible. Churches are the commonest seats of division in the community. Churches assume to be agencies or institutions of religion. Religion, however it may be superficially defined, is true to the etymology of its name, and to its genius, only when it is a social bond. The Latin root from which the word is derived signifies that. It is designed to bind the life of a community together. Yet the practical effect of denominational churches is directly the contrary. The more vigorously the denominational program is pressed, the deeper become the schisms in the community life, and the more irreconcilable become social functions.

WHEN DIFFERENCES ARE SUBMERGED

But is this universally true? Are there not numerous communities where the members of the several denominational churches live in beautiful Christian fellowship, and loyally unite in the support of the enterprises of good citizenship? To be sure. There are many such. They are the communities where denominational loyalties count for least. This rule is invariable. Where the community spirit is sweetest, where neighbor lives and works most heartily with neighbor, where all social groups spring forward most promptly and continue most unreservedly to further enterprises for the good of all, is it not, indeed, invariable that denominational differences are submerged, and attempts to magnify denominational values and interests are most frowned upon or laughed at? The logic of such facts is clear. To be sure, some of us stick at the point where we have softened these factional asperities at the first limit of endurance: we believe in curbing the denominational spirit, not banishing it. But the widespread admission that as the community increases the denominational church must decrease, is a clear indication of where the logic is eventually to carry us.

In that last sentence lies bedded what some will point out as a saving symbol for the denominational church. John, the Baptist, decreased that the Christ might increase. John, the Baptist, was not a criminal; he was a prophet, the greatest of the prophets. If, similarly, any is pleased to look upon the denominational church as a John, the Baptist, among American religious institutions, none will be disposed to say him nay. Grant all honor to the forerunner, to the prophet who shows the way through the wilderness of "established churches," of ecclesiastico-political hierarchies, of stagnated spiritual life, which prevailed before the denominational church emerged. But the community has now come. Religion must claim a sanction and render a service to American democracy of which the denominational church is inherently and hopelessly incapable. The meed of honor due for its prophetic service none should withhold, but it is to be condemned, and it can only tarnish the glory of its past, if it shall stubbornly hold the field, foment and foster faction, resist the winsome grace of the new community spirit, as denominational churches are lamentably doing all over the country today. The new community life is having a harder struggle to survive, and to bring forth its beneficent fruits, wherever denominational churches are active and magnify their denominational genius.

II

In the second place, the denominational church hinders the formation of natural associations based on sincere and untrammeled spiritual affinities. The first generation of a denominational religious body is its hey-day. Those enlist in its mission whose souls have been stirred by its appeal, who are prepared to surrender their lives and their unreserved endeavors to its program. There is moral grandeur in that. Something like that experience expressed in forms and movements, suited to the time and place, must recur from generation to generation for the spiritual refreshment of any society. Democracy lives off of such experiences, and they will be provided for in the organic social program when democracy comes fully to itself.

But these glories are surrendered, and a deadening formalism settles down upon any denomination which survives the first generation. There is no assurance that the son of a Methodist will turn out an ardent and convinced Methodist. No guarantees can hold the daughter of a Baptist to Baptist loyalties. Yet denominations advance such claims and cherish such aims. Every denomination has become more or less hereditary. The law is not absolute; religion would lose all vitality if it were. But the denominations apply it with such zeal as preaching and teaching and arbitrary institutional forms can contrive. The denominational Sunday school is a vehement attempt to make denominational loyalty hereditary. On the contrary, social health requires that spiritual associations shall be free and voluntary and sincere and congenial. Arbitrary or artificial contrivances to a contrary effect are anti-social, and are, of course, anti-religious.

Similarly, social health requires that these spiritual associations shall be in a constant flux. The mind should be constantly expanding. This induces new mental and spiritual attitudes, and sends the individual ever in search of new fellowships. All this the denominational church tends to inhibit. Thought stagnates under the system. Theology becomes rigid. Creeds get set beyond any but Herculean efforts to alter them, and even denominations which boast of having no creeds soon develop them, or fall under the control of administrative machines which force them upon their communions.

INTERCHANGE OF MEMBERSHIP

Yet, as a matter of fact, our religious life today does not show this rigidity. Sons of Methodists become Baptists, and daughters of Baptists become Methodists, and the interchange of membership among certain "liberal" communions is so free as to cause little sensation of change. Precisely. In the degree in which the denominational hold weakens, in that degree do we avail of the wholesome effects of voluntary and congenial associations. But the liberty is not nearly complete enough, under the most "liberal" operation of the denominational system. A Lutheran may become a convinced Congregationalist, but he is likely to shock and even incense the hereditary Congregationalist.

There are now 200 or more different denominational bodies in the United States, and they are multiplying all the time. Doctrinal and other schisms in each of the larger denominations threaten their disintegration into smaller bodies. Our tragic embarrassment in American religious life is that we have not enough denominations to give sincere expression to spiritual enthusiasms, though the landscape is so infested with them that their numbers cause our most acute religious distress. Such a dilemma is certain to get us sooner or later. We shall be impaled upon one horn or the other. Our denominational churches are too rigid. They must be broken and fall to pieces in just the degree that our spiritual life becomes sincere and vivid. Our denominational machines are lumbering. They labor and creak and groan under their institutional load, turn out a product with which nobody is satisfied, and occupy the room which an enlightened social science must speedily claim for contrivances designed to serve the manifest religious needs of our society.

Thus, for our spiritual *e pluribus unum*, the denominational church, falls short of the unity which is essential, and fails to provide the kind of diversity not less imperatively required.

III

In the third place, the denominational church makes impossible the efficient application of the social gospel. Numbers of persons in our churches do not believe in the social gospel, or think they do not. Our discussion does not assume to take issue with them. A strong case can be made out for their contention that it is not the business of the churches to conduct social service enterprises. Experience and reason make it clear that they cannot continue to be denominational agencies and do efficient social service. Those who wish to keep our churches what they are today are quite justified in their insistence that they let social service alone, and, as the phrase has been employed, refrain from "dabbling in affairs which are none of their business."

On the other hand, whether rightly or wrongly, an ever-enlarging proportion of the leadership and of the people in the churches do believe in the social gospel, or think they do. As this sentiment dominates the counsels and policies of the churches, the limitations and cross-purposes of the denominational system must become more and more apparent. Theory need not be urged here as conclusive; a fund of experience has by this time been accumulated. Denominational churches have tried social programs in great variety and elaboration. There should be no disposition to deny their success. The point is that their success has been in direct ratio to their reduction or abandonment of the denominational emphasis. The failure thus to reduce or abandon such emphasis accounts generally for the many failures in the social service programs of churches. National agencies promoting social service among the churches fail in the degree that they magnify their denominational character and aim, and, given a reasonable degree of technical efficiency, they succeed in the degree that they submerge or set aside that aim. This does not call for argument; it is a fact which every one has noted who has taken the trouble to investigate.

INHIBITS SOCIAL PASSION

In our communities of all sections of the country, the fret of ministers and other religious leaders who attempt to express their social passion in concrete churchly enterprises, is notorious and invariable, where denominational rivalries are encountered, and where the religious allegiance of the people is divided between two or more denominations. A thoroughly efficient social service program under church auspices is quite impossible in such communities. This is so apparent in the small towns that not even the most superficial observer can overlook it. In the cities, which are, for the most part, vastly under-churched, or unchurched, appearances sometimes deceive. There are city churches conducting a very elaborate social service, and are sometimes also acutely conscious of their denominational affiliations. This they are able to do and be because of the relatively large numbers of people in city populations not reached by rival churches. And the tendency even among these is to employ social ministries as a bait to entice fish into the denominational net.

That this aim and spirit are universally prevalent no one who knows the facts will assert or assume. But the tendency is to be expected, and is sufficiently manifest in experience to have called forth very strong condemnation of the practice by socially-minded religious leaders. In so far as this spirit is infused, it, of course, vitiates the social program. Social service which is not an end in itself loses character as social service. Social enterprises conducted as a means of rolling up denominational membership, and increasing the prestige of a denominational machine, take rank among other ingenious methods of advertising, and in corresponding degree miss the spirit and purpose of social service.

The economic inefficiency of denominational social service is a detail of first rate significance. In the larger cities this is sufficiently apparent. In the smaller cities and larger towns it is often glaring. Here is a center of some five or six thousand, struggling to complete three large brick churches, for as many different denominations. All are temporarily bankrupt. They will eventually recover and complete their buildings. One is to have thirty or forty rooms, another twenty or more, and the third twelve or fourteen. This can mean nothing else than that an aggressive social program is contemplated by each organization.

DUPLICATIONS

In the same town two other denominations are talking new buildings, and will certainly proceed with their plans not to be too far outmatched by their rivals. The present building operations are said by one of the bankers to cost in the end a half-million of dollars. It is perfectly clear that the population to be served will not utilize these expensive plants to anything like the limit of their capaciy. Duplicating organizations and programs are inevitable. Only on rare occasions will the auditoria be used at capacity. By adjustments of program, which would better meet the convenience of the population, as well as conserve the community's financial resources, one plant could be made to serve all the uses to which these three will be put in that town, and would gain all other ends, for which social service is intended, far more efficiently at the same time.

While all this is going on, the town mentioned is devoid of a community library. It has no community building; these denominational plants will never be used freely for the numerous purposes for which a modern community requires auditoria and council chambers and recreational facilities. Parks and public play-grounds exist only in the longings of intelligent citizens. The town is sadly poverty-stricken in those features which every canon of modern social science requires of an efficient community. It is at the same time so loaded with denominational social equipment, which will never and can never be used economically, that it is, at least temporarily, bankrupt. This is not an isolated case. With variations the story may be told over and over again. No other kind of story can be told of communities where denominational system is true to its genius, and is bringing forth its proper fruits. The social gospel, grafted upon the denominational stem, is no solution at all for our religious problems. They are correct who maintain that our churches, as now conceived, are out of their sphere when they espouse the social gospel, and proceed to put it into practice under their own auspises. Their genius and the genius of social service in a democracy are mutually antagonistic; there is no possibility of wedding the two, while they both retain their essential character.

IV

Finally, the denominational church hinders the development of a competent religious leadership. What constitutes competency? Apply almost any test. Is anybody satisfied with the present religious leadership? It is true that the kind which would satisfy some elements would seem very incompetent to others. But all elements are agreed that our society is not now developing a satisfactory leadership. The denominational system has had its own way in this. Nobody has positively or maliciously interfered with it. Even the general educational institutions, which denominational leaders have so often denounced as godless, have opened their doors wide to the churches. State universities have encouraged the erection of church houses in connection with their campus and their official program. Only the rivalry of the denominations themselves has debarred positive religious instruction and training from the universities. There is not a university in the land which would not introduce a far-reaching religious program in its organic system tomorrow, or as soon as possible, if the denominations would let it. With all these advantages the denominations have failed to produce a leadership which is satisfactory even to themselves. It is even farther from satisfactory to society at large. These are well-known and accepted facts. The reasons, we are not particularly zealous to seek, in detail, in this discussion. The single outstanding fact that the denominational program has broken down at this crucial point is the end of our present inquiry.

To preserve their lives our denominational churches have been compelled to build and endow schools in which their leadership can be trained in all stages of its development. For other professions early training is social and broadly democratic; only in technical preparation is education for them specialized and segregated. For professional religious leadership specialization begins in the early stages. Denominational leaders make great capital of the fact that seventy-five, eighty-five, even ninety per cent of the educated ministry come out of colleges builded, and protected for their interests, by the denominations. They are not less pronounced in their declaration that students trained in the unprotected atmosphere of the undenominational colleges and the general universities are unsafe leaders of the reliigous program projected by the denominations.

DEFECTIVE EDUCATION

As a result of this policy the standards of education in the ministry have not nearly kept pace with the rising standards of American society at large. There may be actually more educated ministers now than ever before, but relatively to the educational standards of the country, ministerial education is seriously defective, as the repeated pronouncements of alarmed denominational leaders themselves show. To make up for the shortage in religious leaders, even of those educated under the artificial conditions created in denomination institutions, numbers of ministers are admitted, even to denominations priding themselves on high educational standards, who have not completed the conventional high school course.

The fact that such a large proportion of this ministry has been stampeded by the fundamentalists in their campaign against evolution, is striking indication of their educational status. The question here is not of the truth or falsity of the doctrine of evolution. The only point is the fact that so large a proportion of our religious leadership is ignorant of the staple pabulum of modern education. This campaign against evolution has come as a great surprise to educators in all parts of the country. The doctrine is so universally accepted in all class-rooms of all sciences that it has passed beyond the stage of debate. Most educators either do not know what our religious leaders mean by their campaign, or else they find in it only a hilarious jest. The real alarm of the faculty in the University of Kentucky alone awakened many to the possibility of there being anything serious in such intellectual attitudes as the campaigners display. Let us not attempt here to decide who is right and who is wrong, but simply to point out the impossibility of a religious leadership which is so far aloof from the educational tendencies of American society. The people who are expected to sit in the pews of the churches come from these general colleges and universities. The leadership which is capable of such profound misunderstanding of their intellectual attitudes cannot be competent. At every point the system which the denominations, of their own choice, and with a free field, have builded up is going to pieces. Experience demonstrates this, and an examination of the fundamental causes of this collapse would show that failure is inherent and inevitable.

Rating our denominational leadership by tests of community efficiency, the demonstration of failure is quite as clear. Ministers of denominational churches cannot qualify for efficient citizenship. They do not continue long enough anywhere in residence. To be sure, ministers do often prove eminent and useful citizens, but they attain that reputation in the degree that their denominational loyalty is reduced or abandoned. The case of a minister was reported in the columns of The Christian Century some time ago, who was voted the most useful citizen of his town, but it was also noted that he had found it necessary again and again to resist the demands and tendencies of his own denomination.

DEMONSTRATION OF FAILURE

Here is a town with four resident pastors. He in longest residence has been in the town almost three years. During that time he has seen the pastors of each of the other churches change twice and two of them three times. Another town of ten churches has not a minister in town, resident for more than two years. These are not isolated instances. In wide sections this is the rule. In one state, where numerous home mission pastors give the denominational system its least trammeled opportunity, pastorates being subsidized and thus largely controlled by the denominations, it is reported by denominational superintendents that pastorates average less than two years; in the smaller communities, where constancy of residence is of the first social importance, it is less than one year.

Nobody excuses these conditions or desires to see them prevail. No one would be so wicked as deliberately to contrive them. We fall short not in deploring them, but in failing to realize that they are the legitimate result of our denominational program. If we do not like them we ought to cease to like the denominational church, and hasten to find some program which would not make such havoc among spiritual values. Many of us are very fearful that someone will say or do something which will bring religious interests into peril. We deprecate disparaging remarks about our churches. These conditions are more or less familiar to all, but none must cast slight upon the system which produces them, lest religion be brought into disrepute. The solution lies, for these persons, not in abandoning the denominational church, but in charging it with the spirit of Christ, in banishing its self-seeking, and inducing Christians of all names and orders to love one another. How long will we be in discovering the shortsightedness and folly of such proposals! Keep the mill running, but do not permit it to deliver its grist! The reason the spirit of Christ does not prevail is largely because we persist in keeping this denominational program in operation. It generates the evil spirits which we so loudly deplore. And it will continue to generate them, so long as it exists and operates according to its essential genius.

Let none be alarmed for our denominational system and our denominational churches. No malicious foe has appeared anywhere to do them harm. They will fill the domain of American religion without challenge as long as the breath of life remains in them. When they die it will be by a natural death. But is it not apparent that they are dying? Their only signs of survival are those which are contorting them out of resemblance to themselves, and are steadily making of them new creatures. Having become these new creatures they will happily have ceased to be denominational churches.

A succeeding paper, when space in The Christian Century will permit, will deal with such phenomena as the federated church, the union church, and the community church, in their bearing on the facts and prospects of religion in American communities.

Is Japan Making Good?

By George Gleason

"YOU would scarcely recognize the attitude of the ordinary man. There seems to have come an almost complete emancipation from a number of the old ideals that were so binding. The Washington conference marked an epoch in the thought development of Japan." Thus wrote one of my Y.M.C.A. associates from Nagoya a few weeks ago. Even a cursory reading of the Japanese papers brings amazement at the rapidity of progress during the last year. Already Japan has taken twelve steps which more than carry out the agreements made at Washington:

I

FRUITS OF THE WASHINGTON CONFERENCE

The arms treaties have been approved by the prince regent and sent to Washington for final ratification.

Many of the warships to be scrapped have already been dismantled and are waiting at the appointed naval ports for the ratification of the treaties by other nations before they are finally destroyed.

The army personnel has been reduced by 56,000 men and the navy by 8,000 men.

Most of the negotiations for the return of the German rights in Shantung have been completed.

Public announcement has been made that the eighteen Japanese post offices in China will be closed by January first.

The garrison at Hangkow has already been removed.

The troops from Siberia are being withdrawn and Japanese residents are pouring back home, many of them provided with transportation by the government.

The military intelligence officers heretofore stationed at various points in China and Manchuria are being withdrawn.

A considerable portion of the troops stationed in Manchuria are returning home.

Japan's relations with the Chinese Eastern Railroad, a part of the Trans-Siberian system, are being ended along with the withdrawal of the American engineers.

The treaty with America which provides for no further fortification of islands away from the Japanese mainland, will, of course, be carried out.

Japan has agreed to appoint a commission to study the removal of foreign concessions in China and the giving up of extra-territorial rights.

Even friends of Japan must be amazed at this crop of early fruit from the Washington conference.

II

GOVERNMENT ENERGIES TURN IN NEW DIRECTIONS

A new diet building in Tokyo, the third largest in the world, to be completed in six years, is now in process of construction. Not a palace for the emperor, nor offices for the general staff, but a home for the representatives of the people.

Abolition of the nobility seems to be the latest move among a little group of young nobles. Promoting this plan are such famous families as Soga, Kido and Sasaki. These young scions "fail to see the reasons why with no special merit on their own part, they should be entitled to the distinction of nobility rank."

Profiteer hunting by municipal governments and chambers of commerce is the new sport. In Osaka secret investigations were made by a group of government officials who, in street clothes and market baskets, went about making sample purchases. They found retail profits in clothing ranging from 80 to 104 per cent; in food, from 30 per cent on sugar to 176 per cent on dried fish. Meat profits were an even 100 per cent. The result is that the government is establishing public markets in the leading cities throughout the empire. It is reported that from the national treasury about $25,000,000 will be advanced to build a few model municipal stores where prices on daily commodities can be regulated. Maruzen, one of the big book sellers, has announced that beginning in September, prices were to be cut from ten to thirty per cent.

"Moving pictures are to be used in all the prisons after September for the purpose of character molding." It is expected to show movies throughout the fifty-six penitentiaries in the empire, with lectures by the chaplains.

III

LABOR

Scarcely a week goes by without some new move on the part of working men. Strikes are an every-day occurrence and the interesting thing about them is that most of them are moderately successful. A recent strike of tramway employes resulted not only in raising their own wages, but in a prompt increase by similar companies operating in the same city. "The one big union" idea is now being promoted. The type of organization is to be "similar to the American Federation of Labor, and the French Confederation General de Travail." At present the various labor associations of the country comprise about 300,000 members, or 10 per cent of the total in Japan. On September 10 representatives of fifty-eight labor unions met in Tokyo and organized "The National Federation of Labor Unions."

Progress in labor organization could not be made without police protest. One speaker in Kobe was ordered from the platform and later arrested for saying "the capitalists fear the despotism of Lenine, but they themselves cherish an abominable dictatorship." Toyokiko Kagawa, the outstanding Christian labor leader and sociologist, in the course of his speech remarked "even in the heart of Japan there is a low pressure over the freedom of speech." Whereupon the police ordered the dissolution of the meeting.

That there is much work for the labor unions in Japan to accomplish is evident by the report made to the National Christian Conference held in Tokyo last May, that "throughout the empire the work day of factory workers averages 11 hours, and 301 days in the year. In factories operating under the factory law, the hours run from 8 to as high as 36 hours consecutive work, while the average is 12 to 14 hours per day. In 1918 eight of the leading chambers of commerce, such as Osaka, Kobe, Yokohama and Tokyo voted that one day's rest in seven was impossible at the present time in Japan's commercial and industrial world."

In a September paper is a report of a study made of Tokyo citizens by Dr. K. Morimoto. He finds that 92 per cent of the residents of the capital earn less than 500 yen ($250) per year. The extremely poor families number 460,000, while those who belong to the middle rich and very rich classes, number 3,000. He classes as rich the three-tenths of 1 per cent of the population whose incomes are over 3,000 yen ($1,500).

An Osaka daily announces that laborers are to be prepared for this new labor movement by a Y.M.C.A. "co-educational school for laborers," which will deal primarily "with spiritual matters and character building." Instruction will be given in economics, sociology, politics, civics, factory management, European and American labor conditions and social science. Moving pictures are to be used and instruction also given in labor insurance and the prevention of disease. Two of the missionary ladies in a tent in the center of one of the poorest labor districts will teach cooking, dressmaking, care of the teeth and laundry work.

IV

WOMAN'S PROGRESS

The latest news, which indicates the rapid rise of Japanese women, is a cable dispatch dated October 16th, indicating that an eighteen-year-old geisha girl has won her freedom by a suit in the appeal court. The court maintains "that when the contract was entered into Kuniwaka was a minor so that all her earnings were pocketed by her master. Such a contract is against morality and is void." If this decision is upheld, it means that any one of the 59,161 geisha girls of Japan may flee the slavery which the managers impose upon them under the guise of debts for training and gorgeous attire.

"Mrs. Hideko Tamamoto has been appointed secretary to the Osako municipal education department. This is the first municipal position to be occupied by a woman in Japan."

On September 9 the Osaka Women's International Association "for the promotion of friendly intercourse between foreigners and Japanese" held its first meeting under the presidency of Mrs. Toyoko Furuys. Membership is open to those who speak some English and who desire to promote good international relations. In article VIII of the by-laws we read "The members of the association shall voluntarily offer to entertain foreign tourists and visitors in case of necessity."

The first women's political meeting was held in Kobe, Japan, May 10. This was the day on which the police regulations prohibiting women attending political meetings were revised. The leading speakers at this meeting were: Mrs. Nobu Jo, one of the great Christian social workers of Kobe; Mrs. Kagawa, wife of the well known Christian social worker and labor leader, and Miss Utako Hayashi, now in this country, who for years through the Women's Christian Temperance Union, has been fighting the cause of women of the under-world.

That the women's movement in Japan has a long road ahead is evidenced by the fact that there are 9,837 houses of licensed prostitution in Japan with inmates totalling 47,268. The total annual visits to these dens of infamy number 24,106,163. On this form of vice the sum spent in 1921 was 46,115,782 yen. By adding to the above 59,161 geisha and more than 100,000 waitresses in restaurants of doubtful repute—one can get a picture of one phase of the Japanese women's problem.

V.

PROGRESS OF CHRISTIAN CHURCH

The outstanding Christian fact is the organization in May of the National Christian Council which is uniting the labors of missionaries and Japanese churches in one national movement. An interesting sidelight on the growing influence of Christians is the report that Christian leaders in Tokyo appealed to the Japanese government to remove the Mimizuka monument which was erected in Kyoto "on the spot where the ears of Koreans were buried at the time of the conquest of Korea by Hideyoshi Toyotomi in 1597." This reminder of cruelty, the Christians claim, should be removed. Growing out of this appeal "the officials at Tokyo took opportunity to consider whether all the war trophies in different shrines and temples cannot be disposed of in some way."

Christian education is enjoying a period of unprecedented prosperity. With the exception of theological schools, all kinds of Christian schools from kindergarten to university, are nearly all full to overflowing. Some of the more popular boys' and girls' schools of high school grade have five or six times as many applicants as they can accommodate.

An editorial in one of the prominent papers suggested that to relieve the scarcity of dwelling houses the hundreds of temples which on one street extend for more than ten blocks, might be used for dwellings.

VI

JAPAN'S PROBLEM

With the population of Japan increasing as it did in 1921 by 724,609, the people are facing a real problem. Can the factories absorb a sufficient proportion of this oncoming tide of humanity to meet their simple economic needs?

One of those little events which have in them great significance happened late in August over in Dairen. Prince Yamagata, the governor general of Kwantung, went to the station to take the 3:20 p.m. train for Port Arthur. As he stepped from his automobile the train had just pulled out. The engineer, however, at a signal from the station master, stopped, backed the train into the station and allowed the prince to board the train. The departure of the train was delayed eight minutes and "an issue has been raised out of the incident among the people of Dairen." Behold the new Japan!

The Common People to M. Clemenceau

By Robert E. Lewis

M. CLEMENCEAU, let us explain ourselves to you. We, the common people of America, have been listening to and reading all you have had to say to us and about us. Would it be possible for you to stop a moment and let us tell you what we are thinking about, and why? We would not be disrespectful in the least, but you yourself have asked for a good measure of candor.

Very well, we will take you at your word.

In national matters of vital concern, the people have convictions. Whether they be right or wrong we have them. We have made up our minds in regard to the settlements of the war and in regard to you. We came to understand you in 1919. We do not feel that we understand the intricacies of your diplomacy nor the finesse of your art, but in the articles of the great treaty we saw a full-length portrait of yourself, and now that you are closer at hand it seems to be a true portrait.

Our hearts are stirred by your presence, but not as you expect them to be. To attempt to push back the deep current of our convictions is a pathetic effort. Why do not our convictions run swiftly with your own as they did in 1917 and 1918?

You covet frankness. Let us tell you what is on our minds. You were part and parcel with America at the armistice. All Europe responded to the terms proposed by Mr. Wilson who was then America incarnate. Victory, moderation, fair play, healing of the war-torn world, a peace of justice resulting in good will; a chastened world about to live a better life.

But within seven months after the armistice we were terribly disillusioned. The terms of the treaty of peace appealed to us as essentially a repudiation of America. The treaty restored the bad days of Tallyrand. The balance of power emerged as a monster galvanized into life again.

We asked ourselves the question: "Did France to gain our help practice deception?" We could not really believe it so, and yet the settlement looked wrong, and from that day gradually there stole over us in our towns, farms, hearths, factories and marts the feeling that American ideals had been cleverly but cruelly disowned.

By an overwhelming voice we pushed the treaty from us. We were sorry to see our hopes dashed to the ground. We regretted to part company with recent comrades. We did not spurn the friendship of France; far from it. We coveted that, but not upon the terms you offered.

We had hoped for a decision which would bring good will amongst nations and peace amongst men. We joined you in the war for that end. We were "fed up" on it. But when it came to the decision after the armistice, did you not out-Bismarck Bismarck? Hateful to us, as to you, this comparison, but we cannot ignore it, no matter how disquieting the words. Regarding boundaries, seizures, restorations, provinces, colonies, partitions, plebiscites, mandatories, humiliations, secret agreements, indemnities, sanctions, and the terrible Turk, wherein do we find you and your successors different from the iron chancellor?

M. Clemenceau, you said in your St. Louis address that we "have grown faster than our ideals," and by that you mean that "America owed it to Europe to help enforce the terms of the Versailles treaty because she had had so large a hand in the making of its terms," etc. Is it not a fact that before the treaty was even finished we Americans became deeply suspicious of the process and the results which were being obtained at Versailles? As soon as the treaty was promulgated we were forced to believe against our hopes that the suffering world had been wronged.

The revulsion of feeling against Mr. Wilson amongst the common people of both Europe and America was due to bitter disappointment. They and we acclaimed Mr. Wilson in 1918 because through him America was to prevent such a world settlement as European diplomats had been in the habit of making. "Open covenants openly arrived at" was generally understood to mark the turning point of the world's diplomacy. But the politicians of France, England, Italy, Japan and the little entente had their way. It was not the American way. You think us unsophisticated, and we are, but dear M. Clemenceau, we can tell the husks from the corn in the ear, and the hands of our negotiators were filled with husks when they came back to us from you.

You think we are "a very complacent people." You think we enjoy our present aloofness. You are mistaken. We have assumed an independent position because you would have no other settlement of the war than the settlement which you made. We distrust the Bismarckian type, whether wearing the glove of mail or a glove of white kid. Your settlement seems to us to be based upon the tyranny of conquest, and the tyranny of conquest settles nothing; it postpones all.

You ask that "France, Britain and America work together." You really mean that we should work with you upon the basis of the French conception of international relationships. You rejected America in 1919. We studied the conduct of your representatives in the Disarmament and Far Eastern Conference at Washington in 1921, and we noted that your government is playing true to form. The Washington treaties of accommodation and disarmament have not been approved by France.

You now appeal to us to enter partnership with you upon your well-known terms. You do not understand. We are in earnest. We are not capricious. We are not uninterested, but we cannot put the power of America back of you.

Is this cold? Is it terribly frank? It must be. It would be a blunder of the first magnitude for you to go away without understanding what we mean. We are deeply appreciative of a great man like you. We like you personally. We admire your pluck.

We are glad you visited us, even though we do not seem to be living in the same age, paradoxical as it seems to say it.

I speak for the impersonal people. No German blood in my veins; no German friends in my counsels. Two of my sons warred in your land for our joint cause. They were among our first to volunteer. We made war together, you and we. But we did not make peace together. As a people we would have none of it. We parted at Versailles. We believe you took the wrong road. It nearly breaks our hearts to say so. But we must. Au revoir!

THE SUNDAY SCHOOL

The Rich Fool*

IT IS Christmas time. It would seem to be the day to consider generosity—God's gift—our gifts. Perhaps we can see this the more clearly against the black background of this selfish business man. A Toledo preacher asks if this picture does not perfectly describe the modern business man—the abundant production, the enlargement of factories, the selfish keeping of *all* the profits, the attempt to find life in material possessions. "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry." Full barns—but you cannot feed your soul on hay! A Chinese proverb says: "Had I but two loaves of bread, I would sell one of them and buy a white hyacinth to feed my soul." You can feed your soul on beauty, on goodness, on spiritual things. Shailer Mathews says: "The problem of heaven is how to be happy without a stomach!" When his physical body is gone—how can your sensualist have a good time? "Eat"—but you cannot eat; "drink"—but you cannot drink, "be merry"—but imagine unmaterial merriment. Heaven will be a dull place for the man or woman who has lived, only in the flesh. People who think only of clothes, food, houses, cars, appearance—what will they think about?

This is the hell to which materialism consigns us. "Ask and ye shall receive money. Ask for bodily satisfactions—and you shall receive them. Ask for worldly possessions and they will come to you, but they will not feed your soul. On the other hand, you may pray for beauty and beauty will appear on every hand—flowers, clouds, forests, lakes, stars, gardens, faces, but you may be poor in money. Would you rather be a poor artist or a rich materialist? Many choose to be poor scholars—finding their delights in books and ideas. St. Francis has many followers who practically renounce worldly success in order to help their fellows. There is one race of people much hated, and largely because they have renounced the spiritual leadership of Jesus and in a perfect frenzy of money-madness have gone out to get money and stuff in a most aggressive and disgusting manner. When they turn their immense talents to knowledge they become noted scholars; when they devote themselves to spiritual ideals they rise to sublime heights, counting no sacrifice too great. As shoving, grasping, insolent, materialists they bring down curses on their heads. Why can they not see this? I try to live above race-prejudice; I wish all men well; I believe there is room enough for all of us; but these people who sell their souls for pieces of silver, who flaunt their spangled ostentation, make it very difficult for me. Yet, we all know many business men, who do not belong to this peculiar race, who seem to imitate all the worst and none of the best qualities of this race. Do we not know people who will do anything for money? Every man has his philosophy, although he may not know it by that name, every man has a theory upon which he lives. "Life consists in the abundance of things which a man possesses"—there is the false philosophy of thousands of business men. The Bible says, "A man's life does NOT consist in the abundance of things which he possesses." That is true. The "Rich Fool" did not believe this truth; his philosophy was: "Life is measured by accumulations. He lives most who owns most. We count life by dollars. Bigger barns, more acres, larger crops, more income, more bonds in the deposit box—this spells real living, ease, pleasure. Years of such living are thus guaranteed." Do you see much difference between the "Rich Fool's" philosophy and that of thousands of hustling American business men? It is an utterly false theory of living and every church should overthrow this idea by teaching the true life of trust and harmony with God's spiritual universe. Jesus showed why the "Rich Fool's" theory was fallacious—all could be lost so quickly and completely. It is like putting all your money into a pretentious orange grove in the frost belt—one freeze and you are gone. It is like putting all your money into a pine building near an oil refinery—one blaze and you are done. "Thou fool—this night thou art stripped of all barns, all monies, all material things—how much soul have you to show?" I often think of this—take one of these materialistic men and suddenly strip him of all possessions—take away his house, his store, his cars, his clubs, his money—and what would be left? Something like seventy years, more or less, are given us—not to gather up a pile of stuff—but to build a soul—a rich, beautiful, sympathetic, cultured, generous, spiritual self. Death comes to such an one as examination day to the thorough student. Some day God will demand *your soul*—will you have one? Will you have a soul or only a handful of brass tacks?

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*Lesson for Dec. 24, "A Lesson in Trust and Preparedness." Scripture: Luke 12:16-31.

JOHN R. EWERS.

British Table Talk

London, November 21, 1922.

THE position of parties in the new house of commons is not greatly different from the forecasts of the best prophets. The Conservatives are a little stronger, the Liberals a little weaker than was expected, but the house in its proportions is very much as the sober politicians, apart from their perorating moments, believed it would be. It is generally agreed that the house has gained many valuable recruits. There will be a formidable array of critics to face the government. Both Labor and Liberalism ought to have a weight in debate out of all proportion to their number. Labor in particular will be strengthened. In the last parliament it must be admitted that it did not make much impression in the house. Now it has Messrs. Ramsay, Macdonald, Philip Snowden, Sidney Webb, our greatest authority on English social history, Greenwood, Noel and Roden Buxton, Ponsonby and others who will immeasurably strengthen the party. Everyone here knows that in certain Labor circles there has been for long a jealousy of such "intellectuals;" but the party will not regret that it has given a place to them in the house where their knowledge is sure to tell. The house of commons always listens to the man who knows. While it is sure that we are dissatisfied with a method of election which enables a party with a minority of voters on its side to attain a large majority in the house, yet on the whole our people confidently look forward to a new beginning of keen political struggle. The air has been cleared. The one unknown factor, the "x" in the problem, is Mr. Lloyd George. What will be his future? In all probability, nobody knows, not even Mr. Lloyd George. But a word of gratitude cannot be withheld from this man who in years of unremitting toil has served his country. "There is no gratitude in politics," it is said; gratitude is left to history; but even before "politics" becomes "history" all decent-minded men will say a hearty "thank-you" to Mr. Lloyd George.

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A New Missionary Society.

That very great society, the Church Missionary Society, has been passing through troubled waters for some time. It is the society through which the evangelicals in the Church of England have expressed their missionary passion. Doctrinal differences have appeared in its ranks. A sermon, condemned by many of its supporters as modernist, was preached some time ago in Hongkong cathedral; it was an attempt to answer the questionings of Chinese students upon the old testament difficulties; at a summer school in England a lecturer approached the old testament from the same "modernist" standpoint. These were the occasions but they were only occasions. It soon appeared that there was a deep cleft in the society. There were some leaders who believed that certain of its officers and members did not hold the evangelical faith in its purity—the test being their attitude to the inspiration of the holy scriptures. The society as a whole adopted in the summer a resolution which seemed to most men to give all that the conservatives could need. It pledged, for example, the society to the view of the scriptures embodied in the 39 articles. But this was not enough. The conservative theologians have now formed a "Bible Churchmen's Missionary Society." It is a pity that there should be a cleavage of old friends. But where fellow-workers cannot live together without reservations, it is better that they should work apart. The one thing to be desired is that they should respect each other and in the apostolic word, "receive each other." For years the missionary societies in the country have enjoyed a fellowship, free from any jealousy or rivalry. I do not believe that this fellowship will be broken by the formation of a new society. There are many places where Christ is not preached, to which a new society may go.

* * *

Mr. Chesterton as a Roman Catholic.

Mr. Chesterton has begun his life in the Roman communion with his customary gusto. His theme is that the church, by which he means the Catholic church, is always dying, but it leaves the other systems of thought and faith dead behind it. The church was dying, but Calvinism and the other rival systems were dead. This is an example of his thesis: "the reformation grew old amazingly quickly. It was the counter-reformation that grew young. In England it is strange to note how soon Puritanism turned into paganism, or perhaps ultimately into Philistinism. It is strange to note how soon the Puritans degenerated into Whigs. It was in the Catholic figures of the sixteenth and seventeenth centuries that we find the spirit of energy and in the only noble sense, of novelty. It was people like St. Theresa, who reformed; people like Bossuet, who challenged; people like Pascal, who questioned; people like Suarez, who speculated." Such arguments are valuable as a corrective to our Protestant self-satisfaction, but is not the whole contention supported by a selection of the favorable facts on the one side, set over against the unfavorable on the other? If the reformation in some ways lost its savor, was not that true even more of the counter-reformation? The whole passage seems to be rhetoric of the pulpit order, not a study in history. Really it is enough to raise the dead in protest to read of Pascal as in any way a child of the counter- reformation. Pascal, of course, was a child in the Catholic faith of Jansenius, who was a thinker directly in the line of Augustine. Pascal was much nearer in his faith to his contemporary Bunyan than to the Jesuits, whom he attacked with more passion than even Bunyan would have shown. An advocate has to take the bad things in his case as well as the good; and it is not playing the game for an author to trace, as he sees the history, the fallings away of Protestantism and to omit the fact that there was a rapid degeneration in the very movement which he praises. Indeed there are Catholics who deplore the reformation chiefly because it set up the counter-reformation which was itself in their judgment a departure from the pure Catholic faith.

* * *

Parish Magazines

A churchman once spent some time in trying to convince a well-known writer that his rendering of Christianity was not the one held by the thoughtful members of the church. "You will grant me, however, the parish magazine," was the answer. For often the parish magazine does not do justice to the Christian faith, and even as a journal it is capable of improvement. One writer has pointed out certain errors to be avoided; here are his words:

"Parish magazines could be improved if a little more care were taken. In one magazine the vicar announced that a herbal remedy was to be sold for the benefit of the church and asked for those who would sell it on commission. He guaranteed that the result would be profitable not only to the church but also to the undertaker. Carelessness in arranging paragraphs often leads to injustice. The two following should not have come together. We welcome the advent of Dr. F. into our village; we have never had a resident doctor before. The parochial church council at their last meeting decided that the time had come to consider the extension of the churchyard. Editors of parish magazines are apt to take for granted a certain amount of local knowledge, and this makes the subject somewhat difficult for the outsider. I know the vicar of a parish, a really modest man. I presume he was preaching a course of sermons, but all we saw in the magazine was:—

"Nov. 16th. 'The sort of man England wants.' The vicar.
"Nov. 23rd. 'The man of the moment.' The vicar.
"Nov. 30th. 'The man who really won the war.' The vicar."

* * *

Religion in India.

The following note appeared in The Christian World over the initials, "E. S.":

"The results of the last census of religions in India are now available. They will be studied with interest by all who are seeking to understand the spiritual life of India. If the results of the three years, 1901, 1911, and 1921, are compared there are some startling facts from which it is impossible to escape. The total population was:—

In 1901	294,361,056
In 1911	313,547,840
In 1921	316,128,721

That is, there was only a small increase in the last decade—1.2 per cent as against 6.4 per cent for the previous decade. In any attempt to explain this falling off the terrible influenza epidemic of 1918-1919 must not be overlooked; but India is always liable to suffer from plague and pestilence, and the havoc wrought by the influenza is not so unprecedented in India as in Western lands. The Hindus and Jains show a decline; Hindus, for example, in 1911, 217,586,892; in 1921, 216,734,580. But the Sikhs and Parsis have increased; Sikhs were, in 1911, 3,014,466; in 1921, 3,238,803. The Mussulmans, too have increased, from 66,647,299 to 68,735,233. It is in the light of these facts that the figures for the Christian community are to be read. They were:—

In 1901	2,604,313
In 1911	3,574,770
In 1921	4,751,079

That is, in the last decade the Christians increased 25 per cent, and in the previous decade 35 per cent; though this shows a smaller rate of increase. Yet, when it is set against the increase of the population, the figures mean, as The Mission Field says, that the Christians have increased twenty-one times as fast as the whole population. When the increase in India is compared with that of China, it seems very small; but no one who knows the conditions in the two countries will be surprised or discouraged. Besides, there is much more Christianity in India than can be tabulated in a census. The influence it has had upon the Hindu society must be taken into account, and during the last decade this has been far-reaching.

* * *

Books.

A book which at a glance can be seen to be of great value has come into my hands from America. It is "The Church in America" by William Adams Brown, who has been lately and still is, I think, in England. No one who recalls the splendid work done by the committee on the war and the religious outlook can question the authority and the knowledge of its distinguished chairman. His book on "Christian Theology in Outline" is widely used in this country. It is set for those who seek for admission into the Congregational ministry through the examinations of our county unions. I have examined candidates in it. The examiner comes to know the value of a book even more than the examined. We sometimes hear a complaint that there is not enough literature designed to make the Bible a living book for the modern man. The complaint is signally unjust. There are books enough for those who want them. Only yesterday I found three almost at random, three admirable books, "The Realism of Jesus" by Dr. Findlay, "The Oracles of God" by Dr. Orchard, and "The Interest of the Bible" by Dr. E. McFadyen. All three are by excellent scholars, who at the same time in classroom and pulpit are face to face with keen modern minds. They go far to show that the Bible will become, when such writers have "got their books across", as the soldiers used to say, the most fascinating and popular of books. Some one once said after meeting the great Wilberforce, "I knew he was a saint, but I did not know he was the wittiest man in England." Readers may come to admit not only that the Bible is a holy book, but as one ought to have expected, also the most interesting of books. "China Through Chinese Eyes" has been published by the Student Christian Movement. It is necessary for every student of China, who tries to keep pace with its movements, to read this book. In it four Chinese scholars describe the modern scene. There the renaissance in China is shown in all its amazing and far-reaching influence.

EDWARD SHILLITO,

Contributors to This Issue

WILLIAM J. DAWSON, minister First Presbyterian church, Newark, N. J.; widely known as pastor-evangelist in England and America; author "The Evangelistic Note," "A Prophet in Babylon," and books on English literature

ROBERT E. LEWIS, general secretary Cleveland Y.M.C.A.

GEORGE GLEASON, for many years a missionary in Japan; author "What Shall I Think of Japan?"

JOSEPH ERNEST MCAFEE, community counsellor in the extension division of the University of Oklahoma; author "World Missions and the Home Base," "Religion and the New American Democracy," etc.

CORRESPONDENCE

Jesus and the Ku Klux

EDITOR THE CHRISTIAN CENTURY:

SIR: The letter of Ti-Bo-Tim in a recent number of your magazine makes interesting reading in comparison with the thoughtful and moderate article of Mr. Sherwood Eddy's. It brought to me clearly a distinction which has not been manifest in much of the discussions of the Ku Klux Klan. The klan alleges to be concerned with the advancing of the principles of Jesus. Mr. Ti-Bo-Tim's words are "Yes, it is only standing for the principles of Jesus Christ." The biblical account of the wilderness temptation of the Master finds its point in the fact that the temptation was to advance the principles dear to the heart of Jesus by methods of domination and sensationalism, which were not in accord with the heart of his Father—and in consequence would defeat the end they were designed to serve.

Even though the klan stands for the principles of Jesus, on the basis of the discussion in your columns it will have a hard time to prove that in the pursuit of those principles it uses the methods which Jesus used, and, by his teaching and example, commended to his followers. This is a real distinction. "What thou wouldst highly, that wouldst thou holily." These words may be a taunt to Macbeth, sailing to power over bloody seas, but can be no less taken as a principle of action by the followers of Christ, and to my mind it is in this latter field of method that the klan most quickly and clearly shows its un-Christlikeness.

HUGH CHAMBERLIN BURR.

Elmira, N. Y.

Unscrambling Denominational Affiliations

EDITOR THE CHRISTIAN CENTURY:

SIR: I very much enjoy reading your paper and very rarely find anything that I cannot agree with. But in your issue for November 16 there certainly is a blunder in Dr. Jordan's article on the Presbyterians. I was a college classmate of Rev. Josiah Strong, D.D., and kept up a correspondence with him until his death. And to my certain knowledge he was always—all his life—a Congregationalist, not a Presbyterian. And methinks it would make all the dead Presbyterians turn over in their coffins if they should hear Henry Ward Beecher called a Presbyterian. And Dr. Newell Dwight Hillis, the present pastor of Plymouth church, Brooklyn,, his name is in the Congregational yearbook for 1921. And I am very sure you will look in vain for his name in the Presbyterian yearbook. The Presbyterian church is rich enough in great names without having any one steal Congregational names to pad their list of notables.

Anacortes, Wash. HORACE J. TAYLOR.

DR. JORDAN'S REPLY

On my desk are more than a dozen letters asking in almost identical language, "When were Beecher and Hillis ever Presbyterians?" Beecher was a graduate of Lane Seminary, a Presbyterian institution of which his father, Lyman Beecher, was president, and his pastorates in Lawrenceburg, Ind., and Indianapolis were with Presbyterian churches. Rev. Newell Dwight Hillis graduated from Presbyterian educational institutions and preached for Presbyterian churches until he was nearly forty years old. Among the people I mentioned in my article as Presbyterians, there were a number who were Presbyterians for only a part of their lives. Were I to write the article in the light of present experience, I would plainly indicate this for I fear some have forgotten my main points in following up this biographical interest. David Livingstone was a Presbyterian who later was employed by a Congregational missionary society. Dr. Torrey was a Congregationalist who became a Presbyterian. These facts were all well known to me when the article was written. In the case of Dr. Josiah Strong, if I was in error about his ever having been a Presbyterian, and I am not quite ready to concede that, this error arose from the ambiguity of a sketch in Bliss' "Encyclopedia of Social Progress," where he is set forth as a graduate of Lane Theological Seminary. As I admitted in the opening paragraph of my article, I did not hope that I or any other uninspired man could write of the genius of a religious organization other than his own without error. It is humiliating to me, however, that I should have made Roger Babson an Episcopalian instead of a Congregationalist or that I should have claimed Alexander MacLaren as a Presbyterian when he was a Baptist. One cannot make a large list of either great Congregationalists or great Presbyterians without finding many of the names are of men who have been in both denominations, for between 1801 and 1852, the two denominations were virtually one in the middle west. Since the days of John Milton, men have passed easily from one denomination to the other. Had I desired to make a complete claim for the Presbyterians, I would have added many other names of men who have belonged to both communions, including Jonathan Edwards, Henry Preserved Smith and Dr. Henry Van Dyke. What determines a man's liabilities to a denomination, being born and educated in a spiritual family or being added to it by conversion in middle life?

ORVIS F. JORDAN.

Thinks Prohibition Should be Discussed!

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with much interest Mr. Taylor's editorial of November 9, entitled, "Facts Are Not Enough," and with this initial statement I am in hearty agreement. There is no question about the "dynamics of conviction", nor about the propriety and necessity of creating honest and well-grounded conviction by earnest and urgent appeal. To me it seems, however, that that sinister term "propaganda" should not have entered into such a discussion at all, at a time, especially, when its implicates are so painfully apparent to any thoughtful mind. Propaganda is the method of the rabid partisan, committed heart and soul to a policy, and stubbornly refusing to grant a hearing to the honest objector. The fifteenth amendment is largely a dead letter, because negro slavery as an institution was never impartially discussed, because the practical consequences of sudden and wholesale emancipation were never thought out with cool-headed deliberation, because well-grounded contentions on both sides were silenced by invective, rather than patiently met with opposing arguments. Nay, may I venture the conjecture that prohibition would have profited vastly by frank, unhampered discussion of all sides of the question, candid admission of undoubted facts, wherever existing, and an unprejudiced forecast of its probable working out as a practical measure? Might we not go even farther, and assert, with some show of reason, that the work of the church in years past has suffered in the long run from too much propaganda, a narrow, bigoted partisanship which garbled facts, stifled honest objection, met mild contention with an anathema?

No righteous cause needs to be a glass house, in fear of pelting stones. The stone-throwers have had their fling now and again at the ethics of Jesus, but very little damage has resulted. Jesus met the facts of life four-square, he never tampered with the truth to further his own views, he argued patiently with the devil, instead of stopping his mouth with mud.

Salem, N. Y. CHARLES T. WHITE.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Aquaintance

Reports of Summer Schools Most Encouraging

The Methodist church in its recently inaugurated summer schools of theology has taken a step which will in a decade radically change the character of that denomination. While still admitting many ministers with a minimum of preparation, the conference study books are now of the modern sort and in the summer schools men of national reputation bring lectures which further expound the themes treated in the study manuals. From many sources the reports are coming in of great uplift to the ministry from the fellowship of prayer and study which the summer schools afford.

Zionists Create Unrest in Palestine

The growing unpopularity of the Jews in Palestine is one of the factors that rocks the boat in the Near East. The Zionist movement has brought in many American Jews who have been arrogant in their treatment of men of other religions. The result is that both Christian and Mohammedan populations have resented the presence of the new-comers. Zionism is a political philosophy and bases its hopes upon the idea of building up industries which will keep the newly arrived immigrants alive. Those rabbis who hold Judaism to be a religion rather than a nationality have not favored the Zionist movement, thinking of it as a hindrance to the developing religious ideals of the race. Bishop Rennie McInnes, of the Episcopal church in Jerusalem, in a recent sermon at the Cathedral of St. John the Divine, criticized the attitude of Jewish immigrants in Palestine.

Versatile Minister Has Many Duties

The religious leader finds himself face to face with many new duties these days. One may doubt whether there are many ministers in county-seat towns who have more duties than Rev. Arthur Stout, Disciples minister in Nevada, Mo. With attendance growing continually at church, Sunday school, and young people's meeting, he still finds much time for community service outside the church. He is president of the chamber of commerce, vice president of the Civic club, active on the library board, and a trustee of Cotty college. Outside of Nevada, he serves as a trustee of Missouri College of the Bible and frequently lectures before chambers of commerce and in chautauqua work.

New Congregation Builds Church in a Day

The Disciples of New York recently organized a congregation on the Catteraugus Reservation. This group of Indian Christians wanted a building in which to worship God, so in a single day one was erected. Rev. G. W. Muckley, of the department of church erection of the United Christian Missionary Society, was present on the following day to preside at the dedicatory ceremonies. The cost of the building was three thousand dollars, most of the labor being donated. On the day of the dedication three girls of the Seneca tribe were baptized in the river, and in the afternoon there was a wedding with a Christian ceremony.

Ministers Have Naughty Play Closed Up in Cincinnati

On complaint of the evangelical ministers of the Cincinnati Church Federation, the mayor and three of his friends recently attended the exhibition of "The Rubicon," a play alleged by the ministers to be immoral. The ministers were upheld in their judgment by the mayor and his politician friends, and an order was issued to the Cox Memorial theater not to stage further performances. Meanwhile the theatrical people threaten court action against the mayor.

Annual Meeting of Home Missions Council

The Home Missions council and the Council of Women for Home Missions will hold a joint meeting at Atlantic City on Jan. 17-19. The general theme of the meeting will be "Home Mission Achievements in America to Date." Each of the home mission boards and societies of America will have representatives present. Provision is being made in the program for ample discussion of the various reports from the floor.

Church Installs Its Own Broadcasting Outfit

Kingshighway Presbyterian church is the first in St. Louis to install its own broadcasting outfit. The young men of the church constructed the outfit under the direction of a student who is a senior in the school of engineering of Washington University. Both the morning and the evening services are sent out. The reports coming back indicate that many people who never attend divine worship listen in with keen interest.

Seminaries Undergo Fundamental Change

The vote of the trustees of Meadville Seminary to remove their institution to the vicinity of Cornell University is symbolic of changes that have been going on for many years. Once it was thought that a theological institution should be in the country where living was cheap and distractions few. It was removed from other educational institutions, because theology in former days had no relation to other human disciplines. Now seminaries must have access to university equipment and libraries, and since the country becomes increasingly urban in population, a growing number of students want city experience during an educational career. A million dollars must be raised to make the change. Cornell has a liberal tradition and the Unitarians will be the only denomination with a seminary adjacent to the campus. The institution has only ten students this year. This is now the only distinctly Unitarian seminary in the land, for Unitarian churches have commonly secured their ministers from orthodox denominations.

Methodists Erect Great Building in Washington

Excavations have been made for the headquarters building of the Board of Temperance, Prohibition, and Public Morals of the Methodist church in Washington. The various Methodist interests of the city will be brought together in this building when it is finished. The site is adjacent to many of the most important buildings of the city. The Italian renaissance style will be used in the structure. The upper floors above the offices will be made into high apartments which the promoters of the enterprise hope to rent to congressmen and their families.

Soldiers Will Sing the Messiah

The Army Post at Leavenworth, Kas., has an aggressive chaplain in Rev. Frank C. Rideout. Under his direction a chorus of forty voices will sing the Messiah again this year at the Christmas season. The Minsterial Alliance has asked for one rendition down in the city. The army post service will be broadcasted. The chorus will go to the federal prison and sing the Messiah to the prisoners during Christmas week.

Detroit School of Religion Unique Institution

The splendid ideals of religion which ministers may get in seminaries but which the pulpit has no adequate opportunity to present in their fullness are taught in the Detroit School of Religion, a unique institution with several years of history behind it. Dr. Chas. M. Sharpe, dean of the school, was formerly dean of the Disciples Divinity House of the University of Chicago. He teaches a course in "The Bible as Literature." Prof. Harry L. Lurie conducts a course in "Problems and Ideals of Community Life." Dr. Gaius Glenn Atkins, pastor of First Congregational church, gives a series of lectures on "The Psychology of the Religious Life." Dr. Reinhold Niebuhr teaches "The Brotherhood Ideals of Christianity." Dr. Chester B. Emerson, pastor of North Woodward Congregational church, directs a group in the reading of literature which has religious significance. His course is named "The Spiritual Values of Current Literature."

Orthodox Methodists Organize to Oust Heretics

The protest against "modernism" is now being voiced in unofficial Methodist journals. The Texas Methodist, one of these journals, is published at Ft. Worth, which is also headquarters for the conservative movement among southern Baptists. The American Methodist League is the conservative body which seeks to organize northern and southern Methodists into a fighting group. Rev. H. C. Morrison, of Louisville, is president; Rev. W. C. Nixon, of Detroit, vice president; Rev. G. W. Ridout, of Wilmore, Ky., corresponding secretary, and C. C. Valade, of Detroit, treasurer. The following is a statement of principles: "Methodists who dance, play cards, attend theaters and horse races, are not eligible to membership in this league. It is the purpose of this league to propagate and defend the original doctrines of Methodism and to oppose the desecration of the Methodist church buildings by turning them into show houses and places of amusement and play. The Methodist league will vigorously oppose destructive criticism of the holy Bible in its various forms, but especially in Methodist pulpits, schools and literature." The conservative newspapers are bitter in their attacks upon Vanderbilt University which was once a Methodist school, but which does not any longer admit of sectarian control. The teaching of liberal theology in the southland centers

Roosevelt's Religion
By
CHRISTIAN F. REISNER

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here, and the ministers who go out from this school are for the most part modern in their point of view. The Texas Woman's College is on the grill now because it is reported to have a science teacher who is indoctrinating the young ladies in evolution.

Catholics Now Well Organized at State Universities

The first Catholic work at a state university was begun less than twenty years ago, but the work has now so advanced that few institutions do not have a Catholic club, or a Catholic student pastor. Forty-eight colleges and universities in the United States have 130,000 students of which one-tenth are Catholics. Catholic clubs have enrolled seventy-one per cent of these students. Newman clubs are the favorite method of organization. In many cases the Knights of Columbus have provided a club house for students. The situation is thus summarized: "Full-time chaplains are stationed at the University of Wisconsin, University of California, Colorado State Teachers' College, University of Illinois, University of Michigan, Stevens Institute of Technology, Columbia University and Barnard College, University of Pennsylvania, Pennsylvania State College, University of Texas, University of Florida, and Yale University. Part-time chaplains are connected with twenty-one of the clubs. The Catholic chaplains give courses of study in religious subjects for which university and college credit is given in the University of Illinois, Columbia University, Barnard College, University of Texas, and the University of Florida."

Have Difficulty in Finding Basis for Religion

Like all violent revolutions, the religious changes in Czecho-Slovakia now shows signs of developing radicalism, and if one may credit the reports printed in a recent issue of America, there is a split between the orthodox group and the one of modernist tendencies. The patriarch-elect of the Czecho-Slovakian National church, Dr. Farsky, is reported as having drafted a catechism for the sect which says that "God is the living law of nature" and "Jesus is one of the men prominent in the religious education of mankind." The orthodox bishop of Serbia refused to recognize the church so long as it held to this catechism.

Southern Methodists Complete Reorganization

At the last general conference of the Methodist Episcopal church, South, action was taken reorganizing the benevolent work of the denomination. The plan adopted by the conference is now being carried out. The board of missions consists of three coordinate departments, foreign, home, and woman's work. The latter has home and foreign sections. The new board has 38 managers, of whom 14 are women.

Growth in Religious Periodicals in America

Dr. H. K. Carroll has recently issued a statistical study of the religious periodicals in America. His report shows that the tendency is to have fewer papers but with more circulation. In 1880 there were thirty-nine Methodist weekly papers with an aggregate circulation of 221,000. In 1920 with fewer papers the circulation was 1,415,000. Presumably these figures must include Sunday school papers, for the denominational weeklies would never add up such a total. The Baptists in that period have increased from 143,000 to 459,000; the Roman Catholics from 271,000 to 1,367,000. The National Welfare Council of the Roman Catholic church has set a goal of one religious paper in each of the four million homes in America. During the past century the religious press has espoused many of the great reforms which often at

Churches do More Work in the Summer

THE closing up of church activities in the summer has been a scandal for many years, but it appears that the tide has turned and the churches now find new things to do instead of allowing their equipment to lie idle. Helen Ward Tippy, secretary of community relations in connection with the commission on the church and community service, has made a study during the past year of the summer-time activities of the churches. This study has been made under various headings such as: residential churches, down-town churches, industrial and foreign neighborhoods, etc. The coming of the daily vacation Bible school has given a new outlet to religious energy. Miss Tippy makes the following report on various interesting activities:

"An illustration of the magnitude of the outdoor recreational work of modern religion is the report of the woman's branch of the New York City Mission society. During the summer of 1922 the society provided two-week outings for 2,620 children, and day outings for 3,443 others. 1.060 were given two weeks each at Northfield, at the old bungalow home of Dwight L. Moody.

"In Boston some of the denominational city missionary societies maintain summer camps for their churches. The Congregational society has a camp at Pomp's Pond, Andover, Massachusetts, for the Congregational children of the city. It is open in alternating two-week periods to boys, ages 11 to 18 a month; and to girls, ages 12 to 18, a month. The cost of the two weeks is $15.20. Applications are accepted in the order of receipt up to the camp capacity.

"The Episcopal City Mission society of Boston maintains a Mothers' Rest at Revere Beach. Last summer a thousand mothers and children made use of its 'twenty-six bright bedrooms, its broad piazzas and ample dining-room.' There are four camps in the rear of the Mothers' Rest used by boys one month and girls the other. There are also six city playrooms open for five weeks. They average nearly 700 children daily.

"One important development of recent years, which began in the Chautauqua movement, and has been used extensively by the Christian associations, is the summer institute or assembly. Hundreds of these are now held by the various religious bodies and their organized societies throughout the country; by lake side, seaside, riverside, or in the mountains. Many thousands of young people, ministers and church workers are thus brought together every summer during their vacations for systematic instruction combined with organized recreation, elevating friendship and inspiring services of public worship. They are able to combine the best intellect of the country because of the appeal which they make to the imagination as well as to consecration. The leadership of the churches is being gradually transformed by these summer time church institutes.

"The auto-tourists are presenting a new summer problem to the church especially in the west, and with the establishment of city tourist parks a definite way of reaching them is opened. In the course of a two-months touring trip last summer, I stopped at about eight city parks. In most of them, the churches did not seem to be aware of their opportunity, but there were a few exceptions. In Salt Lake City, one of the churches held a "sing" on the grounds followed by an informal religious service. Many attended; some of course, purely from curiosity to know what was going on, but others apparently from genuine interest. In Boise, Idaho, we discovered that frequently the tourist becomes the permanent resident. This fact makes the work of the church in the parks doubly important. In the smaller camp grounds it may not be advisable to hold services, but at least the tourist should be invited to the churches and their children to the Sunday schools and in larger camps both services of worship and Sunday schools are needed. In cities where there are Daily Vacation Bible schools with supervised recreation, or other summer activities, it would frequently be a real service to the tourist if their children could be admitted.

"One of the most important developments this year has been the city-wide open air meetings in Detroit, organized by the Detroit council of churches. The city was divided into nine districts with a system of open air meetings in each of them. Special attention was given to foreign speaking districts, and to the distribution of the gospel of St. John and of pamphlets. The entire campaign was supervised by Rev. D. L. Schultz, labor evangelist, of the Baptist board of home missions, who was brought to the city for the purpose, and who conducted meetings in Grand Circus Park every noon, where he reached thousands of working men and the unemployed. Careful attention was given to personal conferences and to the follow up, and the results were quite unusual in conversions and reconstruction of lives."

the outset had no other support from the press. Dr. Carroll predicts a golden future for the religious press when it shall be rid of the handicaps of denominationalism.

Federal Council Comes Out Strongly for Intervention

The cablegrams reporting ever fresh atrocities against Christian populations in the Turkish empire have aroused the Christian people in this country. After conferring with the leaders of various large religious communions, the Federal Council has come out strongly for a non-military intervention in the Near East. The people of 100,000 churches are asked to send petitions to President Harding and to congress, urging that this country face its moral responsibility in the Near East. At the same time the council asks that the churches give liberally to the fresh calls for relief.

Bulletin on College Communities

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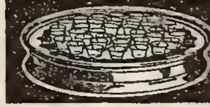

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one town in the United States the students of an engineering school avoid the churches almost to a man because students are constantly denounced in the pulpits for wayward conduct. The motive of the churches is right, but the methods obviously ill-advised. The commission on men's work of the Congregational churches of the United States has been issuing a series of studies of the various kinds of situations in churches. There are five in all: Men's Work in Rural and Village churches, Men's Work in Down Town Churches, Men's Work in College Communities, Men's Work in Suburban Churches, Men's Work in Resort Communities. The first three are already out in the form of a mimeographed booklet, which suggests that students be taught church work just as agriculture is taught on a demonstration farm. The keynote is that students be set to work for themselves and for others rather than that the church be urged to work for students.

Conservative Editor Predicts Division

The editor of the Presbyterian, a conservative journal published in Philadelphia, predicts that the impending trial of Dr. Harry Emerson Fosdick by the general assembly may result in a division in the Presbyterian church. This journal contemplates such a possibility with glee, as is customary with conservatives in many denominations. This journal says: "This will be healthy. In the body of the church as in the body of a man, when there is a hurt and wound, there is no healing until the line of separation appears between the sound and unsound parts. The history of separation in the church maintains this conclusion." It would appear that many Protestants have never learned anything from a study of the history of Protestantism.

Dr. Aked Denounces Clemenceau

Clemenceau, the eminent French statesman now visiting in the United States, was recently denounced by Dr. Aked in his pulpit in Kansas City as an atheist, a blasphemer, and a scoffer. After paying his respects to the visitor, he denounced the whole program of imperialism now being carried on by leading states. He said: "When they had Germany down where they wanted her, they put in a provision that was never discussed before, that is, the reparations should include pensions for widows and orphans and disabled soldiers. Any such demand is not to the advantage of the French people. Those statesmen wanted to milk the cow and cut the cow's throat, too. What they wanted was not the collection of the reparations but the complete destruction of the German people. Clemenceau is inviting us to come in. The people of America will have to say whether or not they acquiesce. Let me tell you, imperialism is breaking down. The United States is not going to bolster up an imperial brigandage that imperial brigands already are beginning to see totter. Great Britain before long will be out of Mesopotamia and Palestine. They are drawing in the lines of empire for the burden is becoming too great to bear. The days of imperialism have ended. Some of you will live to see Great Britain come out of India."

Kansas City Federation Wins Public Approval

The annual meeting of the church federation in Kansas City brought out facts concerning the organized life of the churches that made a favorable impression upon the whole city. The effect of solidarity which the federation projects make takes away the old-time reproach of competition in religion. The Kansas City Times said editorially: "But that the council has become such and demands recognition because of what it promises to do were evident from developments at the annual meeting of the

Y. M. C. A. Has Great Convention

THE forty-first international convention of the Y. M. C. A., which was held at Atlantic City last month, faced many fundamental issues in its sessions. Dr. Robert E. Speer contributed greatly to the spiritual atmosphere of the meeting, while Dr. John Mott challenged the young people of the nation with his forward-looking program. Rev. Howard B. Grose makes the following report of the results of the convention:

"The report that most closely concerns the churches was that of the commission on the approach to the churches, appointed at the Detroit convention in 1919, and composed of twenty lay and clerical leaders in their denominations, with Dr. William H. Day as chairman. For three years the commission had pursued its investigations, held conferences with representatives of the denominations, and studied the question of relationships, with a view to discovering the points of friction and overlapping, coming to a clear understanding of purpose, and finding the way to closest cooperation. It is doubtful whether a more thorough report or one fraught with more potential consequences to the future of American Protestantism, has been made in the history of the association. It was listened to with a deep appreciation of its significance, and its recommendations were adopted by an absolutely unanimous vote, after Dr. Speer had followed the forceful presentation by Dr. Day with an analysis that left its great import clearly in mind.

"This is a report that deserves careful study by the pastors of all the churches, and by all leaders in the denominational organizations. It makes clear the attitude of the associations and holds out the hand of kinship in service. In stating the basic principles of cooperation, the report puts first, the supremacy of Christ; second, the primacy of the church, which has always been affirmed by the association; third, the continued independence of the association of ecclesiastical control; and fourth, adequacy of relationship. The duty of the churches, in view of the purpose of Christ, the primacy of the church, and the autonomy of the association, is to sustain and counsel this specialized agency for work among men and boys. The duty of the association, on its part, is to promote its work among men and boys in such a manner as to lead them to become disciples of Christ, members of the church, and stable in Christian character. The association's work is to supplement that of the church, or should be conceived rather "as a work of the churches carried on by them through the association as a free and trusted auxiliary agency." While recognizing that for the motive of its organization, for its inspiring ideal of Christian manhood, and for its spiritual and material support it is indebted to the churches, the commission is convinced that the association can most effectually accomplish its mission by the maintenance of the independence of ecclesiastic control which it has had from the beginning.

"Another matter of special interest concerned the basis of membership. Despite the widespread reports, the convention made no change in the basis, which requires membership in an evangelical church for active membership in the association, save in the case of student or college associations, which were treated as a separate class. What happened was this. The standing committee of associations, which has long been studying the subject of the irregularity of associations in regard to constitutional practice, submitted in its report the following recommendations:

"Resolved, that in determining which churches are evangelical for purposes affecting the basis of active membership, local associations may regard as evangelical: Those conforming to the definition adopted by the international convention held in Portland, Me., in 1869; those designated as eligible for membership in the Federal Council of Churches of Christ in America, or the corresponding body of the dominion of Canada. Another alternate definition was suggested, but was eliminated by a substitute which authorizes any association or branch at its discretion to elect or appoint not to exceed ten per cent of its managing board from members of the association not identified with churches defined as evangelical, upon their regular nomination by a nominating committee of the said board, and upon the acceptance by the nominees of the Paris basis as their personal declaration of purposes. The Paris basis adopted at the first intercontinental world's conference of the associations of North America and Europe in 1855, declares that the "Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour, according to

(Continued on page 1566)

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organization Monday night. Not only was it plain that sixty churches, representing sixteen different communions and an individual membership of more than thirty thousand, actually had got together but that they were setting up for themselves a program which in its execution would help make Kansas City a better place for the average citizen as well as the single church body. It was clearly realized by the ministers and the hundreds of representative laymen present that questions of a moral nature affecting the public, whether these be termed civic or political, must become the concern of organized religion."

Quakers Make Definite Demands

The Quakers with painstaking care have made estimates of the relief they must administer in Russia during this coming winter. They will be responsible for 250,000 starving people, most of whom are in tatters and must have entire outfits of clothing. Fifty hospitals and children's homes require medicines and equipment. Horses must be imported from America for not enough animals are left to continue the agricultural operations. An active campaign is being carried on to meet these needs. The American Relief for Russian Women and Children works through the Quaker organization and has headquarters in Chicago.

Religious Drama Strong Feature in Kansas City

Kansas City is quite alive to the matter of setting forth religious themes through the dramatic method. The Religious Drama Producing company of Kansas City recently presented in the Grand Theater a reproduction of Bunyan's "Pilgrim's Progress." "The Brotherhood of Man," an allegorical pageant in prologue and ten episodes, showing the age-long conflict between good and evil and depicting the power of Christ in the life of every youth and every maiden, was recently given in Central Methodist church. About a thousand young people acted in the various parts.

Church Has Most Remarkable Longevity Record

Rev. David Lyon in a recent report of his activities in Magnolia Park Disciples church of Houston, Tex., sets forth the fact that in four years he has not conducted the funeral of any member of his church, all his funerals being of those outside the membership. One might expect a record of this sort in a Christian Science church, but it is very unusual among Disciples!

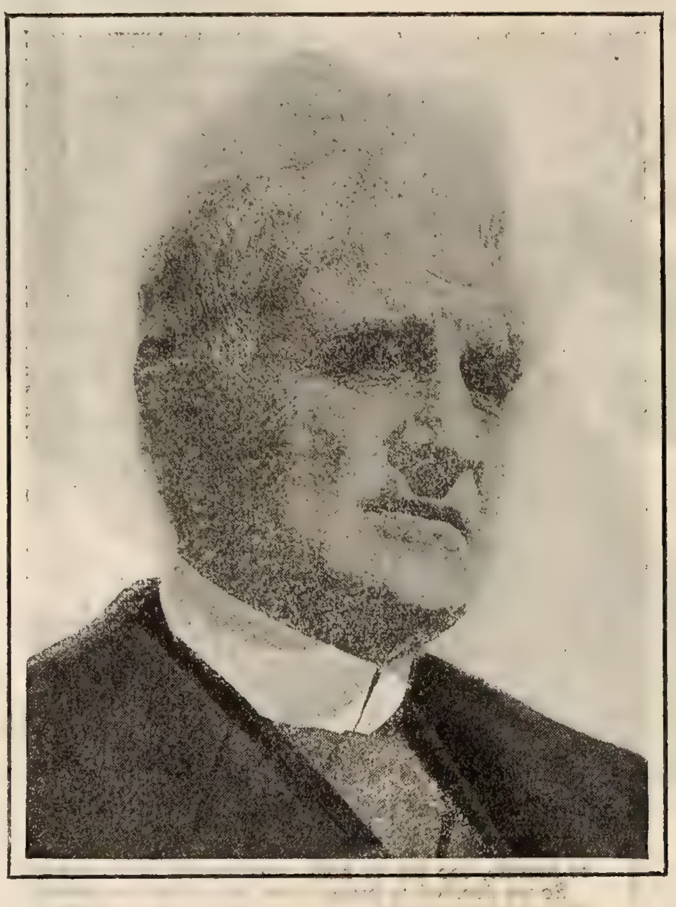
Y. M. C. A. HAS GREAT CONVENTION

(Continued from page 1564)

the holy scriptures, desire to be his disciples in their doctrine and in their life, and to associate their efforts for the extension of his kingdom among young men." After vigorous and courteous debate, conducted in the finest brotherly spirit, the resolutions were adopted by an overwhelming majority.

"The student associations were dealt with separately in regard to the basis of membership. The convention adopted the statement of purpose and qualification for membership on which the student associations of the country are practically united, and for which the student representatives made earnest pleas, affirming their loyalty to Christ and the church and their conviction that the change would enable them to do a far larger work in winning students for Christ. This statement does not make church membership a requirement, but leaves it optional with the student associations to admit as members those who declare themselves to be in sympathy with the following statement of purpose and willing to make it their personal program of allegiance and service; to lead students to faith in God through Jesus Christ; to lead them into membership and service in the Christian church; to promote their growth in Christian faith, especially through the study of the Bible and prayer; and to influence them to devote themselves in united effort with all Christians in making the will of Christ effective in human society, and to extending the kingdom of God throughout the world.

"It is required that only students who are evangelical church members can serve as officers, or represent the association at conventions."



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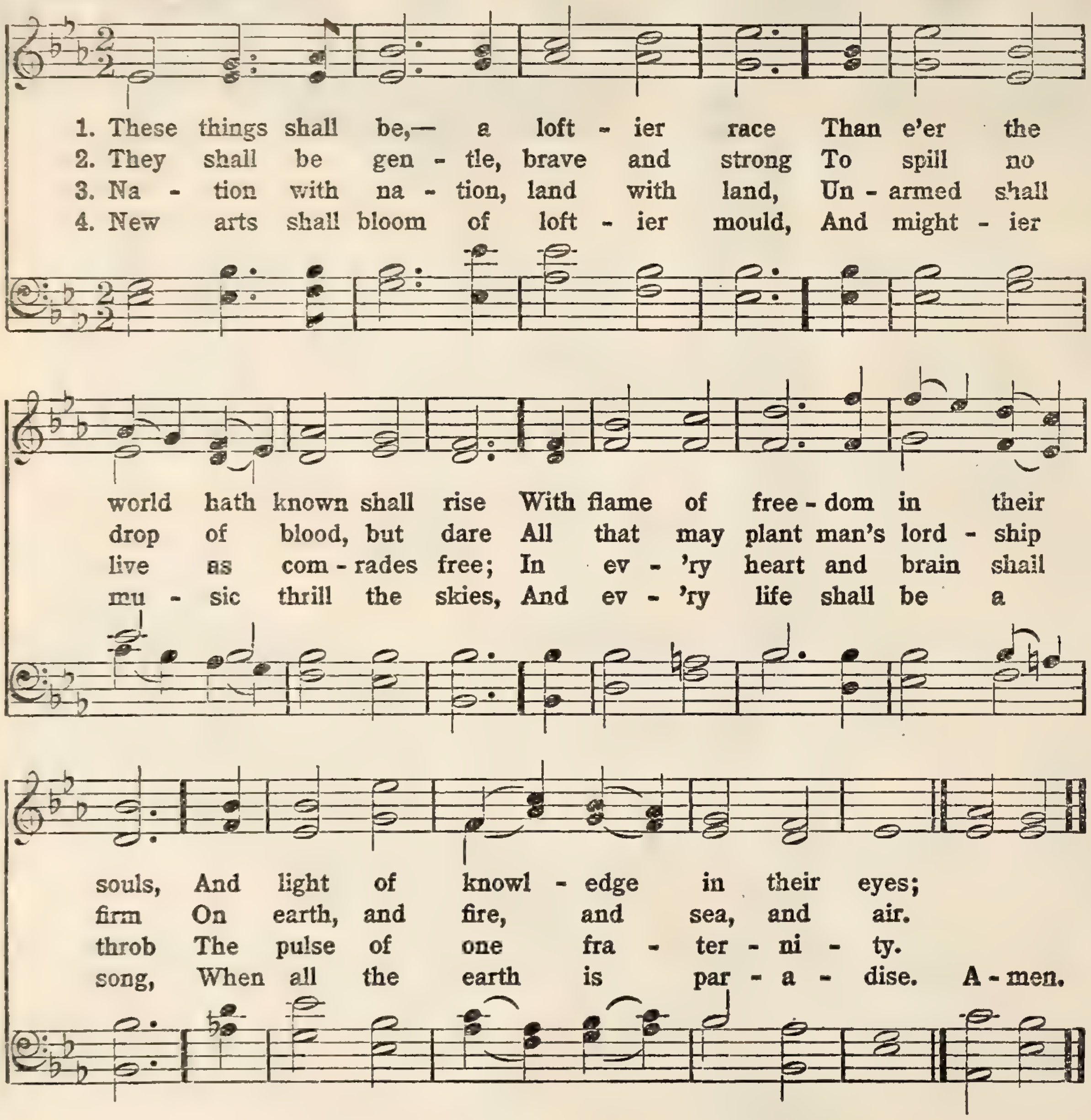
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3. Na - tion with na - tion, land with land, Un - armed shall live as com - rades free; In ev - 'ry heart and brain shall throb The pulse of one fra - ter - ni - ty.
4. New arts shall bloom of loft - ier mould, And might - ier mu - sic thrill the skies, And ev - 'ry life shall be a song, When all the earth is par - a - dise. A - men.

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Volume XXXIX CHICAGO, DECEMBER 21, 1922 Number 51

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Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 1103, *Act of October 3, 1917, authorized on July 3, 1918.*
Published Weekly *By the Disciples Publication Society* 508 *S. Dearborn Street, Chicago*

Subscription—$4.00 a year (to ministers $3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

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EDITORIAL

A Sky-Scraper Methodist Cathedral

OUR English brethren look askance at the methods of American churches. The Christian World sees in "the sky-scraper cathedral" of Methodism in Chicago an evidence of the passing of the old idea of religion—the religion that was a spiritual communion between man and his Maker, the religion which was humble and poor, and whose finest flower was the parish parson who trudged the roads in good weather and foul, ministering to the needy souls of his flock." The Methodist Recorder is moved to recall the satire of Ian Maclaren aimed at the modern church: "The chief demand is a sharp little man with the gifts of an impressario, a commercial traveler, and an auctioneer combined, with the slightest flavor of a peripatetic evangelist. Instead of a study lined with grave books of divinity and classical literature, let him have an office with pigeon-holes for his programs, circulars, and endless correspondence, and a telephone ever tingling, and keep books like a bank." Why all this mawkish sentiment and airy satire because the methods of a vine-covered English country church do not apply in the Chicago loop? The methods of Wesley were new, unconventional, and startling in his day, and he himself had to be urged on to new ways of working by his practical mother. For our part we rejoice and thank God for the Methodist sky-scraper as an evidence, not that religion is passing away, but that it is alive, active, and equal to the demands of the teeming life of a great metropolis. Always "a dream cometh with the multitude of business"; and it is the dream that redeems the business from brutality, rescues us from that unholy city where "heart treads on heart," and lifts us into a vision of that city where there is no trafficking in human souls. Whether it be on the far frontier, or in the crowded loneliness of a vast city, Methodism shows in ever fresh ways its genius for adaptation to new situations.

American Silence in International Affairs

MISS MARY McDOWELL, head of the University of Chicago settlement in the stockyards district, has just returned from an extended visit in Europe, studying conditions among the people of the various lands from which immigration to America is most common. During her stay, she spent several days in attendance at the meetings of the league of nations in Geneva, and reports many interesting features of the work of that organization. In the circumstances imposed by limitation of its personnel, chiefly through non-participation of the United States in its activities, the league has been carrying on very important lines of activity. It has taken vigorous steps to repress the white slave traffic in various European countries, and with notable results. It has returned more than half a million men to their homes from lands of exile and expatriation. It has put an embargo upon a considerable portion of the opium traffic which has devastated both Europe and Asia. It has limited and hopes to prohibit completely the private traffic in arms and munitions which has made possible no small proportion of the militaristic unrest and aggression in a number of the states of eastern Europe. One of the pathetic things chronicled by Miss McDowell is the fact that in sending for information from the different countries regarding conditions prevailing in relation to the above mentioned and other activities, time after time the documents of the league bore the record "No reply from the United States." Surely this refusal to give information from official sources in our government is not only a discourtesy to an international organization, but is a serious hindrance to the success of a great work in behalf of humanity. To be so sensitive to the very name of the league of nations that we cannot even answer courteously worded inquiries regarding prevalent conditions which the league is seeking to remedy is quite inconsistent with American traditions and American good will.

"A Mystical Hanker After Something Higher"

A BOOK to take up and lay down and take up again and again, for sheer joy in a good companion—humanly lovable, sanely American, and wistfully wise—is the Letters of Franklin Lane. It is aglow with a bright intelligence, and fragrant with the impress and atmosphere of a wholesome and winsome personality. To many questions he reacted in the conventional American manner, but his spirit was so sweet and sound, and all through his life, as a kind of undertone, ran what he himself called "a mystical hanker after something higher"; and in that, too, he was typical of his countrymen, who are ever in quest of a clear religious faith to explain and sustain their robust and unconquerable optimism. He found refuge in work, in praise of which he writes in a manner worthy of Carlyle, without his acid, finding in it release from the haunting mystery of life and sorrow and longing. "Work for the things that life needs, for things that are illusions, for dead sea fruit, for ashes; work for a look at the stars, for the sense of things made happier for many men, for the lifting of loads from tired backs. Work—it is the order of the Supreme One." Why is it that Americans are so feverishly active, and find so little joy in their work? Why do so many fine minds and noble hearts just miss the finest thing of all, laboring against time, in a mood not hopeless but unhopeful, lest the night come when no man can work? What does it profit a man if he gain the whole world, its prizes and applause, and find himself still heart-hungry and saved from dismay only by a stoic sternness?

Americanism Defined: An Outside View

SOME weeks ago we noted in these pages the amazing title found in an English booklist, "Americanism: a World Menace." The book has not yet been published in America, but the London Times devotes two columns to it, though even to the editor of The Times the name of the author, W. T. Colyer, conveys no information. The thesis of the book is that the world must make choice between Americanism and bolshevism, between the United States and Russia. The object of the author in posing such an alternative is to persuade the world—at least the workers of the world—to choose Russia. This he seeks to do, not by expounding the blessing of bolshevism, on which he is silent, but by exposing the curse of Americanism. There follows a rather rabid indictment of American civilization, on the ground that it standardizes human beings, and that its standards fall below the average of civilized humanity elsewhere; and, further, that America seeks to impose its standards on all the world and the rest of mankind. Americanism is defined as "a mixture of youthful extravagance, arrogance, and adaptability," resulting in a sham democracy, lack of real liberty, dollar-worship, lawlessness, the control of opinion by an interested few, the ownership of religion by capital, and a social mess made up of sickly sentimentalism and gross selfishness, the while Americans profess to be the chosen people of God and the leaders of the moral idealism of the world. In short, it is a very well written denunciation of America by a Marxian propagandist, and as such is worth what it is worth. The editor of The Times thinks it good for America to be told its sins, though he is hardly willing to say that there is "no health in us."

The Propaganda of Racial Prejudice

THE anti-Japanese campaign in the United States has long had able journalistic defense in the Hearst papers, but now the movie screen brings up reinforcements. "Pride of Palomar," now showing at McVicker's in Chicago, and doubtless in many other theaters throughout the United States, is so obviously a campaign document that one wonders how it goes down the throats of the audience. This film is produced by the Cosmopolitan adherence, a faithful pulpit can go far to undo the evils kept their agreements with the allies in Russia and in China and no good reason exists at the present time for keeping alive the anti-Japanese prejudice in the United States. Munition manufacturers, yellow journal vendors and similar interests would keep alive every kind of hate and fear. For the rest of us, well-being lies along the pathway of good faith and universal good-will. Where can the cause of universal brotherhood find a voice if not in the Christian journals and in the Christian pulpit? With three-fourths of this country interested in the church either through membership, contributions or other form of adherence, a faithful pulpit can go far to undo the evils that are wrought by an evil press propaganda. It was freely prophesied at the end of the world war that the next great war would be upon the Pacific. The implication of this suggestion was that there is inevitable enmity between Japan and the United States. The folly and sin of such a suggestion must be made apparent to everyone, or some day we shall find ourselves in dire straits from the machinations of the American war-lords, who are not one whit better than the war-lords of Germany.

What is Right with the Church?

THE November issue of The Modern Churchman, the organ of the modernist group of the church of England, has a most interesting article by the vicar of a country parish, telling how he made his church the center of community activity and enterprise, and he begins with this golden sentence: "The work of the clergyman is insignificant only where the man is insignificant." It is arresting to read the titles of the books which he found most useful for preparing special sermons in one month, such as Miller's "New Psychology and the Teacher," MacDougall's "Race Degeneration," Thompson's "Control of Life," Schweitzer's "On the Edge of the Primeval Forest," Wells' "Oxford and its Colleges," and Popenoe's "Applied Eugenics"—an astonishing list, as compared with the reading of a parson a generation ago. Accordingly, his methods were of a different kind, including a closer friendship and cooperation with the free churches in the parish, and with the Worker's Education association; in fact, with every instrumentality for good in the community—making use of music, play, art, nature with creative insight and communal imagination. The entire neighborhood was transformed; the parish church became a community church in a true sense, bringing people together without regard to denomination, not to make them Anglicans, but to make them Christian members of the community. The secret of it all is in the words: "Make the church the agent of great living ideals and aims. We talk of reunion; let us act it by being friends. Never yield to the temptation of proselytizing. That degrades religion. Let us proclaim by our methods that we serve the same Master and recognize our underlying unity. Christianity is a spirit, not simply an organization. We must be business like, no doubt, but our essential objective is the permeation of life with the spirit of Christ." The article is entitled, "What is and what might be."

Do the Colleges Short Change the Churches

PRESIDENT W. O. Thompson, leader of America's Sunday school forces, is the author of the startling caption at the head of this editorial. He says of the colleges: "They are prone to ask for financial assistance, for grants and endowments, and for other assistance of a varied nature. In return are the churches getting value received, or anything like a fair return on their investment? It is not enough to adopt a pensive attitude in relation to religious knowledge." A recent survey of Disciples colleges seems to show thatt the colleges of that denomination are preeminent among Christian schools for the amount of religious instruction being given. But Dean W. E. Garrison of the Disciples Divinity House, punctures this apparent conclusion with the following observation: "The survey apparently did not discover the fact that the unique emphasis given to Bible study in Disciples colleges is largely because our ministerial training is chiefly conducted as undergraduate work in these colleges, and their curricula therefore include much professional work. To compare them in this respect with colleges of denominations which train their ministers in graduate schools is obviously meaningless. We suspect that the average non-ministerial student in a Disciple college does get more Bible study than the average student in other colleges; at least we hope so, but the survey does not prove it." President Thompson suggests that tht apparent failure of the denominational college in religious instruction is due to the lack of freedom in the classroom. The denominational college ordinarily does not interfere with academic freedom save in religious instruction. In many church schools there is no honest quest for truth about religion but only propaganda favorable to a denomination. The truth-loving student turns away from propaganda with disgust. Therefore we have the astonishing phenomenon that often the most orthodox college has the fewest students taking courses to understand the nature of the Christian religion. The state universities are not allowed to teach religion at all, but on the edge of their campuses great schools of religion are growing up like those in Kansas, Missouri and Illinois, where a freedom not known in denominational colleges is being practiced. The denominational school must either be emancipated from the rule of creed-bound trustees, or it is doomed as a teacher of religion, and if it fails as a teacher of religion what distinctive function does it have as compared to state and other schools?

The Supernatural

THE Bible is the book of the supernatural. No one can rise from its careful reading without the conviction that the men who speak through its pages lived in a world which was ruled by laws more impressive and far-reaching than those which govern the mere phenomena of the physical universe. They believed implicitly in a world of spiritual forces, and they were not mistaken. The fact that they also believed in miracles does not lessen the value of their larger faith. We may or may not share their views regarding the miraculous, but if we are plastic to the meaning of the greatest facts in life we can hardly fail to accept the reality of that vastly larger thing, the supernatural.

Of course if by the term one signifies allegiance to the older dualism which underlay most of the discredited theology of the past, it becomes impossible to accord it hospitality. It is no longer of a double universe that we think, with its two compartments, lower and higher, one natural and the other supernatural. All life is one, and the very essence of meaning to the term universe is that it shall be universal and uniform in its laws. The concept of the supernatural was originally a device of the schoolmen to describe the upper section of the world of being, in which the divine principle had immediate control. This distinguished it from the natural world of physical laws and human interests. The passing of this dualistic idea has left to us the choice between the total rejection of the supernatural, and its interpretation in the larger and more adequate sense. It is with this meaning that it is here employed.

When so interpreted, as the universal reign of divine power in the world and in all the worlds, most men of the modern mind are believers in the supernatural. Life is a divine transaction. No experience is beyond the range of God's laws. Every act of life has the value of eternity. Every place on which we stand is aflame with the presence of the Infinite, and is holy ground. Every hour is charged with destiny, and every day is a day of judgment.

The men who wrote the most urgent sections of the Bible lived in this world of spiritual reality. To them God was imminent, present, real. They were not much concerned as to the manner in which they expressed this faith. At times they used the forms of speech which described God not only as personal but as visible and immediate in his contacts with men of like spirit. They were not hesitant in their use of the most anthropomorphic expressions to make clear their sense of the closeness of deity to their lives and interests. They spoke of God as talking familiarly with them. The picture is that of one man conversing with another. This was both figure and reality. When the prophets affirmed that the word of the Lord came to them in definite terms, they were quite within the limits of fact as experienced by them. This was only the more reverent and audacious way of asserting that they were endeavoring with all their powers to give a true interpretation to the divine purposes for their day.

The difference between them and us is that we are more reticent about claiming the divine guidance for our utterances. And yet the method of God is not different today from that which prevailed in the past. In our time a church convention, after due consideration of qualifications and opportunities, decides to send missionaries to some promising field, and on the minutes of the session it is recorded as an action of the body that has exercised its consecrated wisdom in the transaction. If the writers of the apostolic age had been chronicling the event, they would have written that the Spirit said to the church: Separate me these men for the work to which I have called them. Both records would be true, but the second would be in greater harmony with all the facts. We have not yet learned to write the story of the church or the proceedings of Christian bodies in such vivid and vital terms.

Historians record the fact that Columbus, impressed by many considerations of the opportunities and advantages to his country and to the world of an attempt to widen the ranges of commerce and religion, sailed out on his voyage of discovery, looking for new lands. If the writers of Genesis had been telling the story, they would have written that God said to Columbus, Get thee out of thy country, and from thy kindred and from thy father's house to a land that I will show thee; and I will make thy name great. And they would have been entirely right, for the journey of Columbus was as much a divine transaction as that of Abraham. It is only as men understand the part which God takes in all human affairs that they are competent to write the story of the race.

It is not otherwise with the fascinating narrative of world building and progress. It can be put in terms chosen wholly from the vocabulary of modern science, with due attention to those processes which are observed today in the formation of planets and continents, and which are described in terms appropriate to the evolutionary interpretation. There may be no reference to any divine activity. And yet no description can exhaust the meanings and possibilities of the great unfolding of life. It was the belief of the men who wrought at the literary sources of our faith that God was implicit in the entire process, and we are of the same mind. We do not live in a godless universe. The technique of the operation we are discovering by every fresh adventure in the realm of scientific investigation. But the fact of the divine workmanship is an element in the story which is evermore accepted as valid by the reverent student. It is merely a difference of emphasis. The expert puts stress upon the physical laws and forces which he perceives working today to produce the result. He says nothing of God's part, because it is less apparent than the material facts. But the man of faith, like the writers of the Bible, is convinced that God's part is the more important, and he puts his emphasis at that point. There is no controversy between the two. The world of the man of faith is a world of physical laws, but these laws are only ways in which God works, and the result is a supernatural universe, in which God has the last word.

It is the privilege of all who are sensitive to the religious values of life to affirm with confidence their belief in the supernatural. By this they will not necessarily mean the miracles of the Bible. Those narratives will stand or fall in accordance with their credibility in the light of the science and criticism of the inquirer. But the reality of the divine presence and program in the world is not subject to any of the limitations met in these lower realms. The man of this age may be less bold in affirming the divine cooperation with him, but he is not deceived as to the actual experience. He may not see, as did Elisha's servant, the celestial help at hand in moments of trouble; but in his heart he knows that the mountains round about are full of the chariots of God. Moreover, in the final event he knows that the great miracles of the scriptures are true. He knows that God is evermore working, as Jesus said, in the creation of new heavens and new earth in which shall dwell righteousness. He knows that the life of Christ is no fable old, or mythic lore, but the most real and the most marvelous fact in history, the incarnation of the life of God in terms of flesh and blood. He is not able to understand all the mystery of the victory of Jesus over death, but he knows beyond all doubt that the early church built its faith on the assurance that the Master was alive forevermore, and that his presence and leadership is the vindication and pledge of the life that is life indeed.

It is in these great assurances, far above the level of any works of wonder, that the faith of the Christian reposes. He knows but little of the universe as yet. Science is slowly and painfully spelling out the vast secrets of its making and destiny. But he knows that the most precious thing in it is the soul of man, that the achievement of likeness to the Lord is the supreme adventure, and that the power to attain this consummation is no human device, but the winning of the complete good through cooperation with the Master of all life. To be conscious of this achievement, at any point along the great ascent to perfection, is to prove the ever-present power of the Highest, and to enjoy full proof of the supernatural.

A Christmas Stocking

A Parable of Safed the Sage

THE daughter of the daughter of Keturah spake unto me, saying, Grandpa, Christmas is coming.

And I said, Already have I been reminded of that fact.

And she said, I shall hang up my Stocking, and I know there will be something in it from Grandpa and Grandma.

And I have a suspicion that she is correct in her expectation.

Now when I was her age, I believed in Santa Claus, but the children of this generation outgrow their illusions sooner than did we. And she hath given up Santa Claus for Grandpa, and it is not so bad a trade at that.

And we sat and talked about the Christmas Stocking, and all that it shall hold.

And I said unto Keturah, and likewise unto the daughter of the daughter of Keturah:

Life is a Christmas Stocking. It is long and deep. It yieldeth not all its riches at the first, but its benefits must be taken out at the top, one by one. The Bag of Candy in the toe, and the big red Apple in the top have between them all manner of good things, which must be taken out.

We are all children, and we seek too often to live life all at once, but we cannot do it. The good God who giveth life unto us permitteth us to take out its joys and sorrows only one by one. They are not all alike, and some of the Prettiest are most Disappointing. The Little Woolly Sheep that cryeth Ba hath a bellows that breaketh soon. The Patent Top that singeth is so ingenious that it doth seldom spin. The gains of life bring with them their Inevitable Solemnities. The Stocking itself is not wholly gay in its color, and there be some who say it is black. But Christmas cometh and goeth, and other days come, and there is something always to pull out of the Stocking of life, and I have found much more that is glad than sorrowful.

Wherefore do I say unto the daughter of the daughter of Keturah, and unto all the sons and daughters of men:

May joy be yours in the possession of great Christmas gift of Life. For every man who is born hath his own birthday as it were a Christmas, and the angels sing above him their song of welcome and good will. And every man hath his long Stocking of life, with its presents stuffed in, one upon the top of the other. Take life as it cometh, for there is no other way in which it can be taken. Thou canst not take out life's blessings from the farther end, nor hast thou strength or wit enough to rip them out of the middle. Take them patiently out of the top, and enjoy them, one by one. And if there be those that seem not joyful, even of them do thou make the best, for these have their value in the long Stocking of life's Diversified Experiences. And on the day when gifts are numbered and exchanged, and faith is renewed in Santa Claus and his far scattered family, may yours be the full, rich joy of all the good and blessing which thou canst take out of what God hath stuffed into the Stocking for that day.

Yea, and Keturah, who on this day gathereth her children and her children's children about her, earnestly desireth for each one of you, a very Happy Christmas.

BY THOMAS CURTIS CLARK

Dead Kingdoms

WHAT worth are empires and the pride of kings,
The spell of courts and conquest's tinseled fame?
What can avail the glory of a name
Far-echoed, borne aloft on magic wings?
Where is proud Caesar now? His legions lie
Fast-frozen to the tombs of things forgot;
And Caesar, when his bones were left to rot
Began his spirit-march to infamy.
He slew his thousands in a gory flood,
And countless millions curse his lordly might.
He taught the world to war, and endless night
Impends for Caesar and his men of blood.
He built a kingdom, came to great renown,
But Time and Love have torn his kingdom down.

Witnesses

THE centuries, since Christ to earthland came,
Are all aflame
With his fair fame.

The nations that have fallen in decay
In sad tones say,
"His is the way."

In this dark age of turpitude and blight,
Out from the night
Shines clear His light.

Life Is a Feast, They Say

LIFE is a feast, they say:
Yet millions of people are born hungry and die hungry—
And, dying, wonder why they ever had to live.

Life is a feast, they say:
Yet millions of women pass their years
Without seeing a country road or a field of clover.

Life is a feast, they say:
Yet millions of children, having glutted their eyes before a bright-colored Christmas window,
Must go home, heart-hungry, to a dark corner of a black wall, by Tenement Alley.

Life is a feast, they say.

Winter Harvest

WHEN summer days were here
And earth was arched with blue,
My heart was filled with fear,
My head was crowned with rue.

But now that winter reigns,
Despoiled each flower and tree,
I count the summer's gains,
And joy abides with me.

Christian Missions and Imperialism

By Tyler Dennett

THE Christian missionary proceeds on the theory that the political conditions which are most favorable for his work are the best for the country in which he labors. Wherever, as in India or now in China, missionary and religious freedom is voluntarily maintained, he is an ardent supporter of the government. Elsewhere, as in French colonies, in British South Africa, in Korea, and in the near east, where the policy of the government reveals itself as opposed to the utmost missionary freedom the missionary is in an awkward position. Although he is inclined to distrust ecclesiastical democracy and seldom extends autonomy to the native church as rapidly as the converts desire, he is in matters of politics a thoroughgoing democrat and it is very difficult for him to sail under any other colors or to sail under no flag at all.

Most of the missionary work of the last hundred years has been done under unfavorable political conditions. The first missionaries in the far east encountered the very active opposition of the British East India Company. China was not really free, politically, for missionary work until the establishment of the republic. In Korea there was always political opposition from one quarter or another, from China, from Russia, and then from Japan. Wherever the French flag has flown the American Protestant missionary has not been made fully welcome and from large areas he has been, and still is, entirely excluded. In Latin America there has been similar opposition and for similar reasons. From the near east the missionary would long ago have been expelled but for the steady support which he has received from his government. While many missionaries have been discreet enough to conceal the fact, it has been none the less true that wherever the missionary encountered political conditions unfavorable for his work he has been, deep down in his heart, an insurgent against the existing government. He could not conscientiously be loyal to a reactionary political regime, and when the revolution started as it usually did start some day, it was the radical who was likely to feel that he had the actual sympathy, concealed though it might be, of the missionary. When the existing government was weak the missionary often sided openly with the revolution, and where the old government was so strong that he could not do this with impunity he was very likely to become an advocate of political intervention. It is very difficult for an American missionary to resist the conclusion that if only the stars and stripes could be raised over the land of his labors the kingdom of God would thereby be greatly advanced.

MANDATE AND INTERVENTION

The enthusiasm with which a large missionary constituency in the United States advocated an American mandate over Armenia, and the recent demand for American intervention in the near east do not stand alone in history. The full force of this question of the relation between Christian missions and imperialism does not break upon us until we study these most recent expressions in the light of the many which have preceded them.

In China the missionaries were without any rights whatever until 1844. They carried on their work, what little there was of it, by a subterfuge which was winked at by the local officials. They allowed themselves to be listed as clerks in the American hongs. Until 1858 they were without legal right to live or labor outside the five ports, although they defied the law and began missionary work in the interior during that time. Religious toleration was enforced upon the Chinese government in the treaties of Tientsin (1858) but after the Tientsin massacre (1870) the imperial government would have removed all missionaries from the interior if it had dared to. For more than half a century the missionaries waited for the collapse of the Manchu government and patiently sowed the seed which was the seed of revolution as well as the seed of the gospel. They hailed the Chinese revolution with joy. When Yuan Shi Kai, whose hostility to the missionaries had expressed itself for a decade in Korea, attempted to found a new dynasty, the missionaries worked to thwart his plans. They hailed the next revolution with approval. It is not too much to say that the entire weight of missionary influence in China has been thrown against any government which has threatened to be unfavorable to the prosecution of their work. Even the integrity and the sovereignty of China have, historically, been subordinated by the missionaries to the demand for missionary liberty.

MISSIONARIES AND THE REBELLION

The Taiping rebellion arose about twenty years after the first American missionaries arrived at Canton. The rebellion, as will be remembered, assumed a quasi-Christian character. The rebel chief drew his first inspiration from the tracts of a Christian colporteur; he subsequently spent several months in a mission school and was an applicant for baptism; and about 1860 his former teacher, the Rev. Issachar J. Roberts, abandoned for the time his missionary labors and became the minister of foreign affairs in the rebel capital at Nanking. About 1853 almost the entire body of Protestant missionaries in China was committed to sympathy with the rebellion and they wrote home such glowing accounts of the new Christian movement that a substantial constituency was created at home which advocated the political recognition of the rebels. The American government was prepared to make a treaty with the Taipings and viewed without concern the possibility of the breakup of the Chinese empire into several fragments. The missionaries would appear to have viewed the integrity of the Chinese empire as much less important than the liberty to extend their work under the support of a new and progressive government. Only slowly did they come to realize that their faith in the Taipings had been misplaced and that China even under corrupt and impossible Manchus was better off than it would have been divided and under warring rebel factions. We can now see very clearly that had the rebels been recognized in 1854 in all probability within another score of years the Chinese empire would have resolved into a group of French, Russian and British colonies.

While this possibility of the dissolution of the empire loomed largest it was the Rev. Peter Parker, M. D., the first medical missionary to China, subsequently the diplomatic representative of his government, who rejoiced in the raising of the American flag over Formosa where it flew for a year. He it was who labored most zealously to have his government annex the island. The records of Dr. Parker's efforts, all of them printed by the government just as he wrote them, are among the most perfect expressions of budding imperialism to be found in any political literature. Although unsupported by any important commercial interest Dr. Parker rushed ahead, painting in glowing colors how the missionary would thus find a new opening to win cannibals to civilization, and wrote: "Great Britain has her St. Helena, her Gibraltar and Malta in the Mediterranean, her Aden in the Red Sea, Mauritius, Ceylon, Penang and Singapore in the Indian ocean, and Hongkong in the China sea. If the United States is so disposed and can arrange for the possession of Formosa, England certainly cannot object." As for the Chinese government, Dr. Parker did not feel that it had any rights at all in the matter.

CHINA COWED INTO SUBMISSION

Dr. S. Wells Williams was of a less emotional type than Dr. Parker. He has not been swept off his feet by the Taipings. Throughout his long service as a diplomat he had a fine regard for the integrity and the sovereignty of China. And yet it was Dr. Williams who wrote the article into the treaty of Tientsin by which the Chinese government was compelled to grant religious toleration and to open the empire to missionary work. When he returned to Shanghai he found that many missionaries were disappointed that he had not insisted upon even further concessions. This achievement has uniformly been recorded to the credit of Dr. Williams and the American Christian people have taken great pride in having prepared him for the service of his government. But when we look back upon the following sixty years of American relations with China we may seriously question whether the kingdom of God was really advanced when China, cowed into submission, was compelled to grant this concession. That same year Townsend Harris made his famous treaty with Japan and there was no toleration clause in it. In the next forty years Christian missions in Japan advanced far more rapidly than they did in China, and at the end of the century there was in Japan a sounder, abler, and more effective Christian constituency than there was in China. I am inclined to believe that the toleration clause in the treaty of Tientsin hindered rather than helped the missionaries and it is undeniable that its exaction was a smashing blow at the sovereignty of the empire.

The subject of religious toleration was ignored in the American treaty with Korea in 1882, but a clause providing for missionary work was inserted in the British and German treaties the following year. Some of the Koreans welcomed the missionaries, but with mixed motives. There were three political parties in Korea: a pro-Chinese party, a Pro-Japanese party, and a group led by the king who sought effective Korean independence. Of these parties the king's group was probably the weakest and the most corrupt. Li Hung Chang, instigated by Great Britain, who feared Russia, sent Yuan Shi Kai to Seoul to bring about the annexation of the peninsula to the Chinese empire. Yuan Shi Kai met with the solid opposition of the missionaries who could not view with indifference the establishment in the peninsula of conditions as unfavorable to their work as those existing under the Manchu regime in China.

POLITICAL ZEAL OF MISSIONARIES

The missionaries thus endeared themselves to the king. The more determined the missionaries were to hold their ground, the more energetic became the efforts of Yuan to have them expelled from the country, and the more fatuous became the hopes of the king, wholly without basis in the American treaty, that in time the American government would assume over him a protectorate which would none the less leave him free to pursue his vicious career. This is a very delicate subject in missionary circles and the writer would not like to be unjust to anyone, but from a very close study of all the records it would appear that the political zeal of the missionaries in the end greatly added to the sum of Korean woe. Although repeatedly warned and exhorted by their government to restrain their sympathies they plunged wildly forward and not a few of them appear to have been working to create a situation which would justify American intervention. It is probably not unjust to say that the establishment of an American protectorate over Korea would have been hailed with joy by most missionaries and accepted with complacency by a large American missionary constituency.

In the Hawaiian Islands the course of missionary policy was even more clear. There they took almost a complete control of the government at times and they did not hesitate to demand the political intervention of their government when their efforts were in danger of being thwarted. They usually received the desired support. When the islands were annexed in 1898 political and economic forces were very strong, quite sufficient to have brought about the annexation if no missionaries had ever gone there, but it cannot be denied that the missionaries were the very willing agents of American imperialism in the Pacific.

The retention of the Philippines was due to a variety of political and economic causes, but most important was the determination of President McKinley. When he decided to hold the islands he counted on the support of the missionary constituency whose representatives had hitherto been denied admission to the islands by a hostile Spanish government. His hopes were not disappointed and Professor J. H. Latané, one of the best authorities on this period of American history, enumerates the support of the religious press and the churches as one of the four factors which carried the day for McKinley.

PROTECTION FOR CONVERTS

An American mandate for Armenia, American intervention in the near east: how welcome such a policy would be to the missionary and to his unhappy outraged converts. The reasons which urge it are not new. Indeed they are so old that they are very alarming. The truth of the matter is that if we accept as sound the principle that the government which is most favorable to Christian missions is the best for the country in which the missionary labors, then the missionary is very likely to become, as he has in the past, a commissioner for American intervention, American annexation, or perhaps of domestic revolution in more than half the world. It has been the French political protectorate of Roman Catholic missions in the far east which more than anything else has brought these missions into disrepute. The application of the principle of intervention for the protection of missionary work often eventuates in efforts to bring in the kingdom of God with a sword, and always delivers the missionary into the hands of the imperialist. The principle is jesuitical and even mohammadanesque.

I realize that I have reached a merely negative conclusion. It is not easy to state the positive corollary. It will always be difficult for an American to send back the slave to his master and to return the woman to her former place under the heel of her husband but such actions are, when viewed in their consequences, as the beatitudes themselves when compared with the consequences of political intervention in the defense of every Christian minority.

CHINA'S WELFARE

Since the close of the war we have witnessed notable new efforts on the part of the churches to express the sentiments of American Christians in international affairs. Undoubtedly this comes in response to a popular demand, but it would appear that much of this effort has suffered from misdirection. At a critical stage in the proceedings of the international conference in Washington last winter when the American commissioners were seeking against heavy odds to approximate a little nearer to justice for China, the White House was snowed under with the memorials of church people demanding disarmament. In the face of these petitions—there were no less than 11,642,685 of them—Japan, France and Great Britain took heart and stubbornly refused to make further concessions in favor of China. They knew that even though the causes of future wars were not removed the American people were demanding disarmament and the President did not dare to return to his people empty handed. Within another twelve months comes a demand that the American government intervene in the near east, and so harrowing were the conditions which stimulated the demand that for the moment there was real danger that American protestant Christians would be stampeded to support this program. "The dove of peace has grown spurs," remarked a certain cynic.

Meanwhile the congressional elections were coming on and the paramount issue was made to appear to be prohibition. Was there any attention at all given to efforts to invigorate American political institutions, notably the morally and intellectually effete United States senate which, after all, is the constitutionally created body through which it was expected that American public opinion would express itself on foreign affairs? In these recent efforts to make helpful contributions towards the solution of international tangles we believe that the American church is attempting to reap where it has not sown and that the education of public opinion and of the churches must go back to fundamental concepts, one of the most important of which is that the kingdom of God has never been prospered by the armed intervention of one nation in the affairs of another. Furthermore, it is by no means always true that the government which restricts or refuses missionary liberty ought therefore to be overthrown and replaced by one more hospitable to Christian converts and missions.

A Great Scholar and Teacher

By Edward Shillito

GEORGE BUCHANAN GRAY died without any warning at Oxford on November 3. He was attending a theological board when he suddenly fell from his chair and died. He was fifty-eight years of age and in the maturity of his powers so that the loss to British scholarship will be grave. Dr. Gray was without question one of our leading Hebraists; he had published classical commentaries upon Numbers and Isaiah; when Dr. Driver left his job unfinished, Dr. Gray took up the work; he had written also upon Hebrew names and upon the poetical rhythms in Hebrew; his little book upon "The Divine Discipline in Israel" was an admirable example of his power to handle his subjects, so that the unlearned could understand. He had indeed a rich harvest of published works.

In Oxford every honor was given to Gray which it was in the power of the university to bestow. It could not have chosen him to succeed Dr. Driver because that chair is reserved for scholars "in orders," and Gray was trained for the Congregational ministry and remained in that calling to the end. But though the possibility of such an honor was denied to him, he ranked in Oxford among the really great scholars, and Oxford knows a scholar and honors him. There he spent all his days from the time when he came up from New College, London, to Mansfield College, then in its early days. For thirty-one years he taught in his own college; to it he gave a devotion and loyalty beyond price. Among the many gifts for which that young foundation had reason to be thankful, was the service of this scholar who was great as a teacher as he was great in scholarship.

But when some of us remember Gray, our teacher and friend, we know that there is much which will escape the public notices, and indeed any notices. Mansfield College is a young society still, and its men remain a body of friends with certain common meeting-places of memory to share. One such common joy was the friendship of Gray. Generations of us sat in his classroom; but the secret of Oxford does not lie in classrooms. There is often a relationship between tutor and students quite unlike anything merely formal. They work together as friends; they talk over subjects with complete frankness; they boat and play tennis and tarry late over their coffee—it was tea in this case—and when the hour to go down has come, they can always look forward to a welcome from their old friends who remain on the spot. Such a welcome was always waiting in Gray's home.

This was true in our day and remains true of Mansfield. When I went up to Oxford, Gray was a comparatively new teacher; we were all of us young in those days; the college was young but already proud of its first-born and proud of its principal Fairbairn. We found ourselves members of a brotherhood, not separated into two groups, tutors and students, but united in the love of sacred learning and in the desire to become ready for our calling.

To us Gray became a true guide; he had a supreme devotion to the things that were true; he shirked no problems; he had one purpose, to make us enter into an understanding of the Bible which would not give way beneath our feet. There was no gush or demonstrativeness in his friendship; it was simple and unaffected and lasting. He had a great fund of humor and was a sworn enemy of all that was pompous, or unreal. A more critical mind it would be difficult to meet; and yet there went with it a genuine kindliness and an unfailing temper. We used to make fun of his way of dealing with a defective translation, offered by one of us. "That's very good, very good," he would say in his jerky fashion, "but it's quite wrong." The service he did for generations of Mansfield men was inestimable. He was a critical conscience which bade us never seek for emotional side-tracks, but face the real problems of thought in the faith that light will dawn for the upright, however long he may have to wait. A man more disinterested in his love of truth and more devoid of personal ambition, it would be difficult to find.

In his thoughts of the church he remained in sympathy with the old-fashioned Independents. We loved to draw him out upon some modern forms of organized free church life. He took his part whole-heartedly in the service of the churches in Oxfordshire and the village chapels knew him as a simple and earnest preacher. In the wider life of our churches he was little known; his days were spent chiefly in Oxford, days of diligent study, and manifold service to the life of a learned society. Once at least he visited America; but only to make inquiries, when the principalship of Mansfield was still unsettled. I expect he got through the barrage of reporters, unnoticed.

During the Boer war he with so many of our scholars was opposed to the policy of this country. During the great war he was just as certain that his country was in the right; in his own downright way he offered what he had to give and went down the line to Didcot to do any manual work that was going on in that important depot.

The last speech I heard from him was at the Mansfield reunion in the summer. Dr. Hadfield, one of its "old men," had read a paper on psycho-analysis and kindred subjects on which he is a master. Gray, as always, was playing the part of Socrates, putting searching questions and, I think, pleading for the normal man; he was afraid the psycho-analysts paid too much attention to the abnormal. That, too, was like him.

We shall return to an Oxford poorer for the loss of this friend; but he will take his rank in the minds of all who knew and loved him with those in every age who have served sacred learning and in that way have walked humbly with God.

Bethlehem

I

GRAY walls.
Streets astir with weary feet.
Herod's tribute payers coming home.
Tumult of much crowding at the inn.
Stable off the alley.
Cattle fretting sleepily.
A drowsy foal swings front a heavy ear—
His keeper's voice breaks in upon his peace:
"No room at the inn for you."
A torch at the open door.
A vacant stall for one superfluous pair.
A bed of straw.
A tired sob.
Heaven is bending very close.
It settles on the manger crushingly.
Time stands tip toe with expectation.
Stars look on in hopeful awe.

II

Brown hills.
Silence brooding consciously.
Sheep lie quiet where they fall around their cote.
Low voices.
Shepherds musing round a waning fire.
They glance toward Bethlehem.
They fall asleep in their sheep pelts.
The camp fire flickers out
In a thin, lonesome trail of smoke.
Twilight kneels,
Covers her face,
And waits.

III

Dark night.
The city sleeps.
Bethlehem is very kind.
Her inns give comfort to her guests—
All but three.
Night has sealed the eyes of shepherds—
All but one.
Two waking at the manger;
One on the hill.
A miracle of fire hangs low in the sky.
City and hill are flooded with light.
A star of sudden magnitude drops flame into the manger.
The thatch glows with unconsuming fire.
The straw burns like the rising sun.
The sleepy foal stares with big eyes
And stops biting hay.
A member of his lowly tribe
Will one day walk on flowers
With a kingly burden on his back.
The watcher on the hill recalls a prophecy.
Far away three wise men set out upon a journey.
A mother's heart is bursting with joy;
A father is praying.
The air is full of heaven singing in a loud voice.
The city *sleeps!*
O, Bethlehem! Bethlehem!

E. D. SCHONBERGER.

The New Preaching

By Joseph Fort Newton

MY audacity in undertaking to discuss such a subject fills me with amazement, as it must strike you with consternation. Yet I am not altogether to blame for it. Some time ago a literary journal asked me to write an article to be entitled, What Has Taken the Pull Out of the Pulpit? After some diplomatic negotiations it was agreed that perhaps a better title might be found, one a little less provoking. When I ventured to suggest that it be called The New Preaching, the editor wanted to know if there is such a thing as a new preaching, and if so, what is it like and who are the new preachers? Is it new in its message, or merely in its method, or in both, and what are the signs of its appearing?

Alas, my qualifications for discussing the theme are few indeed; only one in fact, and that quite accidental. Partly because I had so able a colleague at the City Temple, and partly because so many sermons are preached on week days in England, I heard a great deal of preaching. Returning from England broken in health—broken in heart, too, owing to the abortive peace and the tragic moral demobilization of the world—by the kindness of my church I have not had full duty; and this has given me opportunity to hear preaching in New York. It has been a great privilege, and on both sides of the sea I have heard many kinds of preaching, good and bad, thrilling and ineffective; not much preaching in the older and more stately style, with polished phrases and elaborate homiletic; some pretty, perfumed preaching; some slangy, sloppy preaching; much virile, forceful, interesting preaching, topical, journalistic, often very striking, at times picturesque; very little expository preaching, as in the days of Maclaren and Dale; too much catch-penny preaching, taking up topics of the day in a cheap, sensational fashion; a great deal of wholesome, inspiring, edifying preaching, good to hear and heed; and now and then the haunting notes of a new preaching, of which I beg leave to speak informally, tentatively, and with the utmost frankness. At any rate, my experience has given me a new understanding of the men at both ends of the sermon, the man in the pulpit and the man in the pew. It has also given me a new sense of the worth and power and permanence of the high office and art of the preacher, to celebrate which is my solitary purpose.

PREACHING AND THEOLOGY

By the new preaching I do not mean a new theology—such as we used to invent over night at the City Temple—but the interpretation of the old, eternal gospel of God in Christ in the terms of the thought and need of our day, and its expression in our troubled and complex life as we have to live it. Theology will arrive later, its function being to formulate and set in order the truth wrought out by experience. Meantime, it is plain that something has gone wrong; in all the churches that I have attended the pews are filled, if filled at all, with church folk, or people trained in the tradition of the church. The failure of the pulpit to reform the wicked, to hold the attention of the laborer, to win the respect of the lover of science, to attract the man in the street, is clearly revealed. In a novel which everybody has read, "If Winter Comes," we hear Mark Sabre telling us what is wrong:

> "Hapgood, the remedy's the old remedy. The old God. But it's more than that. It's light, more light. The old revelation was good for the old world, and suited to the old world, and told in terms of the old world's understanding. We want a new revelation in terms of the new world's understanding. We want light, light! Do you suppose an age that knows wireless and can fly is going to find spiritual sustenance in the food of an age that thought thunder was God speaking? Man's done with it. It means nothing to him; it gives nothing to him. He turns all that's in him to get all he wants out of this world and let the next go rip. Man cannot live by bread alone, the churches tell him; but he says, 'I am living on bread alone, and doing well on it.' But I tell you, Hapgood, that plumb down in the crypt and abyss of every man's soul is a hunger for other food that this earthly stuff. And the churches know it; but instead of reaching down to him what he wants—light, light—they invite him to dancing and picture shows, and you're a jolly fine fellow, and religion's a jolly fine thing and no spoilsport, and all that sort of latter-day tendency. Damn it, he can get all that outside the churches and get it better. He wants Light, Hapgood!"

MULTITUDES WANT RELIGION

Must we say, then, that Christianity has failed to give light? No. Has zeal failed? Not at all. Never were zealous church workers more numerous than they are today, and never have they been more discouraged. Is the world more hardened against the influence and appeal of religion? Far from it. If we are not actually suffering from suppressed religion, as some hold, all agree that there is a deep and widespread desire for a personal hold on religious reality. Multitudes of people—many more than we think—want religion, but they do not know how to get it. The chief topics of interest, if we may judge by the press, are sex, personality, religion and sport. The modern novelist deals with sex and religion—human love and divine love. Articles on religion are to be found, as never before, in the daily papers, in magazines, and even in trade journals. People are hungry, confused, astray, adrift, and the church does not meet their need. What is wrong? A recent writer tells of conditions in England, at the same time giving us many hints as to what is wrong:

> Wherever I go, whether in conferences, in trains, in hotels, the one subject that men discuss is religion, and the failure of the churches. That is the attitude of the religiously-minded man-in-the-street toward the churches. Sometime he comes to a service to find out what it is all about, but the service is dull to him, and he goes away disappointed. The fact is, our services have taken a form which only the initiated can understand and enjoy. They presuppose a long training. They are food

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*Address delivered to the Presbyterian Minister's Social Union, Philadelphia, Oct. 9; and to the students of Union Seminary, New York, Oct. 30, 1922.

for an acquired taste. The hymns, music, phraseology and form of service require an expert knowledge which the man-in-the-street does not have. We have become connoisseurs in religion. We are as fastidious about our services as Beau Brummel was about his clothes, and, like him, we have become "arbiters of elegancies." What will be the end of it? I do not know; I only know the end of Beau Brummel: "After three years in drivelling imbecility, he died in a pauper asylum." We call our fastidiousness, reverence; but the world calls it dullness. If we must feed delicately, if we must pamper an acquired taste, can we not confine our fastidiousness to the morning service, and, in the evening, give the man-in-the-street a chance to save his soul by feeding on the Bread of Life? He is hungry, but cannot satisfy himself on our food. It is like offering a navvy afternoon-tea and a conventional "At Home."

ESTRANGEMENT OF YOUTH

Here is something to ponder, if we do not wish the church to be simply a group of nice, gentle, refined folk playing a little private game, and getting satisfaction out of it, without reference to the rest of the community. Surely we cannot be content to have it so. Hardly less distressing is the estrangement of so many of our young people from the church, and especially the young folk in our colleges and universities. They go from the village church to the university, where they are trained in the newer point of view and way of thinking. When they return the church seems antiquated, its gospel remote and unreal. They feel that the pastor is stogy, belated, fossilized, and they are not slow in saying so. The pastor thinks them careless, godless, flippant, irreverent; and too often he falls into a pessimistic and denunciatory tone—like the queen in the fairy story who said, "There was jam yesterday, there will be jam tomorrow, but there is no jam today." It is all wrong, all unnecessary. Lack of insight and understanding is fatal, and may mean the loss to the service of the church of a generation of educated youth. We need a new preaching, such as is now growing and taking shape, which believes in our young people, has the insight to discern behind their fantastic talk the old wistful quest of God, and knows how to interpret their eager, joyous, aspiring life in terms of the everlasting gospel.

What has happened that the old faith needs to be interpreted anew to a new generation? Why do men think so differently from their fathers, as if they lived in a new world? Why has so much of the thinking of other times become obsolete, not refuted but forgotten, like a dim memory of a previous state of existence? Just what has happened in all other ages, only more so, because of the amazing advance of thought and knowledge. A new universe of law, order and beauty has been unveiled, and the boy at the plough, the child at school, the youth in college, see all things—except religion—in different aspect and relations from those in which their fathers saw them. The sun, the stars, the solid earth itself, the story of the race, its habits of thought and methods of approach, its standards of criticism—all is transformed. All the great realities remain, but they are seen in a new light, against a new background. No wonder the people are bewildered, and if they turn away from the church, it must be because it does not speak to their "condition," as George Fox would say. New ideas are in the air, new vistas dazzle, new hopes allure. Indeed, the new knowledge has advanced so rapidly that the pulpit is perplexed and confused, unable to find its way. In "The Story of a Varied Life," Dr. Rainsford tells how, of a sudden, his old sermons became flat and unusable, because, as he learned when he looked into his heart, "my own idea of God was changing." The new universe has not been interpreted in terms of Christian faith: to blame would be unjust, for the task is very great and very complex. But it must be done, it can be done, and the New Preaching will help to do it.

First, as to the message of the New Preaching. Its message is the gospel of Christ in its creative, conquering, and redeeming wonder; the same gospel that stirred the souls of Francis, Luther, and Wesley—the eternal faith with larger realizations and wider applications to these new and changed times. If we speak of a new preaching, it does not mean, as some seem to fear, that the gospel of Christ is to be truncated, mutilated, and cut to fit the fads and altering fashions of thought in our age—nothing of the kind. Rather, it means that the gospel will show itself today, as in all other ages, able to live and triumph amid vast and unimagined developments of thought and life. Nay, more; the gospel will make the new learning an instrument, not an enemy, transfiguring it with a new splendor. Chesterton may have his fun about "the mindlessness of the modern mind"; but there is a modern mind none the less. As there was a mediaeval mind, so today there is an outlook, attitude, and point of view, the fruit of the Holy Spirit moving among us and within us. It had its origin in the union of four movements so profound that they were like tidal waves in the mind of man. Let me name them:

VARIOUS MOVEMENTS

First, the movement of philosophy which upset the idea of an outside, absentee God, and revealed God in his universe working out his purpose of creative goodwill. Instead of a world made like a watch, wound up and set going, with which God interferes here and there, the modern mind sees God as the life and soul of the world, his will its rhythm, his purpose its reason for being, his presence its sacramental consecration. For a few miracles, hard to grasp, it bids us behold a universe in which all things depend upon the mystery of the infinite will. It is a new setting for the old faith, in which the incarnation is no longer an interpolation in history, but a revelation of the God who is in all history; showing us the realities of religion not only as forces of history, but as facts of the cosmic order.

Second, the movement of historical research which threw men back from external authorities to find the basis of faith, and its verification, in the living experience of things immortal. Jesus, said Matthew Arnold, based everything upon experience; and the modern mind follows his way, knowing that there is no hope save in the experience of the living God, and that in that experience there is nothing but hope. It means the rediscovery of the church, not as a mere authority, but as a fellowship in the freedom and service of the spirit of truth. If the Bible has a new binding, it has also a new beauty, as the monumental witness of the presence in man of the Holy Spirit. In lyric and epic power it speaks of the love and will of God revealed in the life of the people which were of old, whereby we may learn to read his love and will in the facts, forces, events and personalities of our tangled time.

REIGN OF LAW

Third, the movement of science, the revelation of the reign of law as the organized will of God, and of evolution as the Divine way of working. There is no longer any doubt of the truth of evolution; all that is in debate is the method by which new forms of life are produced, whether suddenly by leaps or slowly by minute variations, or both. Nor does it matter; since, if God is in the process, his love its creative genius, his will its rhythm, it is for us to know his way and work with him. It is curious how, when we learn how a thing is done, some one is ready to say that God does not do it; whereas he calls us to be partners and fellow-workers. "I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends." Surely the Spirit of God speaks to us in Science, not only in the results of its researches, but in its humility, its austere veracity, its love of truth, no less than in its disinterested and beneficent ministry to body, mind, and spirit.

Fourth, the social movement, the rise and triumph of democracy, the growth of a social conscience and imagination, the increasing sense of human solidarity, making us members one of another, so that the injury of one, however small, is the hurt and horror of all. This vision came as an impulse of the Holy Spirit following the industrial revolution in England, and Maurice, Kingsley and Ruskin were among its early prophets. When Maurice confessed the sins of his age as his own, identifying himself with his fellows in their struggles and sorrows and tragedies, he discovered a new depth in the mystery of the cross. God has tied humanity together, and we can never be happy while others are miserable under injustice, oppression, and inhumanity. At last we begin to see, dimly but truly, the meaning of the great mysticism of Jesus: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

THE MODERN MIND

Where these four movements met and mingled the modern mind had its birth, and it is simply impossible for it to think in terms of the times before. Old things have passed away; all things have become new. It means not only a new point of view, but a new mood, a new spirit, a new method of approach—old truths have a new setting and old words a new meaning. The vision of God as the creative soul of the universe unveils a world of lengthening vistas, cleansing fires, and baptizing dews, in which the Christ stands like the angel in the sun, his personality its master light and interpretation, his words like suns and stars. The appeal to experience makes faith not a cistern, but a fountain; life no longer static but dynamic—a spring with infinite summers in its heart. A universe in which love works by law opens a book of prophecy, making history a scroll of hope and no longer a black bible of pessimism. The new sense of human solidarity asks for a gospel of salvation, and not the mere salvage of a few from the wreck of a divine failure. Thus in every way the old faith broadens, deepens, and grows, by virtue of its creative and expanding vitality, seeking the last vision and the newest task—and he who has a living faith will know that faith in new forms.

Such, in bare outline, is the insight and outlook of the modern mind, and if I have stated it rather starkly, it is from a desire to make it vivid. Agitation is inevitable, but God lives, and no precious thing will be lost, if we are heroic enough to follow him who, on a holy eventide, "made as though he would have gone further." Living, thinking, toiling in the fellowship of the living Christ, we have nothing to fear, knowing that all truth belongs to the God of truth, and that there is no schism between the last found fact of science and the old, deep faiths of the heart. The new preachers do not defend the gospel; they know that it is the gospel that defends us. Their concern is to make Christ known to men, bringing art, literature, and science to his service, showing that he can do for us today what he did for men in the days of his flesh. They know that he stands within the shadow of the world's restlessness, the one abiding reality, in whom "all things hold together," and that in his fellowship men become masters of life and time and death. Aye, they know what the poet meant when he wrote:

> Ah, Christ, it were enough to know
> That, brooding on the unborn things,
> Thou gatherest up the years that go,
> Like a hen's brood beneath her wings.
> The vision holds thee, lip to lip,
> Close to our love and makes thee ours.

Dr. Newton's treatment of The New Preaching will be concluded in another article dealing with the new method of preaching the old gospel.

Christmas in the Open

I WILL find my Christ in the open air
At Christmas morning's dawn,
For all His eternal signs are there,
And man's mean wrappings gone:

The azure bowl of the bending sky
Blue as His garment's fold;
The early breeze with its chilly sigh
Rousing the sleeping wold.

The snow-decked trees are jewels for Him,
His myrrh is the pine-sweet air;
And hearth-smoke rising from chimney's rim
Is incense offered there.

I turn my steps toward the church aglow
With storied windows' light
And feel again on the earth below
The glory of His birth-night.

May you find your Christ in the open air,
At the edge of a snowy plain.
He is nearer you there than anywhere—
His stars and His sky remain!

MADELEINE SWEENY MILLER.

The Church in Russia

By Paxton Hibben

I HAD just arrived in Riga, coming from two months in Russia. In a shop where a baron of the old régime buys jewelry and finery of his fellow nobles and resells them to tourists at several thousand per cent profit, the baron himself was waiting on me.

"You're just from Moscow? Ah! then you know the dreadful things that are going on there! Executing people every day in great squads—shooting them down in the streets! Terrible! Terrible—isn't it? 1,768,418 people executed by the bolsheviki in four years—official figures. Yes, yes. Those are the official figures—and it is still going on! Terrible! But you saw it yourself, of course?"

Now if the baron had told me that people were being shot in the streets of Rome or executed in batches in Barcelona, I might have believed him. But I had just come from Moscow, and they were executing no more people in Moscow than in New York, and shooting down fewer than in Illinois. Moscow was as orderly as Boston. Yet to all and sundry in Riga, the baron still chatters on with his story of 1,768,418 people executed in Russia in four years since the revolution, and asserts that these are official figures. And unwary newspaper correspondents cable this nonsense to America, and you and I read it at our breakfast tables—and, perhaps, believe it.

On the steamer coming from Ireland to New York I met a Catholic priest from Quincy, Illinois. He knew all about Russia. He had got his information first hand, from a Russian countess whom he had met in Munich.

"The way the bolsheviki hold their power is through the nationalization of women, she explained to me," he said. "They gain over certain men by giving them the women they want, and others they terrorize by threatening to take their wives or daughters from them to nationalize." And he believed it.

I suggested that, as there is now woman's suffrage in Russia, this scheme might conceivably alienate the women voters from the Communist party. But the good father could not be shaken in his belief—was not his informant herself a Russian countess?

IMPOSSIBLE STORIES

When I arrived in New York I picked up on the first newsstand a widely read weekly where I learned that "icons set with gems, frameless pictures from the walls of the Hermitage gallery, and rings snatched from bourgeois fingers" were being sold by bolshevists in Esthonia. "Sometimes by error the fingers came along with the rings," the "Saturday Evening Post" added.

Now I had just quitted Esthonia, and neither rings, fingers, pictures nor icons set with gems were to be had there, save such jewelry as noble emigrés had brought out of Russia with them and were selling piece by piece so that they might continue to live without labor. I had just come also from the Hermitage gallery, and far from pictures being missing from its walls, many paintings previously hidden away in private palaces had been added to public collections. The only art treasures I have heard of being smuggled out of Russia and sold were the two Rembrandts bought by an American a year ago for $1,000,000. But no bolshevist did it. Prince Yusupov, second cousin of the late tsar and the assassin of the priest Rasputin, was the merchant, and so far as the public is concerned, these two Rembrandts have disappeared from view.

It is the same with the church in Russia. I have heard every imaginable story: religion of all kinds is taboo; Christianity must be practised in secret; the churches have been robbed and looted; priests have been slaughtered; those confessing the faith of Christ are in mortal terror of their lives, and so on and so on.

The day I arrived in Moscow I went to visit a friend, and in the apartment just across the court from his quarters a man was ill. All that long afternoon as my friend and I talked we heard the chanting of prayers, caught the odor of incense and across the court saw the priests in full canonicals pass and repass the windows as they conducted their service for the recovery of the sick. As twilight fell, when the service ended, the whole procession descended the stairs and marched across the court and out into the street, led by boys with censors and men carrying the huge icon of the Iberian Mother of God; and as the procession passed down the center of the street, men uncovered and women crossed themselves and traffic halted or turned aside.

RELIGIOUS PROCESSION NOT MOLESTED

Shortly afterwards, I was in the village of Michailovsenka, in Samara, on the Volga. As we drove into town, we met half the population marching across the fields towards the cemetery, following a coffin carried on the shoulders of peasant pall bearers, open to the sky, its lid carried by others behind. A priest accompanied by choir boys with censors and by icons borne in reverent hands headed the procession. Had anyone sought to interrupt or to belittle the ceremony, it would have fared ill with him. But no one dreamed of interfering.

On the feast of the Assumption I attended the service at the great cathedral of the Redeemer, in Moscow. The vast church was crowded far beyond its capacity, and hundreds stood upon the steps, without the immense bronze doors. There are no pews in the cathedral, and men and women were packed in as closely as they could stand. Among them there were countless officers and soldiers of the red army, in uniform, with their women folk and children. Archbishop Antonin, metropolitan of Moscow, conducted the service, wearing a mitre studded with brilliants, and carrying a great cross of gold, that the communicants kissed, reverently. His robes and those of the assistant priests were stiff with gems and embroidery in gold and silver thread. Within the Tsarsky dvery—the royal doors of the iconistas—the huge carved silver Sinai still stood.

Coming as I had from the famine area of the Volga and the Ukraine, it seemed to me that there was still too much magnificence in this ceremony, where a million children are starving today, and save for the help that comes to them from far America, will die before spring. But it was at least plain to anyone that the published stories of the looting of the Russian churches of their vessels and other treasures were a piece with much of the other matter printed about Russia, and quite false. What of its treasures the Russian church had yielded to be sold to aid the starving has been far from reducing the church to simplicity, as yet.

CROWDED CHURCHES

The same day, I went to several churches and monasteries, besides the great cathedral. I should say that every one of the more than three thousand churches in Moscow was crowded. In no city anywhere in the world have I seen a religious festival more strictly observed. Even the food stores were closed and those who had neglected to purchase their bread in advance, fasted perforce. The public markets under the shadow of the Sukharov tower and in the streets in the neighborhood of the Smolensky gate, usually crowded on a Sunday morning, were deserted, and a soldier with rifle slung across his back walked the silent pavements, authority for the suspension of all business in honor of the assumption of the blessed virgin. And over the still roofs of the Russian capital the deep tones of the big bell in the Assumption tower of the Kremlin reverberated like a prayer. Holy Moscow has been Holy Moscow for eight hundred years—and still is.

Throughout Russia, this is today the situation of the church, as one sees it who goes about villages, towns and cities with eyes open. Yet on June 8, last, The New York Times became sponsor for a Paris dispatch giving in wealth of detail

> "News from Russia of the sacking of churches and the arrest of the clergy, followed by dispatches reporting the violation of the tombs of all Russian saints and rulers by bolsheviki in frantic search for treasure with which to keep up their tottering regime. The work of desecration was carried on with fiendish glee by the bolsheviki as if the bloodlust against the ruling class which already has claimed a million lives could not be satisfied until the bodies of the dead were insulted and maltreated."

That a dispatch of this patent absurdity and evident propaganda character could find space in a newspaper of the standing of the Times seems almost incrediable; yet it is perhaps no more so than the wide circulation which has been given the fantastic figure of 1,768,418 people—over one thousand a day for four years—alleged to have been executed by the bolsheviki in the course of the Russian revolution. If this were true, it would mean that in every city in Russia having a population larger than that of Schenectady, New York, or Duluth, Minnesota, one hundred individuals had been shot *daily, every day for four years,* or that the entire population of fifteen such cities had been wholly wiped out! Had this comparison occurred to the copy reader who passed this silly story for publication in the Times, it is not credible that it could have been published; it seems even less likely that those who read this figure in the Times could accept it. Yet I have been asked again and again since my return from Russia whether this absurd figure of those alleged to have been executed in Russia is correct!

As a matter of fact, during the four years following the Russian revolution in November, 1917, fewer than 15,000 persons have suffered the death penalty for all reasons, in Russia, or, in proportion to population, about the number of those in the United States who annually lose their lives in automobile accidents. Even 15,000 is unquestionably a formidable number, and I am far from defending it. Nevertheless it is worth recording that o the 9,641 individuals executed under martial law during the first two years of civil war (1918-1919), 2,600 were ordinary criminals, bandits, drug sellers, dishonest communists, and persons guilty of murder, arson, rape and other offenses for which individuals are not usually mollycoddled in any land. It may be worth noting also that the communist rising in Paris in 1871 cost the lives of over twice as many individuals as were executed in Russia during the entire period from November, 1917, to date.

THE DEATH PENALTY

It is significant that the Paris dispatch to the New York Times which I have quoted was sent broadcast at the precise moment that the "Cult Pro-Soviet"—the church reform committee—of which Archbishop Antonin of Moscow is president, began its work "to give the church a creative and dynamic character" in Russia, to which end the first convention of what was termed "the living church" was called in Moscow for August 6, last. I was present at this convention, which 150 clerical delegates attended, including representatives of the "free Russian church" in America. Much of the work of the convention was formative, naturally; and there was displayed a radical tendency that Archbishop Antonin, in talking with me afterwards, deprecated.

"They want to go too fast," he said. "They are so anxious to eradicate abuses that they forget to build up, too—and what the church in Russia needs today is revivification."

Nevertheless, certain long strides were taken towards effective reform. The recommended conversion of all monastaries into hospitals, homes for "famine orphans" of whom there are a million and for the aged, and into cooperative workshops, to one familiar with the millions of acres of land, property of monastaries, which have lain and still lie uncultivated and unproductive throughout Russia, was an encouraging step in advance, whether or not the convention's general condemnation of monasticism and celibacy of the higher clergy meets with unchallenged favor with the Christian church outside of Russia. Perhaps the greatest weakness of the Russian church has been the gradual creation of a "priest caste," formed of the sons of the "white clergy"—the parish priests—educated in turn to the priesthood, without regard to the need for recruits to the ministry. In spite of reform measures calculated to remedy this evil, the excess of priests and monks over the needs of the people was marked in Russia in the old days, and in order to attach this potent element more securely to the imperial government of Russia, it became a matter of policy on the part of the state to stimulate the erection of churches far beyond the ability of the people to support, and so to build up a vast class of idle clergy bringing the priesthood generally into contempt as drones and drains on the meagre resources of a poverty-ridden population.

PEASANT ESTIMATE OF CHURCH

As I flew into Russia by aeroplane from Berlin, I was struck again, in every village we passed over, with the fact that the church alone stood out in disproportionate magnificence amid the squalid poverty of the huts of the people; with the vast untilled estates attached to the monasteries, and above all with the enormous number of resplendent edifices devoted to worship in towns of a population scarcely sufficient to support one or two churches. The Russian peasant is 85 per cent of the population of Russia; he is canny, hard-fisted and astute to the point, frequently, of sharp bargaining. For all his ignorance and the resulting superstition which has clouded his life hitherto, the Russian peasant knows the difference between industry and laziness even in his priests, and between reason and extravagance, even in his church. To him the village priest was often merely an idle, worthless incubus on a hard-working population, and a gorgeous cathedral, new-built in a town crushed by poverty, merely an incitement to resentment against the church.

In the old days, the Russian peasant might and indeed did think these things; but he scarcely dared to say them, especially under a rule of such over-emphasized piety as that of the late Tsar Nicholas. Today, however, he may both think and say these things—and he does so with very little reticence. The result has been most salutory for the petty clergy, without in the least injuring the fundamental Christianity of the peasants. The latter have simply come to differentiate between God and his ministers.

"What do you think of the church?" I asked many Russian peasants. Their answers were many, of course; but they all tended in one direction:

"I believe in God, but not in the priests," some put it; "they are good-for-nothings, who eat and do no work."

"I need no church," another said. "I have an icon in my heart."

It is to millions of this simple faith in Russia that the "living church" movement appeals—and upon whom it, and indeed Christianity itself, depends.

British Table Talk

London, Nov. 28, 1922.

ANOTHER of the men responsible for the Irish treaty ended his stormy life when Erskine Childers was executed last week by the authority of the state which he had helped to form. It is true that he went over to the rebels and as a republican renounced his part in the new nation, but much of his early work lives. This may be the irony of his life that he was put to death by a power which he as much as any man helped to create, and when the rebellion for which he died has spent its force, the state which he labored for years to create and afterwards renounced, will still be living. The general feeling in this country is one of sympathy with the Free State in its desperate struggle with lawlessness, and at the same time one of sincere admiration for the idealism of such a man as Childers. Once more in the story of Ireland there has been a sheer and wanton waste of that idealism, by which alone a nation can live. When we remember the men executed after the Irish rebellion of 1916, men like Pearse and Plunkett, and afterwards when we think of Collins, and now of Childers, there does seem to be a perverse power at work, turning the noblest in man to destructive and deadly ends. Why is it there is in the human heart so much wilfulness, mixed with the noblest idealism? Childers died as a rebel but his last words were words of strange nobility. He was a brave man to whom this country owes much; when the first great air-raid over Cuxhaven took place, it was Childers who led the flight.

* * *

The Unemployed

There are 1,400,000 insured workers unemployed today, that is, 12 per cent! In some industries the percentage is larger; in building 15.9, other works of construction, 21.4, engineering 21.9, iron and steel 25, and shipbuilding 36.3. These are all insured, that is, a man receives 15 shillings and a woman 12 shillings per week. Where a man is married, he has an allowance of 5 shillings for his wife, and 1 shilling for each dependent child. But since rent in a large town takes 8 to 10 shillings, there is not enough left and the workers have to resort to the Guardians for aid—a course which is regarded still as a humiliation. Every day a man is out of work impairs his efficiency and threatens his character. Under such conditions, it is not surprising that there have been great demonstrations of the unemployed in London. The government has announced its determination to do something; Lord Montague has suggested a great scheme for making and mending roads. Something must be done. In France there are a mere handful of workers unemployed—in this country, one out of every eight!

* * *

The New Parliament

It is too early to foretell what the new parliament will be like in character and atmosphere, but already the leader of the Labor party has stepped into his rightful place. A few years ago there were a number of men soundly hated in this country because of their critical attitude toward the war. Most of them are back in the house, and one of them leads the opposition. Rumor has it that the most learned of all the Labor members, Mr. Sidney Webb, will not prove its most effective speaker, but Mr. Ramsay MacDonald is a man of first-rate gifts, both as a thinker and a speaker. He has shown grit i
the hour of unpopularity; that alone will make him respec
the usual formula of opposition in this country is to a
statesman ferociously and if he holds his ground to e
We are like the barbarians at Melita, who first sa
apostle was a criminal, and afterwards that he w
The air is full of rumors that the Liberals are
union. They will be thrown together in op
is easier to get together when you are attac
ment—easier that is for Liberals; the Conservati
how to achieve unity. The powerful influence
Robertson Nicholl is being used in the cause of
These are the words of a leading article in The B
of Nov. 23: "But there will never be any real
country or in the house till the Liberals take u
a determined and genial and united way. They
terials of many speeches which will carry votes,
leaders as eloquent and capable in some resp
the great men of the past. Let them put
strength into the cause of union. The first r

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really magnanimous thing in this way will be blessed by thousands whose hearts are sore because of the impotence of the party to which they have belonged and to which they hope to belong in the future."

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Reform in the Divorce Laws

The case of Mrs. Rutherford has revived the demand for reform in the divorce laws of this country. Mrs. Rutherford finds herself married to a homicidal lunatic who is shut away for the rest of his days. She cannot prove that he was unfaithful and she must still regard herself as married to him till the end of his days. Two former Lord Chancellors, Lord Birkenhead and Lord Buckmaster, have spoken and written in most powerful and moving language about such a case. It is not that they are pleading for any wide extension of the law, but for such a modification as would include among the grounds of divorce permanent lunacy or deliberate and persistent desertion. Lord Buckmaster is scornful of the argument brought in from the mystical union of Christ and the church. He writes in The Times:

"A woman recently came before the courts, four of whose ribs had been kicked in by her husband with as little ceremony as you may batter in the four panels of a door. It shows how wise our parents were when, relying on the literal interpretation of scripture and in ignorance of anatomy, they gave a woman one more rib than a man. She needed it. If the husband of this woman is an example of conjugal fidelity, or if he has merely deserted her and will never return, the law binds her to him for life, though it is true she may obtain a judicial separation, for which even the most patient investigation of the scriptures can find no authority at all. I ask myself what this symbolizes. To me it symbolizes rank brutality, and the law is as brutal as the deed."

* * *

Two Standards

The problem of divorce law has raised again the painful and yet obvious fact that in this country there are many who accept the Christian faith and many who reject it or are indifferent to it. The church has a perfect right to say to those who seek to be married with its sanction that the laws of Christian marriage are this or that; and it may rightly refuse to unite in holy matrimony those who will not accept the conditions. But marriage is also a civil rite. Can the Christian community justly say to all the members of the nation, "Some of you do not believe in our gospel, it is true; but all of you must obey its law of marriage!" Quite clearly there are two standards in being. The problem is how to secure for the church its authority over its own members, without giving to it a power of coercion over those who are not its members. One thing grows clear; if the church is not to bring itself into contempt, its ministers will have to see that the bride and bridegroom really derstand, before the day of marriage comes, what a solemn they are taking. At present when all and sundry can be in church, in many cases without any serious thought farcical to use the sacred words of holy writ about The mystical union between Christ and his church ly discerned in weddings like these.

* * *

season of Advent begins. It is too often or dwelling upon the great cosmic concerns. that preachers would do better to leave for concerns and show how Christ stands at the vidual soul, which can always have its Advent latch. It is a season when the hearts of men sitive. They can be hushed to silence and in will hear the reverberations of the knocking d with the opening of the door, it is already ht is not far-spent, it is forever passed away.

Edward Shillito

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THE SUNDAY SCHOOL

Follow Me*

We have finished the first half of a six months' study of Jesus. Today we pause not to pile up our facts, but to ask ourselves what we think of Jesus, how well we know him and how deeply we love him. We need quiet hours when, in our hurly-burly lives, we may face these fundamental questions. Our attitude toward Jesus is the only thing that counts—the only thing.

One Sunday last summer I worshipped in the Fifth Avenue Presbyterian Church, New York. Robert Speer was the preacher. Twenty-five years ago, at Northfield, he first cast his spell over me, in an address on "Remember Jesus Christ." Afterward it appeared in book form. Clearly this masterful speaker lifted the Saviour above all theologies and riveted our attention upon the person of Christ. I can recall that epoch-making speech, as though it were yesterday. Remember Jesus Christ—not so much the facts about him. Jesus meets every age. Remember him in boyhood, youth, maturity and age. He understands. Jesus sympathizes with us and understands us in all temptations. He was tempted like as we are. Remember Jesus when you are tempted. Remember him in disappointment and sorrow. Keep close to the person of our Blessed Lord. So last summer I went to hear Robert Speer again. He rose to speak, the dark hair had turned to gray; years of missionary problems had given a deeply serious cast to the fine face. He announced his text, *"Follow Me."* How close the thought was to that of a quarter of a century before! It is the secret of his life; it is the mystery of his power; it is the heart of his simple faith; it is the word we need as we close this quarter—"Remember Jesus Christ"—"Follow Me." We must give ourselves body and soul to our Master. Dr. Speer devoted his time in narrating stories of men and women in foreign lands, who, under the influence of Jesus, had done brave, sacrificial and noble deeds. It was challenging to hear these stories. These people, newly carved out of heathendom, with a fresh and vivid experience of Jesus, had done these brave things. We were forced to ask ourselves what things of any value we were doing; what sacrifices we, with our rich back-ground of experience, with our invaluable inheritance of Christian culture, were making. Are we to be distanced by new converts in Asia? How simply, yet how powerfully Dr. Speer showed us what it meant to follow Jesus. What did those early men do? Why, to follow, for them, involved their very bodies. They followed—all there was of them—followed—body, yes, mind, yes, soul, yes—entire life was given. "Follow me"—that is all there is to our religion; it is as simple, as tremendous as that; I must give my all to my Master. We sang a hymn and went out; we were under the spell of the great preacher; we were gripped—held by the big idea—"Follow Me." Moreover we wanted to do that very thing. Some preachers and teachers entertain you—they are the lowest grade; some inform you—they are better; while some few make you want to be better—they are the great teachers and preachers. They win you to that feeling, let it be noted, quite as much by their personality, as by anything they may say. Do you leave that impression? Do you make goodness attractive? Are you succeeding in causing your hearers to follow your Christ? That is the test. There is no lack of clever people—but there is a lack of men and women who make you desire to be Christ-like. Now, there remains one word to be spoken before we close; it is this: a study of modern life reveals the fact that the arch-enemy of consecration is self-indulgence. How weak and selfish the average person is. We cannot deny ourselves, we cannot control ourselves. It is the lesson of denial and of control that the Christian must learn. I always marvel at the Stoics, Epictetus, Marcus Aurelius and the rest. The Stoic exercised control for its own sake; the Christian cutivates control for the sake—the glorious sake—of his Master's cause.

John R. Ewers.

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*Review lesson.

CORRESPONDENCE

Adequate Seminary Training

EDITOR THE CHRISTIAN CENTURY:

SIR: I cannot believe that you realize how serious an injustice has been done to the Biblical Seminary in New York by the statement you have published in The Christian Century of November 9, by Dr. Cleland B. McAfee, of McCormick Theological Seminary. Dr. McAfee's wholesale condemnation of Bible institutes as unsuitable places for men to prepare for the Presbyterian ministery, in which he mentions specifically the Biblical Seminary in New York (formerly the Bible Teachers Training School) at the head of his list, and in his statement says: "Not one of these institutions is prepared to educate men according to the full requirement of the Presbyterian church", constitutes a startling indictment, and would be very serious if true. His main objection appears to be to "ordaining men without full (academic) preparation". Whatever may be said of Bible institutes, may I call your attention to the following facts with reference to this institution?

1. "For matriculation in the theological department of the Biblical Seminary, college graduation or its equivalent is required". (Catalog, p. 18).

2. After the most searching examination of the academic standards of the Biblical Seminary, the board of regents of the University of the State of New York, which is generally recognized as the highest educational standardizing agency in America, on July 1, 1916, granted a revised charter to the Biblical Seminary, by which suitable degrees of the University of the State of New York would be conferred upon the graduates of the seminary, including the degrees of S. T. B., S. T. M., and S. T. D.

3. For acceptance as a candidate for any one of these degrees from the Biblical Seminary, the student must not only be a graduate of a Class A college, as classified by the board of regents of New York state, but he must also have prepared for college in a first class high school. These complete records are submitted by us to the board of regents in connection with the matriculation of every candidate, even for the bachelor's degree, as well as for the higher degrees. Dr. Robert L. Kelly, secretary of the Church Boards of Education, recently expressed his belief, in a representative committee meeting, that no other theological seminary in America has such rigid academic requirements for its degrees.

4. The Biblical Seminary requires four years of graduate work before it confers its degree of S. T. B. upon any student. This is one year more than is required by McCormick Seminary or Princeton, or any other Presbyterian theological seminary in America.

5. Students in our theological department, because of these higher standards, are sometimes impelled to go to other theological seminaries in order to secure their bachelor's degrees a year earlier than they can secure them in the Biblical Seminary.

6. The Biblical Seminary has for some time had a working understanding with the officers of New York University, by which credits for the highest academic degrees will be mutually exchanged between these institutions.

7. We have 68 men in our theological department this year. Graduates of this department are preaching with acceptance in the pulpits of thirteen different denominations, including Baptist, Dutch Reformed, Christian, Church of the Brethren, Congregational, Disciples of Christ, United Evangelical, Lutheran, Methodist Episcopal, Presbyterian, Reformed Episcopal and United Presbyterian.

8. We have had in our classes as regular students, 833 foreign missionaries of thirty different denominations. Hundreds of these have been missionaries on furlough who had already received both college and seminary training and yet found the work of the Biblical Seminary of great value.

9. During the past two years we have had 135 experienced pastors in active service, come to the seminary for brief intensive courses of one month. These pastors represented 18 denominations and 25 states. The class of 37 of them in July 1921 drew up of their own accord the following testimony:

"We have found the school to be broad in its Christian spirit and orthodox in all of its teaching. The faculty is composed of men and women who are not only efficient, but who know how to teach. The spirit of the student body is like a large family, and the daily life in the school is like that of a Christian home. No Christian worker can find a better school for preparation and help in his chosen field, and no pastor can spend a more profitable season of study than here in this school. Therefore, we most heartily recommend it to Christian workers and pastors everywhere."

Does it not appear that Dr. McAfee's statements in your issue of November 9, need very radical revision, in the face of this recital of facts? In behalf of friendly cooperation among the recognized schools of the prophets, I am, yours very sincerely,

J. CAMPBELL WHITE.

Vice-President, The Biblical Seminary in New York.

DR. MCAFEE'S REPLY

EDITOR THE CHRISTIAN CENTURY:

SIR: I am glad to have the letter of Vice-president White made available for those who read the article to which he refers. The facts which he mentions were familiar to me so far as they appear in the published material of the Biblical Seminary. My reference did not make clear that there is a distinction, both intellectually and in spirit, among voluntary institutions which have set themselves to the training of ministers for the Presbyterian church. Perhaps that should have been indicated, for the facts are undeniable, but one can imagine what might have happened from other quarters! However, I trust my long-time friend Dr. White will not think me unduly stubborn if I maintain my ground in spite of several letters which have come to me about the case. I think an inspection of the catalogue of the Biblical Seminary will show a Presbyterian that the institution, so admirable for many purposes, is not equipped to give men the training which the Presbyterian church requires for its fully prepared men. At least, if it is, then the regular seminaries of this and most other churches are carrying a ridiculous load of equipment. We could not ask a better lay training than can be given there, and I have

Contributors to This Issue

JOSEPH FORT NEWTON, minister church of the Divine Paternity, New York; author "The Eternal Christ," "Religious Basis of a New World Order," "The Sword of the Spirit," etc.

MADELEINE SWEENY MILLER, of Johnstown, Pa.; contributor of verse to current periodicals.

E. D. SCHONBERGER, professor of English and public speaking in Washburn College, Topeka, Kans.

TYLER DENNETT, formerly editor "The World Outlook"; author "The Democratic Movement in Asia", "A Better World", etc.; widely traveled in Japan, China, India and Africa.

PAXTON HIBBEN, F. R. G. S., executive secretary of American Committee for Relief of Russian Children; Captain Hibben was in Russia in 1905-6 as secretary of the American Embassy, in 1919 as officer of the United States Army and twice again in the service of the Near East Relief. He has just returned from a two months' tour of inspection of the work of his relief organization.

advised men and women seeking such training to go there in preference to all other institutions, sometimes calling down on myself the criticism of my brethren for doing so when certain other training schools were involved. But, so far as I know, the expansion of the Bible Teachers Training School into a full-fledged theological seminary took place without any request from the Presbyterian church and without the expression of any sense of need for the peculiar phases of training that are magnified in it A careful reading of the literature will suggest also the possibility of something left to be desired in the attitude which men trained there may be expected to take toward their less fortunate brethren in the ministry who have had their training in the defective institutions elsewhere. I gladly recognize the insistent refusal to magnify the divisive "isms" which mark some other institutions; the brethren of the Biblical Seminary can hardly know how glad a multitude of us are for that. It is the sanest and most thorough training school for church workers that I know. I repeat, however, that the Presbyterian church must not look to such institutions for its coming ministry—and that is what I said in the first place.

McCormick Theological Seminary, Chicago. CLELAND BOYD MCAFEE.

It Isn't the Right of the Body but the Character of the Body that is Challenged

EDITOR THE CHRISTIAN CENTURY:

Sir: Let me have audience for a word or two to treat an outstanding problem that has been discussed in your paper since you began it with the "Bad Fundamentalist Strategy" editorial in the November 9th issue and continued through the Buckner case discussion. "Intolerance" was charged against the Fundamentalists in your November 9th issue and it was asserted that a "skulking conservatism" in the Methodist Church ousted Dr. Buckner.

I maintain the following thesis: That everybody has the right to be the judge of the qualifications of its own members This is such a well known principle in fraternal and legislative organizations that no one ever dares think it intolerant when one of these refuses admittance to one person or fires out another. But let the Presbyterian church say who shall be a Presbyterian or the Methodist church say who shall be a Methodist preacher and "intolerance" is charged. Yet if you allow that the Presbyterian and Methodist churches have a right to exist as organizations then you must allow them to judge who shall belong to their own number and who shall preach in their pulpits, else you yourself shall be the intolerant one in forcing your one will on the many.

That is the heart of the matter. In the case of Dr. Fosdick at the Presbyterian church there is a complication in the fact that he is a Baptist preacher and amenable to his own church—if Baptists are amenable to any one, they being a pretty independent crowd around these diggings. But consider a corollary from our proposition *in re* everybody being the judge of its own members, and that is: "That everybody has a right to be the judge of the things done on its property or in its name. For instance, the First Presbyterian church was built by Presbyterians and held in trust for them and has their name written on it. Then of course the ones who shall judge what preaching is to be done there shall be the one Baptist professor of Union Theological Cemetery or one editor of one paper! I hold this to be the real intolerance. The idea that there is a persecution on foot we feel to be wrong. The great Presbyterian church doesn't care a cent what you or I or any man preaches outside its own pulpits. This is a free country, as Dr. Fosdick very anxiously asserts in his New Knowledge-Christian-Faith Sermon. We have got a right to preach anything we please on the street corners or in our back yards,—or to buy a church building, found a denomination and there preach whatever we please. But as I am not a Presbyterian preacher I do not feel that I have a right to walk into their pulpit and use their name and stamp to promulgate my own gospel. Further let it be understood that by whatever means you do force on an organized body one whom they do not feel to be a part of them, whether you use ridicule or scoffing or political pressure, by so much have you become the intolerant one.

As to the Buckner case, we have simply this old issue. From what the writer has read we judge that the conference "located" Dr. Buckner. I am much more at home with this case than with the Fosdick one, I may well confess, for I also am a Methodist preacher. Methodist conference have always been the judges as to who may be preachers according to the doctrine and discipline of that church. Further than that they do not go.

Now writes one John Josiah Munro from Brooklyn to The Christian Century of November 30, in which he asks a very irrelevant question as to whether anyone ever heard of the learned doctor who draws such crowds to the First Presbyterian Church ever having one convicted of sin or crying out, "What must I do to be saved?" Why Brother John Josiah Munro, whatever put that idea in your head? Who suggested to you as a standard that "By their fruits ye shall know them?" You are out of date, Brother Josiah. You belong to an extinct species. The true standard of test for one's gospel now is the size of the crowd that attends and the publicity it gets, not how many souls are saved. Oh no! That was the idea once but we have got over all that now. The test of apostolic succession is apostolic success. We shall see, Brother John Josiah, what we shall see.

Rockville, Maryland. NOLAN B. HARMON, JR.

Funeral Reforms

EDITOR THE CHRISTIAN CENTURY:

SIR: I was much interested and inspired by Dr. Lloyd C. Douglas' excellent contribution entitled "Earth to Earth". On every point of the old-time funeral customs which he describes my own memory preserves a duplicate, except in the case of the morris chair to be occupied by the chief mourner. My recollection go back sixty-five years, and the horrors of those occasions to my child mind are still very vivid. One feature of them, which Dr. Douglas does not mention, was the not infrequent custom of kissing the corpse. I have seen children shrink and turn pale under the compulsion. Another grotesque fashion of those years was for the men mourners to keep their hats on while in the church, and also to wear crepe on their hats for a period following the funeral. No grave in those days was lined or ornamented with the relieving ever-green, or drapery of white. Flowers on the casket, or elsewhere, was a thing unknown. A long heavy fold of crepe hung at the door of the home of the deceased. The two or three nights preceding the funeral were observed in the home as a "wake," when several neighbors—often gay young people—sat in the room all night where the corpse lay, with lights burning, refreshments provided for the watchers, and sometimes, according to reports afterward from the complaining family, merriment and kissing as a pastime. The undertaker removed the lid from the coffin in church for the public gaze, at the close of the funeral sermon, and then fastened it down afterward with screws and a screw-driver drawn from his pocket. Later this trying spectacle was partially relieved by the coffin-lid with self-carrying screws, already to be turned. Whether the abolition of these nerve-racking customs is due to the modern funeral director, or to the improved general taste of the public, they are mercifully a thing of the past, and we are thinking more nearly in the cheering words of Him who is the resurrection and the life. It is to be hoped that Dr. Douglas' timely criticisms on certain surviving crudities, if not barbarities, of the general funeral ritual may soon bear fruit. The general conference of the Methodist Episcopal church is to be credited for revisions in its burial ritual that are most gratifying. At the funeral of Bishop David H. Moore, in Cincinnati, only seven years ago, Dr. Levi M. Gilbert, editor of the Western Christian Advocate, paused in reading the thirty-ninth psalm, after some of its doleful and pessimistic expressions, to explain that their author did not have the light of the gospel of Jesus, and that we were not thinking of our departed friend in the terms of that ancient day. Also Bishop Earl Cranston, in that same service, said that he hoped the general conference would grow religious enough some day to omit from its use of the ninetieth psalm, in the funeral ritual, such expressions as, "All our days are passed away in thy wrath"; and "Who knoweth the power of thine anger? Even according to thy fear so is thy wrath", etc., and would substitute some of the many beautiful New Testament revelations instead. These bold utterances proved prophetic. Within the next six months the general conference did revise its burial ritual in a most sane and scriptural way, omitting altogether the thirty-ninth psalm, and all of the obnoxious verses of the ninetieth psalm, and also recasting the committal feature, and providing a special form for the funeral of children. If Dr. Douglas will compare the rituals found in the Methodist Episcopal discipline of 1912, with those of the same work in 1916, he will see that his hopes for funeral reforms, from the ministry, are well on the way to fulfillment.

And none too soon! Why should we as Christians dishonor our Lord and Master by repeating thoughts of the ancient Jews on death, or other subjects, where they are not up to the faith and hope of the words of Jesus Christ? Surely we are entitled to the entire heritage of the One who robbed death of its sting, and the grave of its victory.

Portsmouth, Ohio. JOHN COLLINS JACKSON.

An Appreciation

EDITOR THE CHRISTIAN CENTURY:

SIR: As one now about knee-deep in his ministry, let me express my hearty appreciation of the series of articles by Lloyd C. Douglas upon the technique of pastoral service. I fail to remember when I have read counsels of more fundamental common sense and genuine helpfulness to the young person just coming to grips with his job and who in the human course of things must at best make many unfortunate errors. Having myself sinned on most of the points in question only increases my appreciation, and my wonder at the casual attention such matters receive in theological curricula wherein the budding neophyte may find ample pabulum as to the law and the gospel, with the social applications thereof, but is left largely to frame for himself his own code of ministerial technique and ethics. May I hope that in due season these articles be compiled in book form? I am sure there must be many others who would welcome such a volume as a friendly monitor to more effective service.

Let me thank you for the many helpful articles and the uniformly fine spirit of The Christian Century. It is a stimulating visitor each week.

THOMAS BRUCE BITLER.

North Weymouth, Mass.

We Know One Liberal Who is Not a Unitarian

EDITOR THE CHRISTIAN CENTURY:

SIR: Although I cannot agree with your correspondent, John Josiah Munro, in his view of the Bible nor assent to his statement that the ministry of liberals is ineffective, I do think he is right when he says, in effect, that liberals are misfits in the authoritative churches. The religious world stands in need of clean and brave thinking on the part of ministers, but, surely, it requires a ministry that is ethical as well as thoughtful. The churches possessing creeds and confessions are not seeking truth; having it, they dispense it. It is perfectly clear where the confessional churches stand on the doctrines of the deity of Jesus, the virgin birth, the atonement, the physical resurrection and the ascension of Jesus; why, therefore, should those ministers who deny these doctrines continue before the world officially as Methodists, Episcopalians or Presbyterian? It is not for me to impugn the personal honesty of any individual, but I cannot but feel—and I think the laity generally feel—that unitarianism in the bosom and in the pay of trinitarianism is not only confusing but ethically unjustifiable.

First Unitarian Ccurch,
Athol, Mass. EDMUND BOOTH YOUNG.

An Appeal for Christmas Gifts

EDITOR THE CHRISTIAN CENTURY:

SIR: For many years past, the friends of the Tuskegee Institute have been good enough to share through our various extension agencies, such clothing, books, pictures, cards, etc., both new and old, as they could spare, for needy colored children of the South. Tuskegee Institute will be glad to serve, as in former years, as a distributing center for these gifts, and to place them where they are most needed and will be most appreciated through our various offshoot schools, through Farm Demonstration Agents, Jeanes Fund workers, Movable Schools, etc., we are in close touch with the desolate communities and needy families, as well as with the more prosperous and progressive localities.

We feel that our friends will be glad of the opportunity to contribute their mite towards bringing happiness and Christmas cheer to many homes which otherwise would be quite dreary at the Christmas season. Packages addressed to me at Tuskegee institute will be carefully distributed. Some friends prefer to send money for the purchase of these gifts and in each instance the fund is spent as directed by the donors.

Tuskegee, Ala. ROBERT R. MOTON.

The Colorado Church and Mr. Sweet

EDITOR THE CHRISTIAN CENTURY:

SIR: I came home today from the meeting of the ministerial alliance where we had discussed the question of the popular criticism of the church, so much of it evidently based on antiquated ideas, impossible conceptions, and manifest ignorance and misinformation. I pick up your issue of Nov. 30, p 1478 and read the headline, "When the Church Fell Down," I read: "The humiliation of a church sensitive to its social responsibility would be complete in the state of Colorado if there were in that state any such church." Now surely that sounds awful. I find that it is based upon the statement that the almost united church of that state was opposed to the election of William E. Sweet as governor, and that he was elected in spite of such opposition which is supposed to be the humiliating thing. Now to be sure to get the church both coming and going, we are given to understand that Mr. Sweet is himself a prominent and devout churchman and ought to have had the support of the church, instead of its opposition.

In the Congregationalist of Nov. 30, p 697 there is a comment also on the Colorado election. The correspondent is presumably a churchman. He speaks very highly of Mr. Sweet, and favorably of his policies. He mentions that Mr. Sweet had the opposition of "Denver's three leading dailies", and also "several leading ministers went so far as to attack his policies from their pulpits." Now it strikes me that the issue was a long way from being a church issue. That your writer has no warrant at all for telling us that all, or almost all the churches were united against Mr. Sweet. Until I get more information I shall believe that the article in your paper is a quite unjustified attack on the church, and misleading entirely in the impression it would make. I had expected better things of you, thought we have to take it from the irresponsible popular press.

Springfield, Mo. S. H. BUELL.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Aquaintance

One Hundred Per Cent for the Ku Klux Klan

Rev. James Small of Kansas City, pastor of Hyde Park Christian church, is one hundred per cent for the Ku Klux Klan. His church was filled to overflowing on a recent Sunday when he preached on the klan. Masked figures presented membership cards to the audience, and when they threw the "high sign" from the front of the church, it was answered by many in the audience. The minister justified the klan by an appeal to anti-Catholic feeling. In his view three things threatened the welfare of America, Catholicism, lack of religion, and lawlessness. The newspaper gave large space to his meeting inasmuch as few ministers in Kansas City espouse the cause of the klan, which has been condemned by the resolution of many Protestant church organizations. On the same Sunday that Mr. Small commended the klan, Dr. Fletcher Homan, a Methodist minister of Kansas City, asserted that the klan should secure evidence and present it to the courts rather than take the law into its own hands.

Judge of U. S. Court in China Wins Approval

That the United States Court in China located at Shanghai has won the hearty approval of the Chinese was evidenced by the fact that Judge Lobingier was honored at a dinner recently in which his twenty years of service were recalled. Judge Lobingier has steadfastly endeavored to carry into his judicial service the loftiest Christian idealism, and his service in China has greatly strengthened the Christian cause there. He is a Disciple of the liberal persuasion.

Christian Students Gather at Champaign

The Student Fellowship conference, recruited from colleges and universities in the middle west, gathered at Champaign, Ill., in the Y. M. C. A. building, Dec. 8-10. The topic of major consideration was "America's Need for Christ." That a state university should be the center for a significant gathering of Christian students is a fact to give some pause to those religious people who still speak of the "godless state university." In many state universities of the nation the religious influences are strong and well organized.

Federal Council Favors Admission of Greeks

The refugees pouring from Asia Minor into Greece represent an increase of twenty per cent in the population of Greece, which creates an impossible situation in that country. Ellis Island is full of Greeks and Armenians now who cannot be landed because the immigration quota of these countries is full for this year. The Federal Council of Churches urges federal action to permit an extra number of these peoples to enter the United States this year. The text of their resolution reads: "The Federal Council of Churches urges the administration to take appropriate action to prevent the exclusion of those refugees from Asia Minor and Thrace now at our ports of entry, and to make possible for a short time the admission of a limited number of such refugees, in excess of quota, coming to families who shall guarantee that they shall not become public charges."

Cap and Gown Day at Drake University

The senior class at Drake university has the custom of coming of age by an academic formality celebrated during the autumn, which is called Cap and Gown day. It is the occasion of an address by some visitor, and later festivities such as the class can devise for itself, or the juniors can contrive for its edification. This year the event was impressively observed. Dr. Herbert L. Willett of Chicago was the orator, and spoke on "The Place of the Scholar in American Life". The university is having an unusually prosperous and satisfactory season. Dean Morehouse, of the department of astronomy, is acting president, and is administering the interests of the institution with discretion and ability. The attendance is large, and the prospects brighter than for some time past.

Wants Chaplain for Each Eight Hundred Men

Rev. John T. Axton, chief of chaplains of the United States Army, is asking for a chaplain for each hundred men in the army. Under the drastic cut of per-

Summarize Protestant Achievements

THE story of the work of united Protestant churches of America during the last twelve months was told at the annual meeting of the executive committee of the Federal Council of Churches at Indianapolis last week, which official representatives of thirty great communions with more than 20,000,000 members attended. Other churches were representeed by visitors.

Church leaders regard the last year as one of the most successful in the history of religion in this country. The statistics published show that the war losses have been overcome by practically all religious bodies and that great gains in membership have been made. Church finances in spite of the business depression have improved wonderfully.

A great forward movement has been started towards the Christian ideal of an eventually "warless world" to be attained step by step. The conference on the limitation of armament at Washington is regarded as showing the way. On the other hand, the failure of America to take part and to cooperate in international affairs is regarded as one of the great losses. Practically all the Protestant churches are working for international cooperation.

The churches have been very active in behalf of Russian and near east relief. Much help has been extended to the Protestant bodies in Europe. The near east situation is regarded as critical and the government since the destruction of Smyrna has been urged to take a more active part in bringing about the protection of religious minorities and permanent peace in the near east.

Remarkable progress has been made in evangelism. The development during the last few months, along these lines has been in the cooperation of the churches in conducting evangelistic campaigns, directed by the local pastors and church members. The most notable of these campaigns was in Chicago where there were 37,000 accessions to the churches. The keynote is "Interpreting the Gospel to the Modern Man."

This cooperation is only one of many forms of united practical Christianity in the larger cities. It is being extended to the smaller cities and rural communities. Leaders find that the churches working together can do what they cannot do alone.

Many outstanding men believe that the crisis has come in the temperance movement. The commission on temperance presented a report under the topic: "Prohibition on Trial: What is the Verdict?"

The race problem has been taken up in a constructive way. A commission on international relations, with white and Negro secretaries and members, has been organized. The leaders come chiefly from the south. These men believe that the only solution of the race problem is practical Christianity.

The social service department of the various churches cooperating in the Federal Council's commission on the church and social service have sought to secure the adoption of the principles of Christ in modern industry. Fanatics on both sides have criticised its work but marked progress has been made in securing the acceptance of Christian principles in industry.

A more adequate program of Christian education through cooperation has been planned. This has been regarded as one of the weak points of church work in this country.

During the year the Federal Council has made available for the papers of the country news stories relating to cooperative movements and actions by churches. This material has been widely used not only in this country but also by papers in Great Britain, in France, in Germany, in Switzerland, in Czechoslovakia, in Italy, in China and Japan, in India, and in South America. Church leaders have declared that the press of the country is a tremendous force for good and the experience of the last year has demonstrated the desire of the papers to publish news of the churches when it is made available.

A MESSAGE FROM THE HEAD OF THE "LIVING CHURCH" IN RUSSIA

"TO THOSE CONFESSING THE HOLY AND CHARITABLE FAITH OF CHRIST:

"The scourge of Famine in Russia has been stayed. But the sufferings of starvation have given place to the wilting that comes with undernourishment.

"In the places which were stricken by Famine, those Flowers of Life — the children — today are fading from lack of nourishment.

"May the hands which are able to give these little ones food and support be upheld, until the smile of happiness lights up the emaciated face of each child. ANTONIN, Metropolitan of Moscow."
October 7, 1922.

This appeal, sent through the AMERICAN COMMITTEE FOR RELIEF OF RUSSIAN CHILDREN, is a challenge to YOU. YOUR gift — an appeal for the little ones in Russia, in YOUR CHURCH — may mean life to a MILLION FAMINE ORPHANS in Russia — "flowers fading for lack of nourishment."

Rev. George Stewart, Jr., of the Madison Avenue Presbyterian Church of New York, writes:

> "Let me urge upon you the need to keep up your efforts during this winter and the year of 1923. . . . One cannot forget the scenes of desperation and misery among the people. The refugee trains — long lines of cars aquiver with pain. People in rags beyond description. CHILDREN WITH DEATH-HEADS, CRYING FOR BREAD; DYING MOTHERS WITH CHILDREN TUGGING AT THEIR DRY BREASTS. The Four Horsemen are walking the length and breadth of Russia right now."

CHECKS MAY BE SENT TO THE CHRISTIAN CENTURY, 508 S. Dearborn Street, Chicago, Ill. MARK THEM: "FOR THE RUSSIAN CHILDREN." All information and literature desired for Church Appeals may be secured from the AMERICAN COMMITTEE FOR RELIEF OF RUSSIAN CHILDREN, 110 West 40th Street, New York City.

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sonnel recently put into operation, there are now many posts where there is no religious ministry at all. It is being shown that the new kind of army chaplain, trained by the army chaplain's school, is a most valuable aid in keeping up morale in the army.

Naughty Cards Now Passe

A substitute for the naughty cards is being welcomed into hundreds of homes throughout the United States, now that Dr. George P. Atwater, an Episcopal clergyman of Akron, O., has succeeded in developing a Bible game which is useful as a recreation device in the home and also meets the approval of the religious education experts. It is a set of cards organized something like "authors" to present many facts about the life of Christ and the history and geography of the holy land. Sunday school classes that have found attention difficult have taken to the cards as a means of increasing interest.

Christmas Season Marked by Music and Pageants

The old-time Christmas tree and Santa Claus in the churches are giving way in many communities to a type of celebration which pays proper honor to Jesus Christ. For several years in Evanston, Ill., the Messiah has been sung every Christmas to a great congregation gathered from all the churches. Kansas City continues the organization set up last June in connection with the International Sunday School convention and for weeks a chorus has been rehearsing in First Christian church for the Christmas time, when beautiful music, moving pictures and a pageant will provide a unique celebration of the great Christian anniversary in that city. A pageant is being undertaken by local churches in many communities. Community church of Park Ridge, Ill., will present the Christmas story in pageant form on the Sunday evening preceding Christmas.

Catholics Criticize Labor Board

A recent decision of the railway labor board has received radical criticism at the hands of the National Catholic Welfare council. The bulletin of the latter organization says: "The decision is the more serious because of the influence the railroad labor board has on public opinion and the official approval it gives, as a governmental body to what the bishops' program of social reconstruction calls 'pagan ethics of industry'." The closing passage of this well-known program is quoted as saying that "the employer has a right to get a reasonable living out of his business, but he has no right to interest in his investment until his employes have obtained at least living wages. This is human and Christian, in contrast to the purely commercial and pagan ethics of industry."

Rip Van Winkle Belongs to Philadelphia Presbytery

The ecclesiastical relations of Rip Van Winkle may be in a fair way to be determined. Dr. Martin D. Hardin, pastor of First Presbyterian church of Ithaca, N. Y., preached recently on "Shall There Be Intellectual Freedom in the Presbyterian Church?" in which he recounted the age-long contest between the forces of progress and of reaction. With the issue created by the recent action of Philadelphia in bringing charges against Dr. Fosdick he dealt without gloves, saying: "The first time I ever heard Doctor Fosdick's name was when Andrew D. White asked me if I had read a book on immortality by a young Baptist preacher named Fosdick, and he added that he had never read a book which

Why Don't People Go to Church?

THE Richmond Palladium, published at Richmond, Ind., recently carried on an investigation among business and professional people to discover the reason for non-attendance at church. When the reasons were collected, they were set up and given to the ministers on proof sheets. According to the newspaper, there are 40,000 people in Wayne county, only 10,000 of whom go to church. Since much of the comment was censorious, it was not published, but the newspaper did publish the reasons given by the ministers as to why people should go to church. The business men of Richmond have been induced to contribute to an avertising campaign in which the church claim is set forth.

The following are some of the more pungent comments made by people who do not attend the churches:

"The church expects the people to believe without thinking," said a school teacher. "Nowadays, the tendency is to think for oneself and not to accept without question, ideas that have only tradition to support them. Stubborn resistance on the part of most preachers to the findings of modern science that all thinking men including the leaders of the church themselves, accept, keeps away from many churches, people who know how to think."

"People are decidedly not Christian," said a civic worker. "Many say it is the preacher and persons of the church, but the real reason is because they are not Christians themselves in their own hearts. People who hide behind benevolent service propositions and class it as church work are unchristian."

"Why do I not go to church on Sunday? Because I am busy on Sunday morning taking care of the people who do not go to church, that's why!" A member of Richmond's police force made the above statement. He continued: "I am down here seven days in the week, and Sunday is just like any other day. We have to be on the job. I have no criticism to offer in regard to the churches of Richmond. I think they are a force for good and I would hate to live in a community where there were no churches."

Another citizen said: "The chief reason I do not go to church is that the sermons do not interest me any more. The ministers do not have enough new ideas to give out and the result is that after they have told you what their next text is and have given the opening paragraph you know exactly what they are going to say. In other words a person who has been a continual church-goer eventually graduates. Take two people who live together. They talk and talk and discuss matters until finally you find they talk little together. That is because they both know each other's ideas on subjects, having talked and lived together so long. The same with a minister. After you have been to hear him Sunday after Sunday you get to know what he is going to say and what his ideas on subjects are."

The following criticism has point: "A good many sermon announcements do not live up to what they promise. Often you read a topic and go to church expecting to hear an able discussion of it, but are disappointed at the generalities in which the preacher indulges. Nearly all the preachers have a sing-song delivery that tires me. It strikes me that if they devoted more time to studying about what they are going to say, and would learn how to deliver it well, more people would want to go to church. I haven't anything against the church and the preachers, but neither have got anything for me. I mean by that, the church does not interest me. Maybe it is the preachers and maybe because I never got started right."

One church member is honest enough to give a real reason: "Of late, I have formed the habit of doing odd jobs about the house on Sundays, jobs that I do not have time for on week days. For instance, last Sunday morning I cleaned out the furnace. Hardly a Sunday passes that I do not put on my overalls and take care of something that has been neglected through the week."

Former school trustee prominent citizen, Fountain City—goes regularly. Blames autos for small attendance. "People go visiting rather than going to church. So many late Saturday night meetings also, with late sleeping Sunday mornings, keep people from churches. People are looking too much for pleasure now."

One critic fails to find enough religion in the church: "The laity, consciously, sensing a substitute and missing a reality, is not attracted by his sermon, because the aesthetic craving of their souls for spiritual enlightenment, comfort and improvement is not satisfied with the address which he presents in lieu of the spiritual message of Christ."

"I guess I'm too rational for the average minister," said a student and a holder of several college degrees. "The study of logical scientific theories has had a tendency to make me an atheist but through it all I know that I believe there is a living God, a power which moves and causes all action and reaction. My point is that the ministry has not kept abreast of the great strides of science."

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had done more to convince his intellect that there is a life after death. Not that Doctor Fosdick does not lead men back to God and positive Christian faith. His church is crowded to the doors Sunday after Sunday with eager, hungry souls who feel that his preaching is giving them the true bread of life, and that under his interpretation of Christ, they want to be Christians and make all the world obedient to his divine leadership. Not that he is not a man of prayer. Literally hundreds of thousands of men are today praying because his little book on 'The Meaning of Prayer' has made them see that prayer has a rational basis and is not a groundless superstition. What then is the offense committed by this man that makes his presence in a Presbyterian pulpit, to quote their own words, "A source of profound sorrow, grief and distress of spirit" to the men of the Philadelphia presbytery? This is his crime. He is intellectually honest."

Judaism Turns Away From Public Schools

Reformed Jewish rabbis who were educated at the seminary in Cincinnati have recently decided that they will favor the creation of a parochial school system like that of Catholics and Lutherans. They declare that not over twenty per cent of the Jewish children know anything of their own history or religion. The Reformed Jewish faith is of a liberal sort. Services are often held on Sunday instead of Saturday, and many of the methods of Christian churches are employed in their religious program. Their statement of systematic theology is but little different from the Unitarian statement of Christianity.

Minister Becomes Effective Reformer

For many years La Porte, Ind., has permitted a red light place near the city to operate, to the detriment of the health and morals of the city. The conspiracy of silence was broken recently when Rev. W. F. Bostwick, Baptist minister, took the license numbers of the automobiles parked in front of the place and threatened the city authorities to make a public scandal of the matter in the press if the situation was not cleaned up. The minister was informed that his own men were opposed to his efforts. To test this, he voted his congregation by secret ballot and found only four persons, presumably men, who opposed his activity. The same four also opposed an effort to take down the screens from in front of the soft drink parlors.

Chicago Leads in Congregationalism

The world's greatest Congregational city is Chicago. How its thirteen churches of forty years ago have grown to more than eighty was told at a recent anniversary celebration of the founding of the Chicago Congregational Missionary and Extension society, when a banquet was given at the Auditorium hotel for which 750 plates were laid. Rev. J. R. Nichols, secretary of the organization, gave the annual report showing that 47 churches are being aided. He reported that sixty per cent of the Congregational churches in the district were forging ahead, fifteen per cent were suffering a decline, while the remainder were "holding their own." The budget for the coming year will be $57,000, and a movement is being started to raise a large amount of additional endowment for the society during the coming year. Dr. Charles F. Aked, of Kansas City, who was the guest of honor for the evening, said: "The

Ask Ministers to Further World Peace

FOUR undenominational organizations representing broadly all the churches of the United States will unite in sending a letter to the clergymen of the country calling for a concerted effort to bring about "American cooperation in the work of establishing international peace through world organization." The groups which will cooperate in this task are the Church Peace union, The Commission on International Justice and Good-will of the Federal Council of Churches of Christ in America, the world Alliance for International Friendship through the Churches, and the World Churches of Christ in America the World Peace union is the executive in sending out the appeal. The program says in part.

"The religious folk of America, disregarding differences of creed or party, should unite in the following action: To endorse and cordially approve the informal co-operation which our government is now giving to the humanitarian and other technical organizations which are being efficiently managed by the league of nations; and to urge upon the President and the senate the importance of making this informal co-operation formal by the nomination and confirmation of delegates to those organizations which are carrying on the work in which the United States was actively engaged before the world war.

"To urge the government to take immediate steps to bring the United States into real relationship with the other nations of the work, either through the league of nations or through some other effective form of association.

"To commend cordially the proposed participation of the United States in the permanent court of international justice.

"To urge the President to call a conference of the nations to consider, in the spirit of mutual goodwill and human brotherhood, the grave problems which still menace the very fabric of civilization; such as armaments, economic chaos, and other obstacles to the peace of the world."

As a means of carrying out this program the churches of the country are urged to discuss the matter at midweek and Sunday services, to co-operate with other local agencies in holding mass meetings and to get their most prominent members to write to their senators and representatives.

Rev. William P. Merrill, pastor of the Brick Presbyterian Church of New York, is president of the Church Peace union and of the World Alliance. Dr. W. H. P. Faunce, president of Brown University, is president of the World Peace foundation, Dr. Robert E. Speer of New York is president of the Federal Council of the Churches, and Dr. John H. Finley of New York is chairman of the commission on international justice and goodwill.

WHY DON'T PEOPLE GO TO CHURCH?

(*Continued from page* 1600)

research. Its theory and teachings are useless bunk when handed out to one who knows the facts from hard study. That's why I don't go to church for I can't get the connection between the mysteries, the greater the mystery becomes the more it makes one wonder at the complex work of the infinite power which governs all things. I would think then that ministers would gain much by a thorough study of scientific development."

"Ministers are straying too far from the fundamental truths of religion," said a college graduate. "I don't like to go to church to hear a minister review a book or discuss a poem. I can read the book and the poem and form my own opinions. They may not necessarily affect my spiritual development. I believe there are many others who feel as I do. What a great field of interesting material they are neglecting when they fail to stick to the Bible, the word of God."

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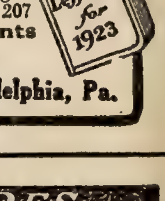

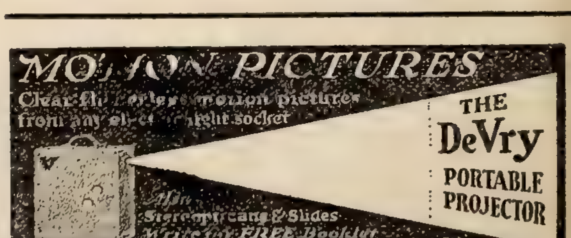
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American capacity for organization is comparable to the art of Phideas. You make a machine, and then you bow down and worship it. You pray to it to roll over you and crush your souls. The worst speech I ever heard (with the exception of some of my own) was one on the standardized church. I pray the Lord that I may never belong to a standardized church. This is the day of the apotheosis of the filing cabinet. If some one could smash the telephones, filing cabinets and typewriters of the ministers he would be doing them a great service."

Dr. Jowett Sees Progress in Church Unity

Dr. Jowett has stirred all of England recently with his challenge to the churches to unite in the cause of world peace. In many other ways he sees the churches drawing together. He says of this tendency: "It is a little more than three years since I preached in Durham cathedral, and the intimation of the service excited much opposition, while the service itself was the scene of a certain amount of disorder. All that sort of thing has passed away like a bad dream. The exchanges are multiplied, but there is no disturbance. The mutual ministry is deepening fellowship and confidence, and fears and misunderstandings are melting away in the light of actual communion. Rev. Dr. Scott Lidgett, an ex-president of the Wesleyan conference and of acknowledged eminence as a theologian, preached in Hereford cathedral last Sunday, and I hear that the service was one of deep spiritual power and impressiveness."

Congrgationalists Will Hold a Retreat

Knox College has put its dormitories at the service of the Congregational ministers of Illinois, who will hold a retreat in Galesburg immediately following New Year's day. At this retreat Prof. Bosworth of Oberlin College will deliver daily lectures and will provide opportunity for office interviews. Prof. Ozora Davis of Chicago will also deliver a course of lectures. It is hoped to make the conferences and lectures practical as well as spiritually helpful.

Chicago Churches Push Aggressive Campaign

The churches cooperating with the Federation in Chicago are opening an aggressive campaign which will extend to Easter. One of the first efforts is greatly to enlarge the Sunday school constituency, since Protestant churches make the acquaintance of new families in this way most easily. This will provide a considerable enlargement of the prospect lists in the churches. There will be more Watch Night services held this year under Federation auspices than formerly, since the last night of the old year falls on Sunday. The culmination of the season's effort will come in the "Quiet-Hour-Gordon meetings," which will be held in a downtown theater from Feb. 26 to Easter. In previous years the noon meetings have been conducted for one week only, but this year the five week series will make a much deeper impression on the life of the city.

Will Get Out Booklet on Church Publicity

The enrollment fees at the recent National Council of Church Publicity in Chicago were sufficient to enable the publication of a booklet of findings. The gist of the various addresses will be condensed to four or five thousand words and published with the imprint of the Chicago Church federation. The committee on findings which has this matter in charge is composed of Dr. E. Robb Zaring and Rev. O. F. Jordan.

Young People of Chicago Will Hold Rally

While most churches are complaining of the lack of interest in a religious program on the part of young people, it is evident that all is not yet lost. Each year there is held a great rally of the Christian young people in Chicago which is sufficient to fill the very largest auditorium and these represent many thousands more in the local churches. This year it will be held in Moody Tabernacle on North Avenue, on Dec. 15, and addressed by Dr. Nehemiah Boynton, of Brooklyn. Representatives of the Christian Endeavor society, the Epworth League and Baptist Union will attend the sessions. The Chicago Church Federation sponsors the rally.

Will Yale Disciples Remain Disciples?

Yale Divinity School always enrolls large numbers of Disciples. This year the enrollment is 32, and besides there are a number in other departments of the university, all of whom for the purpose of fellowship are organized in the Campbell club, of which Professor John

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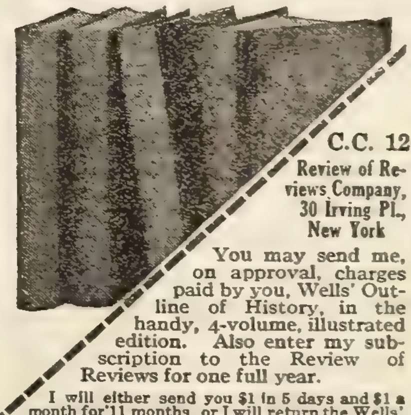

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Clark Archer is a foster father for the club. It was decided at a recent meeting to hold another conference this coming spring like the one held last year. At the previous conference some of the denominational leaders were present, and the young men asked what encouragement there was for a university trained man to remain a Disciple in the light of recent happenings in the denomination.

Busy Settlement House in Chicago

Among the social settlements in Chicago it would be hard to find a busier group than Chicago Commons, long presided over by Rev. Graham Taylor, veteran social student. The neighborhood is making another racial shift, but the children swarm at the settlement in all sorts of activity. The manual arts are taught; many children are kept in a day nursery while the mothers work; there are clubs for boys and girls of different ages. This settlement has always maintained a cordial relationship with the churches, and finds considerable support from them. It is not a propagandist institution, but for many years religious services have been held at Chicago Commons.

Minister Has Memorized All of New Testament

Rev. H. H. Halley, a Disciples minister of Chicago, who has for ten years past been patiently engaged in memorizing the new testament, has finally completed his task and now offers interpretative public readings, in which sections of the scripture are bound together with brief comment. He can recite the Bible for ten hours without stopping, a memory feat that is very unusual. His delivery of the Bible passages is quiet and reverent and the total effect edifying. He has appeared before the chapel of Northwestern University recently and in churches of various denominations in cities within easy reach of Chicago.

Wants Protestants to Tell Catholicism's Story

In Boston the hostility between Catholic and Protestant often finds expression, for Boston today is no longer in the hands of the descendants of the Puritans, but is ruled by Irish Catholics. A contributor to the Boston Herald, writing from the Protestant side recently, suggested that some way should be found to allay the suspicion and dislike that exists. Dennis A. McCarthy wants Protestant churches to have an annual Sunday when the ministers will tell of the achievements of Roman Catholics, but he fails to mention any reciprocity in the matter, however.

Methodist Course of Study Increasingly Modern

The Methodist Book Concern has issued a pamphlet giving the names of the conference study manuals. One notes in the list of required reading books of pronounced modernist tendencies. Young Methodist preachers read the life of Phillips Brooks, the noted Episcopal divine. They use Hastings' Bible dictionary and "The Bible in the Making" by Smyth. Elementary philosophy is presented by Bowne and Hyde. Rall's book on "Modern Premillennialism and the Christian Hope" is also in the course. Each candidate must read George Adam Smith's Isaiah, where the critical hypothesis of this book is presented. Dods' "The Origin and Nature of the Bible" is in the course for local preachers. One looks in vain in the list for a book of pronounced reactionary tendency.

Christian Endeavor To Establish Holiday Homes

The fact that Christian Endeavor is a world wide organization enables a good idea to be passed from one nation to another. In England in recent years the "holiday home" for young people has been a feature of its work. This is not a philanthropy for the young people who go away on vacation pay their own way, but the service is provided at cost. The stockholders who put up the homes are guaranteed five per cent on their investment. The first "holiday home" to be provided in America was operated during the past year in Branchville, N. J. by the New York and Brooklyn Union. The rate was twenty dollars for the first week and fifteen for each succeeding week. The home has a radio outfit and a second hand car.

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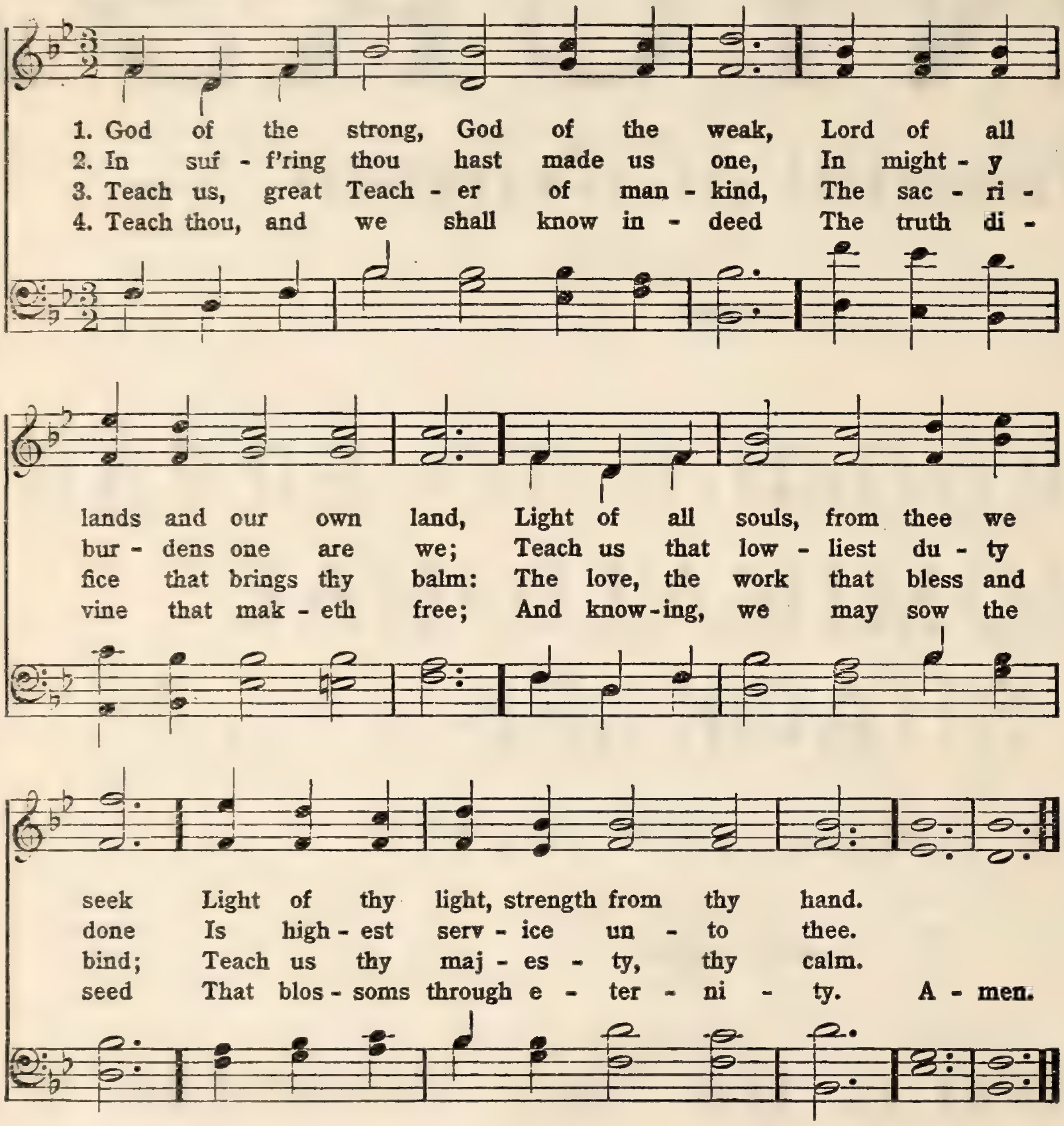

1. God of the strong, God of the weak, Lord of all
2. In suf - f'ring thou hast made us one, In might - y
3. Teach us, great Teach - er of man - kind, The sac - ri -
4. Teach thou, and we shall know in - deed The truth di -
lands and our own land, Light of all souls, from thee we
bur - dens one are we; Teach us that low - liest du - ty
fice that brings thy balm: The love, the work that bless and
vine that mak - eth free; And know-ing, we may sow the
seek Light of thy light, strength from thy hand.
done Is high - est serv - ice un - to thee.
bind; Teach us thy maj - es - ty, thy calm.
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An Undenominational Journal of Religion

Volume XXXIX CHICAGO, DECEMBER 28, 1922 Number 52

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, *at the Post-office at Chicago, Illinois, under the act of March* 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 1103, *Act of October* 3, 1917, *authorized on July* 3, 1918.
Published Weekly *By the Disciples Publication Society* 508 *S. Dearborn Street, Chicago*

Subscription—$4.00 a year (to ministers $3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

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EDITORIAL

An Editorial by a Reader

To the Editors:

IF Life is a journey—as the poets are pleased to think—it is well to have it broken into convenient stages. There are thus friendly Inns set up along the road which halt and entertain us. At the Inn of Day's-End we put up for the night. Master Sleep there attends us and, for the most part, dismisses us of a morning much restored through his care. At the Inn of Week's-End Mistress Stop-a-Day offers us a variety of entertainment. It has long been the habit of travellers to use this Inn for the refreshment of their souls, but many, through choice or necessity, pass it by altogether. Month's-End Inn is much used for the paying of bills and the like. The Host is Mister Please-Remit—a trying fellow but useful for all that.

The Inn of Year's-End is an important posting station and, with others like it, serves to calculate the progress of travellers. The Host is Mr. Count-the-Years, a man of grave mien with whom many, and especially those who have met him often, do not like to deal. But he is attended by My Ladies Memory and Hope who greatly soften his hard ways. My Lady Memory commonly calls up one Gratitude who will warm a traveller's heart rarely, while Lady Hope waits upon those setting out upon the next stage with a light which makes their road more easy.

There is always amongst those who put up at the Inn of Year's-End—though one may lodge there also for a night—a great business of mutual congratulation upon so much of the journey safely done and much well-wishing of good fortune for those setting out again. And in this all friendly travellers rejoice and heartily take part.

We, then, who have come to Year's-End along with you and who have profited greatly by receiving from you—with such regularity as the Post has been able to manage—good news about the enterprises of our fellow travellers, along with many profitable suggestions as to the brave conduct of our journey, and comforting assurances of its happy issue, hasten to join in this good and ancient custom and wish you God-speed and prosperous going as you set out of a New Year's morning. And though any one of us may often and naturally enough be somewhat cast down as he considers the length of the way to the Land-of-Better-Things and his slow progress thereto, yet because you have assured us of the wealth of comradeship in which we journey and have held before us high and reasonable hopes, we take our way again, persuaded that, if we continue steadfast, there will at last dawn upon us a century that is Christian indeed. GAIUS GLENN ATKINS.

Unspeakable Suffering Reaches Climax Now

CABLEGRAMS from the near east areas bring dire warnings of impending tragedies. A number of wireless stations sent out calls for relief recently which have been caught by ships of our navy and sent on to the United States. President Harding has been so moved by these reports that he has made a second and a special appeal in which he says: "The need as revealed in the latest cable reports far exceeds all previous calculations and the response to date has been altogether inadequate." Thousands of women and little children are sleeping on the ground with inadequate clothing and without blankets. As might be expected, disease is raging. Typhus has appeared in the concentration camps and threatens to spread. The Near East Relief has established an orphanage at Nazareth where five thousand orphans have been transferred. These made a five hundred mile journey from Harpoot into Syria. The refugees from Asia Minor are almost all women and little children. The situation is all the worse for lack of the natural protectors of the little families. The fact that Christmas day has passed does not make it too late for American families to respond to the appeal to take on unseen guests at their tables by making an offering to Near East Relief in addition to any offerings that have been made. With the vastly increased responsibility of this great relief organization, millions of additional money are necessary. The gold of the world is in America. It is inevitable that those who are in distress will turn to us for aid. So far as human eye can see, unless the money the Near East Relief asks for is immediately forthcoming, the loss of life this winter will constitute one of the major tragedies of all human history. The Armenian nation is gone, but Armenian human beings cry out for the elemental help which if we refuse robs us of any title at all to be called Christians.

The Zero Point in Prayers for Peace

A CABLEGRAM says that in England the recent manifesto of Dr. Jowett, in which he calls upon the churches to present themselves before God in a sacramental vow and prayer on behalf of world-wide peace, has been received with sufficient seriousness to incorporate it in the services of the Sunday before Christmas. The archbishops of Canterbury and York, representing the church of England joined with leading free churchmen in suggesting a prayer to be offered on that Sunday. As a measure of the quality of the peace sentiment which has been historically associated with Christianity this prayer is an interesting exhibit. We ask our readers to look below the rhythm and cadence of its phrasing to the ideas, if there are any, which it embodies: "O God, our Father, who at this time didst send thy son to be the saviour of all men and the prince of peace, look, we pray thee, in mercy upon the nations of the world and prosper all counsels which make for righteousness and peace. Forgive what thou hast seen in us of selfishness and pride. Remove far from us the tempers which provoke the spirit of strife, and grant us such a measure of the gentleness and patience of thy son that we may live peaceably with all men and be by thy blessing the makers of peace, through the same Jesus Christ, our Lord. Amen." In a mood of candor as far removed from irreverence as if we had ourselves just risen from an act of devotion, we say that that is as near the zero point n praying for peace as one can get. It is a nice, ladylike, innocuous prayer, of the same sort as that which churchianity has mumbled or sung for centuries, which Almighty God never has answered and never will answer, because he simply will not hear it. It lacks the faintest hint of the two requisites of a Christian prayer for peace—repentance for the sin of war and commitment to a distinctively Christian principle for the abolition of war. The fact is that the Christian church has no convictions on the peace question. It has no message, no solving word to speak on the way to abolish war. More than all, it has no sorrow of conscience as to its own part in past wars. The church simply is not interested in peace. Its interests are in other things—the salvation of individuals, the preservation of a system of doctrine, the aggrandizing of its multitudinous denominational units, the pushing out of its boundaries through missionary activity. But the church has never been trained to think of itself as possessing the secret of brotherhood in the secular order, and being responsible for such a reconstruction of that order as will make war as disreputable as duelling or murder. How can a ritual of common prayer for peace be formulated when there is no common conviction?

Come, Let Us Build!

GREAT preachers have always been passionately certain that they had the message that would save the world. Paul was continually saying: "Woe is me if I preach not the gospel!" All too often modern preachers have felt no such compulsion. They have not been convinced that the world without their message would perish. Fosdick in his recent book, "Christianity and Progress," arraigns the pulpit for its lack of conviction in these terms: "One wonders why preachers do not feel this more and so recover their consciousness of an indispensable mission. One wonders that the churches can be so timid and dull and negative, that our sermons can be so pallid and inconsequential. One wonders why in the pulpit we have so many flutes and so few trumpets. For here is a world with the accumulating energies of the new science in its hands, living in the purlieus of hell because it cannot gain spiritual mastery over the power in which it glories. Here is a world which must build its civilization on spiritual bases or else collapse into abysmal ruin and which cannot achieve the task though all the motives of self-preservation cry out to have it done, because men lack the very elements of faith and character which it is the business of religion to supply." Surely religion has a wonderful new apologetic for our day. The gospel is the same through all the centuries, but human need varies continually. The preacher who gets a clear view of the causes which in any age lead to racial disintegration and decay, and who sees the remedy in the application of the gospel, has a message which will make him welcome on any platform. The pulpit of today is emerging from an era of negation. The old theological debris had to be cleared away. It takes more than a negation, however, to make an acceptable teacher of religion. Our age awaits the era of the architect. The temple of God must be built in men's hearts.

Fosdick Heresy Case Destined To Be Famous

IT now seems clear that a historic heresy trial is in process of coming to a head in the Presbyterian church in the case of Harry Emerson Fosdick. The Philadelphia presbytery passed a resolution asking the general assembly to direct the presbytery of New York to take such action as will require the teaching and preaching of the pulpit of First Church, New York, "to conform to the system of doctrine taught in the Westminster confession of faith."

The chief complainant in the Philadelphia presbytery is Rev. Clarence E. Macartney, who has published certain correspondence between himself and Dr. Fosdick in which there is revealed an unalterable determination to bring the New York preacher's case to the formal consideration of the highest judicatory of the denomination. In his letter dealing with the views called in question Dr. Fosdick tells Dr. Macartney that he could wish the two might sit down together and have a heart to heart talk over their differences. To which Dr. Macartney replies as follows: "I should enjoy as much as you a 'heart to heart talk,' but I feel that there has been too much easy-going conference and exchange of mutual compliments among men of irreconcilable views, and not enough of protest and expression of dissent, with the result that there has been raised a false cry of 'Peace, peace!' when both sides know that there is no peace. . . . The Christ whom you preach is not the Christ whom I preach and in whom I put my trust for this life and for that which is to come." Dr. Fosdick on his part declares that Dr. Macartney has drawn a caricature of him and then gotten angry at it. The three pivotal considerations upon which the case is likely to turn are the major premise that the Presbyterian church is essentially a creedal church, that its creed holds the virgin birth as one of its structural and irreducible elements, and that Dr. Fosdick holds and preaches that belief in the virgin birth is not essential to faith in the divinity and unique leadership of Jesus. These seem to be the issues which lend themselves most easily to the legal necessities of a heresy trial. Other theological issues, such as the doctrine of substitutionary atonement, the authority of the Bible and possibly the second coming of Christ can hardly be kept out, but the virgin birth is more specific and matter of fact, and hence is more easily taken hold of by the legalities of an ecclesiastical court.

Is There a Real Case Against Dr. Fosdick?

IT is difficult to write with restraint of an action so belated in the progress of both the conception and the spirit of our Christian religion as that of the Philadelphia presbytery. But at this moment we are looking at it in an objective and disinterested way. Is there a substantial case against Dr. Fosdick? From the standpoint of an ecclesiastical lawyer the answer will have to be that there is. As Dr. Macartney contends, the literal rendering of the confession of faith commits the Presbyterian church to the doctrine of the virgin birth. It will be difficult to establish any other interpretation of the venerable creed on this point. There can be no doubt that the words of the confession afford a substantial basis for attacking the teaching in the pulpit of First church. On the other hand, the spirit and practice of the church with respect to the confession has grown beyond the use of it as an instrument with which to test and validate the Christian soundness of its ministry. Few indeed are the ministers in Presbyterianism who in all details hold the faith literally expressed in the creed. Take the famous foreordination section, a part of which reads thus: "By the decree of God for the manifestation of his glory, some men and angels are predestined unto everlasting life and others foreordained to everlasting death; for these angels and men thus predestined and foreordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot either be increased or diminished." If the Philadelphia presbytery insists upon Dr. Fosdick preaching literally the virgin birth because the Westminster confession teaches it, it should insist equally upon Dr. Macartney preaching the foreordination doctrine contained in the above quotation. And though we have not the slightest hint outside the present controversy as to Dr. Macartney's theological position, we venture the guess that he not only does not believe this part of the creed, but vigorously repudiates it. The aspect of the procedure which is most difficult to forecast is whether Dr. Fosdick will personally have a chance to meet his opponents. He is not a Presbyterian, but a Baptist. Technically it is not he but First church that will be tried. Dr. Fosdick will no doubt have a strong inward feeling that he ought to resign the pulpit rather than allow the church to be subjected to embarrassment. Against this inward prompting all considerations of enlightenment and progress in Presbyterianism and in the Christian world would register a decisive no if it was thought there was serious danger that he might act upon it. After all it is neither Dr. Fosdick who is on trial, nor First church, but the Presbyterian church itself. And all Christendom will benefit by the disclosure of the sort of church the Presbyterian church is.

The Friendship of the Two Americas

PEACE-BUILDERS must be at their task early and late to keep up with the junkers and the commercialized interests which sow the seed of international hatred. The peace of Europe seems now the question of major import, but through the centuries it will be seen to be equally important that the two Americas, north and south, should come into a mutual understanding. The fifth Pan-American conference will be held in Chile next spring. At that conference one cannot but hope that the real problems involved in American unity will be discussed, for previous conferences have been polite efforts in cultivating a large acquaintance. Even Mr. Hughes' present Central American conference finds it difficult to undertake a discussion of concrete problems in a spirit of candor. A number of recent events augur well for the peace of the two continents. Chile and Peru are about to settle their differences due in part to the helpful friendship of North America. The visit of the secretary of state of the United States to Brazil was a happy event. The United States has withdrawn her troops from San Domingo, which removes one of the difficult questions from further consideration. That the South Americans have a more friendly view of us is seen in the coming of thousands of Latin-American students to this country. The rapid transportation between New York and Brazil on the east coast, and between New York and Valparaiso through the canal and down the west coast, help to unite North and South American countries in common economic interests. The oil interests in this country as well as other commercial interests try to keep up hatred and hostility toward Mexico. Without the friendship and confidence of Mexico this country cannot hope to have the good-will of the southern republics. These are days when every sermon on world peace should lay sure foundations in public feeling and opinion for the future peace of the American republics.

The Renaissance in China

THERE is now an intellectual renaissance in China. This will be a matter of indifference to any who retain the comfortable illusion that nothing of any importance to the human race happens outside of Europe and America, and that the history of the world has only room for the east in footnotes. To the others who have awakened to the real situation, a Chinese renaissance may well seem as important for the present age as the renaissance of learning was for the sixteenth century. Canon Barnett on his death-bed implored his friends to remember and to make known that the future of the human race depended on the way in which Christianity was presented to China. That was the last prophetic vision of one whose life had been rich in visions. To him it was clear that upon the spiritual direction of China more depended than the destiny of China, or of the east. Every new movement in the drama of the world confirms the judgment of that dying seer.

Those who left China in 1918 and returned in 1921 found that a revolution had taken place in the intellectual life of Young China. If the revolution had been spread over many years it would have appeared to be rapid; but in three years there had been a rebirth of the Chinese mind. The classical tradition had been broken; the authority of the beautiful and strangely dignified intellectual inheritance of China had been abandoned. The very language was changed. The classical language, fixed and static, had given place to pai hua, a new plastic speech, in which youth was pouring out its new hopes and dreams. It was like the change when Latin was replaced by the vernacular tongues in Europe; and the new speech was but one sign of a new intellectual outlook. Young China was set upon the task of building from the very foundation its own modern civilization. The past must not lay its dead hand upon the living. For many years China had been in contact with the west. But the influence of Europe, and even of America, had been more or less superficial. Now China has begun to study fearlessly the fabric of European civilization with an open mind. Youth in that land, as everywhere, has the disciple-heart and is seeking for a master. It is bringing all its rare gifts into the human scene; and it is asking, Who will show us any good?

Teachers have been invited from the west by Young China to give it guidance. One of them, Mr. Bertrand Russell, has told in "The Problem of China" the counsel which he left with the students of the east. Without any question he and others in sympathy with him have had a widespread influence. This fact must be remembered when his book is read. Mr. Russell is frankly hostile to religion; in China he found a race more favorably disposed to his own wisdom than any other; there was a race traditionally not greatly concerned with religion; and yet with a fine ethical sense; a race, moreover, pacifist in its disposition, and untroubled by the mechanistic ways of western moralists. Upon such a ground it might be possible to build a civilization, set free from the curses which have ruined the west—a civilization reared on the sure basis of a scientific interpretation of the universe and human life without any of the illusions of religion. Without question a large number of Chinese students and leaders of power amongst them have discarded religion; they declare that it may be comforting and peaceful but it has one unfortunate disadvantage—it is not true. It is difficult to discover the relative importance of these students. At the Peking conference in April there was a striking revelation of the power and enthusiasm of the Christian students. But it would be a serious miscalculation to ignore the "new thought" students or to lose sight of their powerful intellectual leaders. The student Christians in China would be the first to admit the strength of their foes.

In "The Problem of China" there is an estimate of this intellectual arena by one of the foremost thinkers in England. If he retains still in his style some traces of the brilliant undergraduate he is not to be dismissed for that reason. When the reader is told, for example, that the chief difference between west and east in morality is that the western having more energy can commit more crimes *per diem*, or when the times of Jenghiz Khan are likened to the present day, "except that his methods of causing death were more merciful than those that have been employed since the armistice," the reader may be tempted to read no more.

But there is much that ought to be read. Mr. Russell very quickly came to understand certain phases of Chinese character; and he is as generous to the east as he is scornful of the west. He loves the cheerfulness of the Chinese, their capacity for happiness, their courtesy, their respect for learning, and many other qualities. But he criticizes strongly their faith in the efficacy of moral forces. They should look to the west for scientific method, but not trouble about its ethics, which are no better than their own. With a good deal of hesitation about the future he cherishes the hope that Young China may escape from the "blessings" which are being pressed upon it by western benefactors, more especially by Americans. Much of the education, he declares, provided by them is admirable; but it will be better for the Chinese to direct their own educational system. He declares

> "It is science that makes the difference between our intellectual outlook and that of the Chinese intelligentsia. The Chinese, even the most modern, look to the white nations, especially America, for moral maxims to replace those of Confucius. They have not yet grasped that men's morals in the mass are the same everywhere; they do as much harm as they dare, and as much good as they must. . . . What we have to teach the Chinese is not morals, or ethical maxims about governments, but science and technical skill. The real problem for the Chinese intellectuals is to acquire western knowledge without acquiring the mechanistic outlook."

Here the issue becomes plainer. If Young China is only seeking maxims or a theory of ethics, then Mr. Russell is right; but what if some of its members are seeking moral power and the spiritual satisfaction without which man has never been able to live? Young China is right to reject any ethical system with a mechanistic outlook; but it will not imagine that the fussy busybodies who are always forcing their own panaceas upon others are really representative of Christianity. That religion by its very definition can have no mechanistic outlook. It has its mistaken and foolish interpreters, and of these China has had more than its share; but the heart of China seeking for moral power and the spiritual interpretation of the universe which alone can give that power, will not be satisfied to build a new civilization on the foundations which Mr. Russell offers.

But for the present there is a strong contention. The arena is cleared for action. The combatants will not be eastern against western. They will be on the one hand the eager and brilliant band of intellectuals who have done with religious sanctions; on the other hand, the Christian students, who do not find the fulfilment of their nation's past in the Christianity of the west; but penetrate through that to Christ himself, and believe that in him China will come to itself.

Our Rusty Political Machinery

DEAN INGE has astutely remarked that of course every one knows that a generation of people who can travel sixty miles an hour is twelve times as civilized as one that could travel only five miles an hour. The world is rapidly becoming civilized. The other day the announcement was made of a gun which can shoot around a corner. What a comfort and asset to the professional bandit who can now pursue his trade with comfortable security. We have boasted for some years that our gunners could hit vessels still below the horizon. This month we have learned of a manless aeroplane which traveled ninety miles and came safe to earth—a machine capable of carrying and scattering bombs and destroying cities. We have become so clever, that is, so civilized, that, as Mr. Edison assures us, we could blow a city like London to ashes in three hours. Technicians burn the midnight oil studying how to invent devilish devices that will destroy, not our enemies, for we have none at present, nor necessarily some of our suppositious future enemies, but that may be sold now to some possible future enemy and used against ourselves. They may destroy women and children yet unborn.

Speed, wealth and force, these were the dominant factors of the last hundred years. These fascinated and gripped the imaginations of the last three generations intoxicated with the marvels of science. These things shaped the ideals of a new period which for the first time in human history let science, discovery, novelty and comfort replace religion, philosophy, literature, ethics and art as the controlling influences in life. An unbalanced world, with no perception of relative values lay behind all the immediate causes of the war, and was its primary cause. It was a world in which titanic forces had been let loose and a thousand-foot chasm dug between the men whose lives ended and those whose lives began a century ago. Today we are seeing that if the once dominant invisible forces are not strengthened, organized and put in control, our new civilization, spite of its miracles of speed and force, will inevitably destroy the accumulated wealth of ages and wreck the spiritual life of humanity.

What science does mankind most need today? None of those that a hundred years ago were in their infancy and now have grown so great that they are overshadowing the humanities. Only a balanced world, one that has regained reverence, conscience, and a sane philosophy of human relations can insure that the terrible agencies which have been discovered shall not sweep off humanity as a prairie fire consumes the dry grass. We need more than technique. We need new insight. Civilization must outlaw collective homicide and set these agencies to produce, not destroy. But we need master-minds. Where are they? What is a world trying to get a moral equilibrium to do to develop the one thing needful, to guide bewildered, inarticulate democracies that are fast ousting monarchies and whose unenlightenment, as Elihu Root has just shown, is the chief obstacle to our safety?

We hear that Germany in 1920 put 6,000 of its youth to preparation for research work in chemistry. How many students in any country were started on the special study of the science of human relationships, the science of getting on together, the science of democratic government? These are the invisible things which are not very popular subjects with baseball rooters and those mad over movies and motor cars. We are keen over the latest new wrinkle about the radio, but our governmental machinery is rusty, creaking and in many respects as antiquated as a handloom. Our beloved constitution is not commending itself so much as formerly for imitation. The new governments that are setting up in Europe are demanding a responsible cabinet. They are trying to avoid our frequent wasteful deadlocks between the executive and congress. They are learning, as we might learn, from our present inadequate methods.

Great Britain has just had an election and given us an object lesson in efficiency. An election was called six weeks ago, the people voted and today the new government is functioning at Westminster. To be sure, the election was not adequate, as the new government was elected by a minority of the voters and had only a plurality. More legislation can rectify this and by giving a second choice secure a real majority. But the election brought the present members of parliament swiftly and directly into touch with the people. We, too, have had an election and, as every one knows, our new congress will not be due to function for thirteen months. Meanwhile the hold-over congress, full of "lame ducks" is in this short session to vote on many vital matters and may cast a vote the reverse of that indicated by the people's choice in the election. Nothing in our constitution requires the long delay to secure an amendment to end our perpetuation of a method which should have ended when steam and telegraph made rapid communication easy. What is to hinder our legislating that after a November election both President and congress shall be inducted into office the following January and that the dangerous and often useless short session be abandoned? What but apathy and conservatism? Yet the need of such a change has long been recognized and never more painfully so than when, two years ago, world affairs hung on our decision.

For years it has been apparent that the hundreds of hours wasted in roll calls could be avoided in congress were a simple electric device fastened to each desk so that by the touch of a black or white key each man could register "Yes" or "No" opposite his name on a huge tablet at the front and the balloting be over in two minutes. This of course would compel every man to make his own decision without waiting to see how his neighbors voted, but it would in the course of the year save much time for which the taxpayers are paying. Traditional, self-imposed red-tape renders largely impotent the rank and file who are not chairmen of committees. It may well be questioned whether business would not be more effectively done, were the number of our representatives cut down by one-half.

In state matters, we sometimes find democracy gone mad. Behold the citizens of the highly intelligent state of California in its last election almost abolishing the need of representative government by taking legislative and executive functions into their own hands. One ballot compelled voters to fill thirty elective offices. Rarely does a Briton vote for more than five at one time. But more monstrous still as a strain on one's time and gray matter was the list of thirty-four referenda. Four of these concerned war veterans, exempting them from taxation. Others referred to land settlement, housing, title insurance, municipalities, municipal charters, regulation and taxation of public utilities, state budget, judges' salaries, local taxation, chiropractic, use of streams, municipal public utilities, water and power, osteopathic act, prohibiting special laws, absent voters, deposit of public moneys, regulating practice of laws, judges pro tempore, school districts, initiative, vivisection, land franchise taxation, franchises. The formidable explanatory textbook of 135 pages of very fine print which at great expense was supplied to each voter, it is safe to say, was never read through by any one but the proofreader.

Imagine a board of directors of a railroad taking out of the hands of their superintendent the decision on the salaries of each ticket agent and the technical questions about engines and rails. Big business places responsibility on a few well-chosen men and holds them responsible for subordinates and detail. But our electorate, with far less knowledge of efficient political machinery than a ten-year-old has of an automobile, fumbles and boggles and finds running its governmental affairs a severe test of patriotism.

No wonder that other nations beginning new governmental experiments are watching our floundering after one hundred and thirty years of self-government and are finding that in many respects we stand as a warning, not a guide. One university has an endowed chair in citizenship. A small group have chosen that, perhaps a twelfth as many as those who choose engineering or chemistry. Our medical schools are crowded. But the physicians who are in training to heal the sicknesses of the body politic and cure anaemia and paralysis are far to seek and chronic illness, due to neglect, is sapping the life-blood of the republic.

The Paper of Pins

A Parable of Safed the Sage

I RODE with friends, who took me in a Swift Chariot, and we journeyed through places where I was a stranger. And they told me concerning one and another of the folk who had lived in the houses along the road. And concerning one of them, this is the story that a certain lady told to me:

Once upon a time, there was a Young Lady, who came of a Prosperous Family, and who continued Prosperous by Rigid Economy. And she never in all her life had owned an whole Paper of Pins. And when she was about to be Married, then there was bought for her a Paper of Pins. And she prized it more than almost anything that she ever had owned. And when she removed pins from the Paper for the fastening of her Wedding Gown, she was careful not to lose them. And she put them all back, each one in its own two little holes.

And as the days and years came and went, she took heed, and when she saw a Pin, she picked it up; and if ever she lost a pin that had been in her Paper, she replaced it with one of the Same Size. So she kept that Paper of Pins and a Pin Cushion besides, and the Paper of Pins lasted like the Cruse of Oil of the Widow where the Prophet Elijah boarded. And all the years through, she was careful not to wear the holes in the Paper, and she kept putting back the Pins that she Borrowed.

And it came to pass in time that she died. And they took from the Paper the pins that fastened her Shroud. And except for the pins that were thus used, the Paper of Pins was intact as it was when she bought it. And she lived with her husband Forty years, and he never had to buy her a Paper of Pins, no, nor yet One Pin.

And they said that her husband was Likeminded; and they had Money in the Bank. But as she was with her Paper of Pins, so was he with all his possessions. Therefore did they both live and die Poor; and they left a Large Estate, over which their Heirs quarreled; and the Lawyers got the most of it. And when the time came for the Heirs to divide what was left, behold it was very little: but one of the Great-nieces got the original paper of Pins. And only so many were missing as had gone into the Shroud.

And I considered that every man and woman doth measure his or her own life and soul by the value which is set by them upon Material Things. A Pin is not to be wasted; but he who doth set the value of a Paper of Pins so high can never be otherwise than Poor. And it would not greatly alter the Situation if the Paper of Pins were a Gold Mine.

The Struggle to Break Denominational Shackles

By Joseph Ernest McAfee

THE federated church, the union church, and the community church are different, each from the others, in important features, but they are alike in marking an attempt to escape from the limitations and evils of denominationalism. Union churches long ago appeared, and remain here and there. Federated churches appeared a little later. Community churches are more recent still. Union churches have often been formed in more or less violent revolt. Federated churches are inspired by a temperate spirit, and have indeed been frequently promoted by denominational field officials, though others have been resisted or embarrassed by the opposition of denominational leaders. Community churches have sprung up unheralded and, as a rule, unsponsored by denominational agencies or by any other promoting body. They are perhaps the most spontaneous religious movement in our history. They spring out of the vivid community spirit which has broken forth in all parts of the country, and which expresses itself in numerous social tendencies of the greatest significance.

I

It is not necessary for the purposes of our discussion to recite the history of these three types of churches, nor to analyze minutely their character or their differences. They are steps in progress. They do not follow rhythmically one after the other. The steps are now taken simultaneously, though the first venture in each is differently dated. There are those who believe that each is the latest and best word in religious organization. Others adopt the one or the other, understanding full well that it is a temporizing measure, worth while as a step in progress away from impossible conditions created by denominational conflicts or stagnation, but conscious that other steps should and must soon follow.

The weakness of all of them is the tendency to enter into rivalry in its own field with the denominational church. There are relatively few of them which serve a community alone. They are thus in active competition with denominational churches. Their common aim is to overcome the evils of competition in religious organization, yet their common method is to enter more or less vigorously into such competition. Maybe it is not fair to say that they fight fire with fire. Yet they run the risk of attempting to supplant unholiness by a holier-than-thou holiness. They are a "liberal" enterprise, invoking a rebuke to "conservatism." Some of them are not blatant in this rebuke; they freely and sincerely invite all citizens of whatever faiths to join them, but they are not always careful to make all feel at home. They are built on creeds, as a rule, but their creeds are contrived so as to be as unobtrusive as possible. This puts them at a disadvantage among the staunch structures which thoroughly convinced factions in the community make of their denominational bodies. These latter sadly lack the capacity to serve the whole religious need of their communities, but when it comes to a fight they are armed and securely intrenched for the contest.

It would be very unjust to imply that these three types of reform in church organization are militant and born of the pugnacious spirit. Their progeniture is precisely the contrary. They are conceived to overcome and eliminate the contumacy which so often blights the spiritual life of communities set upon by contending denominational bodies. But they all fail more or less conspicuously to achieve their purpose. They make the mistake of supposing that unity can be attained in religion by suppressing or disregarding differences of temperament and opinion. Many adopt the motto, "In essentials unity, in non-essentials charity," and then split or stagnate upon the attempt to determine what are essentials and what non-essentials.

II

The lumping of these three types must not go the extent of neglecting their differences. The federated church usually cherishes no hope of unifying the religious society, while the community church announces that aim. A federated church results from the conviction of two or more weak denominational churches that the interests of each will be better served by the union of their forces for certain purposes. They find that the congregation can worship together, that they can conduct certain lines of social work in common, and that they can reduce overhead and thus economize in running expenses. They still divide their contributions to benevolent causes, and each group is encouraged loyally to support the missionary and other enterprises of the denomination of which they are members. No one of the group in the federation cuts the connection with its denomination. They assume no more definite or comprehensive community responsibility than did the separate congregations. Often, perhaps usually, the federation is maintained in a community where denominational churches go on their way in the old order of separate and independent existence.

Unfortunately a similar remark may be made of most community churches. While they aspire to embrace the whole religious society in their body, as a matter of fact most of them are faced on their own ground with denominational organizations which decline to be included in the community scheme. The community church aspires largely, but rarely or never fully attains, while the federated church attains certain practical economies, and lets the larger, sterner problems of community religion await larger aspirations for their solution.

On the other hand, the community church sometimes appears to succeed by compromising its principles. In peculiarly homogeneous communities a denominational church sometimes occupies the field alone, and calls itself a community church. So far as religion gains social expression in its community it expresses it. It forestalls the attempts of dissenting groups to introduce other denominational organizations by softening its own creedal requirements. Numbers of so-called community churches are actually liberal and mild-mannered denominational churches, sometimes indeed retaining the name in parenthesis on the church bulletin board and in their literature. Their missionary and other extra-community activities also go to support the denominations with which they are affiliated.

This type of church cannot endure the strain of diversified religious sentiments. It succeeds in towns and rural communities made up of people of homogenous racial strains or of congenial social antecedents or of relatively level economic status. It is unthinkable among populations of wide economic and social divergencies. There are organizations in such centers which call themselves community churches, and justify their appropriation of the name by an irenic spirit and a human service which shouts no shibboleths and imposes no restrictions upon belief or conduct, except as they are imposed by the canons of any orderly and neighborly society. But they are not community churches in the realization of the ideal to which they aspire. To enable them to realize their aim, society must, in all of its departments, be thoroughly reorganized. They resemble denominational churches to the extent of prescribing a method or a mode to which society is expected to conform in ordering its religious interests. They are churches. They declare against ecclesiastical methods, yet exist by adopting them. They denounce all creeds, yet are held together by a "declaration of purpose" which their detractors vex and embarrass them by calling creeds.

The union church sometimes contents itself with aspirations little enlarged beyond that of the federated church; sometimes it aspires only less ambitiously than does the community church. It is the weakest of the three. It has the least definite aim. Its philosophy is least consistently worked out. It usually springs of the vague desire to quit the contentions which sectarian rivalries inspire, and it suffers, so long as it exists, from the negative character of its aims. Which is not to say that union churches are not frequently inspiring to their membership, and very serviceable to their communities. But the mortality among them has been high. Some quickly disappear, and others ere long join a willing denomination, usually one of the more liberal order.

III

Full tribute should be paid all of these movements, and the spirit out of which they spring. Our religious life would be poorer without them. If they fall short, they suffer the fate of all made-up contrivances. They have their day and cease to be. Such a fate is not sad. It is the saving of society and honoring to the dead. Rather, sad and baneful is the persistence of forms and institutions which undo much of their initial good service by stubbornly holding on beyond their time and function. This is not to say that the time has everywhere passed for the prevalence of the types of churches we are discussing. They are redeeming many a situation, at least to the extent of saving it from hopelessness. Each such project should be encouraged, new organizations of each of these types may well be formed here and there. The community church, especially, thrills many with hope where any other apparent alternative invites despair.

But in the search for a reasoned principle of religious organization we shall not likely rest in any of these. They are palliative, meliorative measures which are worth all they cost, but must in the end reveal the defects of the principle which they embody. They are the attempt of doctrinal liberalism to win, to serve the community so efficiently and generously that all will rally to its standard. This is an end greatly to be desired if one is a liberal, and wishes to see the conservatives worsted. But the discovery of such an intent is not likely to reassure the confirmed conservative. He has no notion of accepting defeat in an open fight, nor will sly attempts to take him from ambush or by circumvention be less uncompromisingly resisted. Most historians are liberals of a more or less pronounced type, and history has been almost invariably interpreted as the process by which liberalism has finally won against conservative reaction; it is the story of how doughty liberals have succeeded in dragging society to the heights in spite of the desperate efforts of conservatives to keep it floundering in the lowland sloughs. This is a heroic picture, and is highly satisfying to the vanity of the liberals. But perhaps we liberals shall some day learn that it is not accurate history. If we have been all these eons dragging society by main strength toward the heights, and have succeeded only as now, it is not surprising that our vanity is sometimes clouded with fleeting sentiments of despair.

A keener sense of democracy, which we loudly laud and little comprehend, will perhaps some day vouchsafe a truer appreciation of the goals of social progress, and of the methods and courses through which they are to be attained. The end is not the triumph of either the liberal or the conservative, but rather the healthy and frank and unafraid persistence of the two in the one perpetually unfolding social organism. For either to scheme or even to wish for the final discomfiture and suppression of the other, is to will the undoing of society, including the dearest hopes and loftiest sanctions of religion. Undoubtedly the conservatives have had long and unchallenged innings, which they have used with fell results. In society's sufferings at their hands they have themselves, of course, shared, but only the cataclysm, or its dire threat, has cured their obtuseness even for a spasm. The very banality of their policies ought to warn the liberal not, in the day of his power, to repeat their folly. He ought, indeed, to beware of unreined power. Those seized of power abuse it, always. The liberal ought not to want to have things all his own way. He can gain little reassurance from the history of liberal churches. Every one of our stagnated, rigid denominational organizations began in a liberal movement To continue forever duplicating the folly of ordering our religious life on this basis, is not complimentary to our intelligence. Our most serious problem in religious organization today is not finding a basis for some new cult or order; it is rather devising means to get rid of the masses of such which already overburden society. Forming new churches to supplant the old furnishes the slough into which ecclesiastical conceptions have brought us, and out of which ecclesiasticism has no vision whatever to lead us. Patching up our ecclesiastical system even with such sincerely conceived devices as these new types of churches, will give us simply a patched-up system. It will creak, and clank, and consume more fuel relatively to its product, the more we patch it. Forming new ecclesiastical contrivances to crowd out the old should seem futile to those who have followed the history of American churches. We ought to have learned by this time that under an ecclesiastical regime ecclesiastical bodies never disappear; creating more simply adds to the already intolerable burden.

IV

Thus we are confronted with the demand for a principle in religious organization which shall afford a victory to neither the conservative nor the liberal, and which shall eliminate ecclesiasticism. The attempt to concoct this principle and method out of lucubrated theories would be as ridiculous as it would be futile. But practical tendencies in our religious life show that the principle is not now far to seek. When it is consistently applied ecclesiasticism will no longer dominate. Certain types of worthy service closely associated in the minds of most of us with ecclesiastical absolutism, are not necessarily so associated. The inherent evils in ecclesiasticism are too flagrant to be overlooked or perpetuated. Its elimination will be all gain. And if American democracy cannot eliminate it, the hope of the fathers will have failed; our civilization will be one with the futilities of the past. The roots of more socially noxious growths strike down into this banal soil than we comprehend. The hopes of democracy center more directly in being rid of it than we understand. Not incidental reforms are at stake, but aims and ideals which determine society's health and our destiny.

The Method of the New Preaching

By Joseph Fort Newton

I

TRANSLATION

EVERY age has its dialect, its accent, its manner of speech—in art, in literature, in religion—and the gospel must be so preached, as at Pentecost, that each new age may hear the words of life in its own tongue. Jesus knew how to translate "the truths that wake to perish never" out of the abstract and academic into the living speech of his time, using old and simple and lovable things to make his meaning plain; and the common people heard him gladly. The necessity for this divine art was forced upon us during the war, when we preached to vast multitudes of lads swept together in the armies. Everywhere I went in the camps and hospitals, the report was the same: "The old stuff will not go"; which meant that the boys simply did not understand the language of the church. Only a few who had been trained in the church knew what the preachers were talking about. As to the vocabulary of religion, the vast majority were actually illiterate. In those days in the after-meetings the congregations talked back at the preachers, and it was often a terrifying experience—showing how much preaching missed the mark by going over the heads of its hearers.

Some examples will make the point plain. One Sunday evening, after my service at the City Temple, I went down to conduct an after-meeting for a friend at the Alwych theatre, at that used by the Australian armies for religious gatherings. As I had not heard the sermon, I asked some one to give me an account of it. Whereupon a British Tommy gave me a synopsis of the sermon, and I can still see his big blue eyes and hear his soft English voice as he told me, precisely, point by point, what the preacher had said. The subject was The Grace of God, and Tommy closed his account, with exquisite courtesy, in these words: "The minister told us that the grace of God is plentiful, sufficient to all need, and near at hand, but he did not tell us what the grace of God is; perhaps you, sir, will be good enough to do that." Think of such a question being fired at you, point blank, with no warning at all! Honestly, I had never asked myself that question in my life, having used the word "grace" for years without thinking of what it meant. The old saying of St. Augustine flashed through my mind: "I know until you ask me; when you ask me, I do not know."

Before I could make reply, a tall New Zealander stood up and expressed amazement that Tommy did not know what the grace of God is. Fortunately, he proceeded to tell us, which literally saved my life. The grace of God, he said, is to the moral and spiritual world what the mysterious, ever-present, ever-active power of recovery, of healing, of renewal is in nature. When a man is "pinked" —the slang for being wounded—all the forces of health in the body rush to that spot. No physician ever heals a disease; all he does is to help the healing forces of nature do their work. This healing power of nature sets at once to repair ruin even when the ruin is not her own work but the result of the greed or folly of man. Trampled fields soon become green again. Similarly, in the spiritual world, a power of recovery is always at work, if we yield to it and know how to work with it. As the tide of evil rises, the tide of mercy and moral power rises against it: "When sin abounded grace did much more abound!" When evil runs rife and all seems lost, a deliverer appears who rescues a man or a nation in the hour of their extremity. Often it seems that the race cannot escape disaster, but his abundant power of spiritual renewal redeems it, and we are saved by grace. At any rate, he made more than a thousand men see that the grace of God is not an "empty name," as Berkeley said, but a reality near at hand, ready to help and heal.

For more than an hour we went on, taking the old words of religion and translating them into actual life. A Canadian said that in a universe where not at atom of matter, or a volt of energy, is ever lost, we ought to redefine what we mean by the salvation of man. There was a chorus of assent, and when I quoted a sentence from Clutton-Brock it seemed to clear the air: "Salvation is seeing that the universe is good, and becoming a part of that goodness." An American said that we need a new version of the word faith, which a Harvard student defined as "the ability to believe what you know is not so," as if some special virtue attached to acceptance of the most incredible ideas. Some one recalled that the White Queen in "Alice in Wonderland" practiced believing impossible things a little while before breakfast every morning, as a form of exercise—a kind of spiritual "daily dozen," as it would be called now. There was applause when an Australian suggested that it would be just as well to drop the word faith for a decade, so unreal are the ideas associated with it. And renewed applause as I ventured to quote the words of Donald Hankey—killed on the Somme—as describing what we really mean by faith: "Religion is betting your life that there is a God." As we joined in the Lord's prayer at the end all must have felt that we had cracked the shell of mere words and found the kernel of reality; and that is what the new preaching is learning to do.

II

RECONCILIATION

Upon the new preachers is laid the old ministry of reconciliation, and it is much needed just now as between the younger generation and their elders. Time out of mind, to go no further back than Romeo and Juliet, this old feud has been the theme of bitter tragedy; and it may be so in our day if we are not wise. Like all other things it has been made acute by the war, which left the world neurotic, erotic, and in so many ways idiotic. Old restraints are thrown lightly aside, old standards upset, old confidences challenged. It is rather trying when our young realists insist upon emptying the garbage can in the drawing-room, but we must be patient, hoping all things while enduring much. At best the mood of the younger set is a most engaging sauciness; at worst, it is downright impudence. Youth loves to shock, startle and amaze, but it is not half as bad as it paints itself, mistaking audacity for originality and contortions for inspirations. None the less, it is a mistake to think that youth is not serious just because it refuses to be solemn, and goes pirouetting in the van of the angels.

Nowhere is the breach between youth and age wider today than in matters of religion, and there is need of tact as well as insight. A case in point is a recent book describing "Civilization in the United States", by a group of Young Intellectuals. It contained chapters on almost every aspect of American life, except religion, and those who may be interested in that antiquated subject were referred to the chapter on "Nerves"—though why they used the word in the plural is hard to know. It is all very clever, very smart. Denunciation is worse than wicked; it is stupid. Instead, in a day when the politician has his ear to the ground, and the little boy has his radio wire in the air, "listening in," we must seek to understand what lies back of it all. So, at least, I have been trying to do among our literary set in New York, and if I have heard many things—some of which are not so—I have learned much to make me think. Hear now a faithful transcript of the mood of a gifted and high-minded young man, honorable alike in his character and his achievement, as he recalled his austere up-bringing in New England:

> It is like a nightmare to think of it. Sunday was as dismal as a funeral. Joy was a sin, an idea an agony. Every happy impulse and instinct was trampled upon, suppressed, as if it were a thing vile and shameful. God was a big policeman always on watch with a club. Facts about sex were unclean, and I grew up in ignorance of my own nature. If one asked a human question, the old extinguisher was brought out and applied. All inquiry about religion was squelched forthwith, as if one had touched a taboo. We had to swallow it whole, willy nilly, take it or leave it. Art was a blasphemy and science and invention of the devil. No, it's all off. I'm done. They got God and the devil mixed. They put the war over on us, but they can't get their religion across. They think we are a wild, godless set. It may be so, if they mean their petty, fussy little God, who is harder to please than a spinster school-mistress. We are not irreligious, but we want reality. What is the church going to do about it? No preacher over forty can speak our language, and the young fellows shy at the puulpit. No, I don't talk this to the old folk—they would not understand.

There was more of a sort similar, only more stinging, showing how bitterly he had reacted against the older view, repression rebounding in rebellion. As I tried to "listen in," knowing the fine spirit and purpose of my friend, I thought how Jesus would love such a lad and how quickly he would understand. When I spoke of the Master, and of the high demands he makes upon us, the mood changed and irritation gave way to a gentle hush in our hearts. As the talk went on, we agreed that the old folk did the best they knew and meant it for the best, and that youth must listen to what age has to say about life, that its blunders may not be repeated. All truth was not achieved by our fathers. Nor will wisdom die with us. Logical extremes do not arrive at the truth, but only darken perception and lose what is most worth finding. "They would not understand"—that is the tragedy on the other side, and it is heart-searching and moving, revealing a chasm which Christian strategy must somehow bridge, if youth and age are to unite, as Meredith said they must, in building the temple of "the credible God."

Indeed, one of the finest insights of Meredith is that in which he was able to reconcile wise age and joyous youth, and the new preaching may well take a lesson from him. Across the gulf that separates the ends of life he flung a delicate network of sympathies, showing how instinctive wisdom may be added to trained intelligence in the service of the larger truth. In this matter he was more successful than Stevenson, in whose audacious defence of the ideals of youth we are always aware of his own revolt from the religious traditions of his home. It would be interesting to know what the elder Stevenson thought of the Vailima Prayers, if he ever read them, and especially the one beginning, "Give us courage and gaiety and the quiet mind!" Where Stevenson failed Meredith triumphed by bringing youth and age together, and by the discovery, one of the happiest ever made, that

wits and passions join
To rear the temple of the credible God!

Neither the severity of age nor the impulsiveness of youth is able alone to build the temple of God. Only as the trophy of many insights, many affirmations, may we hope to arrive, if not at comprehension, at least at the confidence and power of a saving faith. And what is true as between youth and age is equally true between the wisdom of the ancient faith and the noble, fruitful and brilliant agitations of modern thought.

The story of Samuel might have been written yesterday. Suddenly, in a rather violent fit of modernism, the people said to the venerable judge: "Behold, thou art old," and, cruellest of all, "Even thy sons walk not in thy ways." It was a blunt, brutal blow, and the old man awoke to the fact that all he stood for—his order, his methods, his way of thinking—was being voted out of date. New ideas were in the air. Kings were the latest fashion, and Samuel did not believe in kings. It was useless to argue that new methods do not always cure old ills; "the people refused to harken unto the voice of Samuel." Then follows a picture which melts my heart. And "Samuel heard all the words of the people and rehearsed them in the ears of the Lord." The vision of that old man at his prayers, his head white and bent, his face drawn, alone with his perplexity and his God, ought to haunt the heart of youth. In the home, in the church the generations clash. It is inevitable, but it is not inevitable that it should be made as bitter as it often is for those who must bear the brunt of it. God told Samuel to let the people have their way, and he did it with a dignity and grace forever memorable. He did not sulk. He refused to be a die-hard. He chose the new king, crowned him, led the shout in his honor, "and wrote it in a book." While we admire his wisdom, we must not be blind to his generosity, and to the fine spiritual sportsmanship which he learned on his knees!

III

INTERPRETATION

It is one of my habits to read all the books about preaching, and in each one I find something new, valuable, and fascinating. One of the most recent of such books is "Preaching and Sermon Construction," by Father Paul Bull, priest of the community of the resurrection, and it is a rewarding book. What struck me was its central insight in which the author detects the leading trait of our age—nay, its tragedy—in the divorce of science from mysticism, of the head from the heart, of fact from value. "These activities of the human spirit which God joined together and man today has put asunder and set at war, the preacher must get men to reunite in a rich harmony of peace." With which agrees the insight of Dean Inge, who says that as matters now stand we are left with the impression that "science gives us facts without values, and religion values without facts." It is an intolerable dualism, not only distressing but dangerous, and it may almost be said to be the crux of the whole question of religious faith in our day. Religion cannot go on living in a world with but one hemisphere; it must win all or lose all.

Dean Inge writes these noble words: "Formless and vague and fleeting as it is, the mystical experience is the bedrock of religious faith. In it the soul, acting as a unity with all its faculties, rises above itself and becomes spirit; it asserts its claim to be a citizen of heaven." So far, good; but if religion is not to be a visionary scene suspended in the sky, the soul must assert its claim to be a citizen of the earth, which is also one of the heavenly bodies; in answer to the prayer the Master taught us to pray, "Thy will be done on earth, as it is in heaven." As it is, mysticism, ejected by science and theology alike, takes refuge in all kinds of cults, and is forced to be a religious bootlegger haunting the hotels of our cities. It is an outcast, made so by science grinding at facts and theology disputing about dogmas and rites; while "the light that never was on sea or land"—the truth that makes all other truth true—seems like a mirage, a will-o'-the-wisp in a marsh.

Here is a challenge to the new preaching to reunite what God has joined together, using science to interpret religion and religion to interpret science, making two mighty forces friends. For, manifestly, if great social ideals are ever to be realized, it must be by the power of mystical faith using the facts and skill of science to organize fraternal righteousness. How can it be done? Many of the older preachers, like Lyman Abbott—to whom we owe an unpayable debt—accepted the results of scientific research, and found them rich in religious meaning. But the new preaching will go much further. It sees the universe as all of a piece, divinely ordered and illumined, and that science is reading here a line and there a stanza of the manuscripts of God. It knows that all human thought—in science no less than in religion—begins and ends in faith, and that its achievements are so many confirmations of faith. Therefore, it will welcome not only the facts of science, but its method, its spirit, its temper, which, as Huxley said, is the humble, docile, child-like spirit which Jesus made the key to the kingdom of heaven. Lowell, in "The Cathedral," pointed out the path:

Science was Faith once; Faith were Science now,
Would she but lay her bow and arrow by
And arm her with the weapons of her time.
Nothing that keeps thought out is safe from thought.
For there's no virgin-fort but self-respect,
And truth defensive hath lost hold of God.

Aye, "faith were science now," did we know that we live in a dependable universe, in which law reigns—law, not fitful moods or capricious emotions—in the far off star, in the nearby atom, and in the soul of man. The new preaching will discover that the spiritual universe, the moral order, the inner life of faith and vision and power, is also a realm of law, order, discipline, and beauty: and that is the meaning of mysticism. Today we see psychology confirming one after another the old laws of the spiritual life learned by the mystics long ago, obedience to which sent Francis singing through the world, and made Wesley a redeemer of England from rot and revolution. The power whereby they, and others of like daring adventure, transformed their times is with us still, once we know its laws and yield ourselves to it. To that end the new preaching will seek the laws of the inner life, using not only the sermon, but symbol and sacrament, the better to bring "folk of many families," walking many scattered ways, distracted and distraught, into the unity of the spirit and the bond of fellowship, that all may know together what none may know alone, and become, in very truth, the body of Christ, wearing his seamless robe—his cross the center of consecration and the sign of conquest. But of that one may not speak—except to say that we must express that ineffable Reality for which words were never made, and which our worship of ideas leaves unuttered.

IV

EXPLORATION

As a matter of strategy, if for no other reason, the new preaching must be inductive in its emphasis and approach. Inevitably so, because the whole spirit and method of thought in our day in inductive, and if we are to win the men of today to the truths of faith we must use the method by which they find truth in other fields. In the old days the text was a truth assumed to be true, and the preacher only needed to expound its meaning, deduce its lessons and apply them. Often enough a text was a tiny peg from which a vast weight of theology depended, and so long as men accepted the theology all went well. Of course, the old formula, "the Bible teaches, therefore it is true; the church affirms, therefore it is valid," is still sufficient for those who accept such authorities. But in an age of inquiry, when the authority of the Bible and the church is in debate, such an appeal does not carry conviction. We may wish it otherwise, but we must face the facts and be wise enough to win men on their own terms, remembering that we are persuaders, not soldiers, fishers of men and not mere critics. Also, if by the inductive method we can show the truths of faith to be real, we have re-established the authority of the Bible and the church.

For some time I have been discussing the matter of inductive preaching with my English friends in letters, much to my delight and profit. One of them sent me an example of an inductive sermon so admirable that I venture to pass it along. The preacher wished to make a plea for single-heartedness in the service of God, taking for his text the words of Jesus, "Ye cannot serve God and mammon." Had he used the old method he would have stated the truth of the text as a proposition and gone straight to his deductions, but he would not have carried his hearers with him. Many men today, as you will agree, are unconvinced that such a double service is impossible. Indeed, not a few hold that the great thing in life is precisely a skillful adjustment of the service of God and the service of the world—like the old woman who always curtseyed at the name of the devil "so as to be safe anyhow," and her family is very large. The preacher may have the tongue of an angel, but he will not win men in that way who question the truth of his text at the outset.

By the inductive approach it is different; it puts no weight on the text at first, but begins with nearby facts familiar to all, using popular illustrations. Is it not true that in factory life fatigue and weariness are common? Why? The mind is divided. On the contrary, the theatre and the golf game bring the minimum of weariness, in spite of long hours. Why? The mind is not divided. In the same way, hours spent in pursuing a hobby—growing roses, say—even produces freshness of mind. Why? There is single-hearted enjoyment in the work. "Why, this is true!" is the unspoken verdict; the truth of the text is approved, not only as upon divine authority, but as a truth of experience. Having led his hearers on a tour of exploration, the preacher may now skillfully use a sense of intellectual satisfaction as an opportunity to create a deep sense of spiritual dissatisfaction. Such a method seems to be the best in an age which has a peculiar bent towards discovery; and for the presentation of difficult or unpopular truth it is invaluable. It is a flank attack on the fortifications of prejudice, its most striking virtue being its element of surprise.

The method of Jesus was distinctly inductive, as we see in all his parables. He knew that men are discoverers, and not least in the things of the spirit. He really had but one text, "God is love," but He never quoted it, much less assumed its truth as accepted. Instead, he began with facts from the life around him, and these were presented with exquisite art, converging upon his main thesis. A man giving his child bread, a farmer pulling his ox out of the pit, a father receiving a prodigal son home, a hen and her chicks, a wayside flower, a childish game, red sunsets, a wedding, making bread—all life became at his touch an infinite parable of the truth that makes life worth living, investing these our days and years with epic worth and wonder. It is to be noted that he always used this method in speaking to the stranger, the doubter, and the sinner, and, since he has done more good than all of us put together, it behooves us to follow his lead.

V

COOPERATION

It remains to point out that the new preaching will not be content with the culture of a private piety. It will be the prophet, no less, of public religion, not only social in its insight but international in its aspiration. Just now we are between two eras, when the old individualism has shown itself to be clearly inadequate, and the wider social mind has not fully come. As Clutton-Brock said: "In two thousand years we have advanced at least to this point, that, if we are to have religion at all, we cannot believe in private salvation." Moreover, a man who can be content with his own salvation, or with the very idea of a private salvation, proves, by that fact, that he is not saved. If God has tied all humanity together, and science, by annihilating time and distance, has jammed it together, it must learn to live together in a world community, or perish. For the first time in history the race is able either to live together as a family or destroy itself; and that is the issue before the world.

Alas, the church in its choice between the redemption of mankind and the rescue of a few from the wreck of divine failure, gave up the greater hope for the lesser.. In nothing was the divinity of Jesus more clearly revealed than in his vision of the communal redemption of all humanity, and the church cannot be called Christian until it sees that vision, not as a vague dream to be longed for, but as the first truth of his teaching. Christianity has not failed; it is about to be discovered. In the presence of this fact, and the world issues involved, the questions that divide sect from sect are infinitesimal and insignificant. No wonder the new preaching is impatient with sectarianism, finding it intolerably petty in face of the real facts of the gospel and the world! It is not concerned to debate dead dogmas, but, rather, to poise its bright lance against the real enemies of Christ—the unutterable wickedness of war, the organized atheism of our industrial order, and the stupid materialism which, to gain a temporary advantage, imperils the existence, no less than the security, of society. Against racial rancor, religious bigotry, and the horn-eyed obtuseness of blind greed, it aims its darts with the insight and passion of the prophets of old, in the name of him in whose gospel hate is the supreme sin and love is the sovereign reality.

Much has been done—how much we need to remind ourselves, by looking back fifty years—but more remains to be done, if we are to have men and women who know how to think in terms of one humanity and one Christianity; and to that task the new preaching is dedicated. They speak to a pitiless force who hope for any kind of world co-operation until we have, in greater degree than hitherto, a world-mindedness illumined by spiritual vision. To that end the new preaching has taken vows to interpret the meaning of life, the facts of science, the movements of the world, in the light of the mind of Christ, as the greatest reality with which the mind of man can come in contact—the one Light that gives coherence and cohesion to an else ambiguous and unintelligible universe—that so, in the long last, by the grace of God, our humanity may live in a frontierless and unfortified world, ruled by moral intelligence and fraternal goodwill. These things shall be, else Christianity is a dream too fair to have been true in the past and too frail ever to be true in the future, and we are the dupes of a divine delusion. It is a great day for the preacher, if he believes his religion, knows his age, loves it, lives in it, speaks its dialect, feels the pathos of its quest and the thrill of its adventure. The preaching of the past was noble, stately, rich in beauty and power, in myriad keys and tones eloquent for God. The new preaching is more simple, direct, human, dipped and dyed in the color of life, more artless in its technique, more intimate in its appeal; but it proclaims the same gospel which, in its depth and power and richness, is equal today, as in all the days agone, to every mortal need and every immortal longing. May the Lord of all good life melt our hearts with love, clear our minds with the bright vision of an emancipated faith, and touch our lips with lyric fire, that we may tell the truth as it is in Jesus.

Alice Meynell: Poet of the Eternal

By Edward Shillito

ALICE MEYNELL has a deserved immortality in the poems of Francis Thompson. If she had never written a line, she would have had the glory of saving for the world the author of "The Hound of Heaven." The story of all that she and her house did for that poet, is told in his life, for he was not the man to forget the generous hearts that understood him, and loved him, and delivered him. But apart from this immortality, Alice Meynell has one in her own right. There will never come a time in which her poems, few and perfect, will not be read and loved; and so long as the Christian faith is dear to men, these inspired interpretations will open to them, as they have opened to us, new visions of the mysterious order by which we are haunted and beset. It is more than the mastery of form we find; it is spiritual vision. All the poems may be read in an hour or two. She published a thin volume when she was a girl. Only a few welcomed this rare and finished work, but among the few was John Ruskin. It was only in 1893 that she gathered together these early poems and some later. Another volume followed in 1901, and of late her collected poems have been read by thousands. Now she has passed into the land of which she had many visions. She has left nothing which was not her best. For long years she was silent; like Patmore she would not go until she was sent; she had too much reverence for the gift of the poet to let it be lowered in dignity. But for her gift, many of us are grateful as a prisoner is grateful to the hand that strikes the bolt from his prison door and reveals to him the land of beauty and wonder outside. As a spiritual seer, Alice Meynell will keep her place. Her works are among the treasures which are kept safe.

> Heavenly treasure safe the ages through
> Safe from ignoble benison, or ban.

She had a reverence for the very thought of the poetic gift. The poet is linked to a thousand poets before him. Every song has its origin far away in the past. The poet is called to receive and convey the secrets of the past by which men live.

> Voices I have not heard possessed
> My own fresh songs; my thoughts are blessed
> With relics of the far unknown,
> And mixed with memories not my own
> The sweet streams throng into my breast.
>
> Before this life began to be
> The happy songs that wake in me
> Woke long ago, and far apart;
> Heavily on this little heart
> Presses this immortality.

The poet trembles at his calling. It is a mark of the great poets that they work out their task with fear and trembling. Her art was to Alice Meynell a wonderful mystery; it was something given to be received with humility. The singer has a certain detachment as though she heard a song coming from another world to another than she.

She is distinctive in her poems, but they deal always with universal things. The poet will not avoid old and even commonplace themes, but he will treat them with a greater depth than others and make them new. He comes to his theme with the delight and freshness of a child who is the first ever to see the moon or the daisies. The old universal themes are found again in Alice Meynell's poems, but they are seen freshly and as it might be for the first time.

There is, for example, the relation between the love of man for God, and the love of man for his fellow. "He that loveth father and mother more than me, is not worthy of me," said the Lord. Alice Meynell gave to this theme a setting in which all the pitifulness of the choice is laid bare. A mother had given her son to God; he had entered a religious order, and she saw him no more; many years afterwards one of that order came to her house; she did not know whether or not he were her son:

If to my son my alms were given
I know not, and I wait for Heaven.
He did not plead for child of mine
But for another child divine
And unto Him it was surely given.

There is One alone, who cannot change.
Dreams are we, shadows, visions strange;
And all I give is given to One.
I might mistake my dearest son,
But never the Son who cannot change. .

Of if we think of that undying theme—the passing of youth into age, we shall see how quick with tender insight Mrs. Meynell's treatment is of that familiar theme. She wrote in her earliest volume "A Letter from a Girl to Her Own Old Age."

Listen, and when thy hand this paper presses,
O time-worn woman, think of her who blesses
What thy thin fingers touch, with her caresses.

O fainting traveller, morn is grey in heaven,
Dost thou remember how the clouds were driven?
And are they calm about the fall of even?

It is not a matter of wonder that the closing stanzas of this poem moved Ruskin more than any other modern verses.

Or to take one more universal theme—the miracle wrought by death if the faith of Christ is true. Who among us has not wondered at the bedside of some worn and beaten man at the impending miracle. Soon, very soon, he will know what the wisest on earth have not known. Mrs. Meynell describes a crossing-sweeper on Manchester Square.

The paralytic man has dropped in death
The crossing sweeper's brush to which he clung,
One-handed, twisted, dwarfed, scanted of breath
Although his hair was young.

I saw this year the winter vines of France,
Dwarfed, twisted goblins in the frosty drouth,
Gnarled, crippled, blackened little stems askance,
On long hills to the South.

Great green and golden hands of leaves ere long
Shall proffer clusters to that vineyard wide,
And oh! his might, his sweet, his wine, his song,
His stature, since he died.

She had taken her side in the conflict between the faith and the denial of the faith. Like so many other religious poets of this age, she was a Catholic. Her world was the place trodden once by the feet of Christ and forever penetrated and thrilled by his sacramental presence. In her mind there was a covenant between nature, man and God. Yet the nature of that bond was not disclosed to all, but the poet can read the language of the covenant. Nature as she beheld it was sensitive to the human heart in its sorrow and ready to bring all its consolations, but it hides something.

O daisy mine, what will it be to look
From God's side even of such a simple thing?

But this nature eagerly waiting finds its consummation in man, and man his glorious fulfillment in the Son of Man. The sadness of earth, the unutterable pathos of human life with its renunciations and its partings can all be borne, because the secret has been revealed in Christ.

Given, not lent,
And not withdrawn—once sent
This infant of mankind, this One
Is still the little welcome Son.

New every year
New-born and newly dear
He comes with tidings and a song,
The ages long, the ages long.

Every man in such a world, so mysteriously endowed, became infinitely wonderful. A stranger kneeling by her side after the holy eucharist was no more one of a crowd but a sacred being in whose heart Christ dwelt, and so real was this faith that she could pray to "Christ in this man's heart." A throng at the communion was like a field of flowers."

A thousand single central daisies they,
A thousand of the one;
For each the entire monopoly of day
For each the whole of the devoted sun.

Human life becomes under such conditions filled with strange surmises of a hidden future; and nature itself finds her glorious fulfillment in the Man, the divine Lord. He it is who

Waits in the cornlands far and near
Bright in His sun, dark in His Frost,
Sweet in the vine, ripe in the ear,
Lonely unconsecrated Host.

Of the unfolding and the triumph of that Man and of the price paid for the redemption which He wrought, Mrs. Meynell has told in a little poem, "The Crucifixion."

Only one has explored
The deepmost; but He did not die of it.

Not yet, not yet he died. Man's human Lord
Touched the extreme; it is not infinite.

But over the abyss
Of God's capacity for woe, He stayed
One hesitating hour; what gulf was this?
Forsaken He went down, and was afraid.

Earth has its secret; other planets may not know what is its glory and its boast. Its meaning and its destiny are unfolded in the incarnation.

Of His earth-visiting feet
None knows the secret, cherished, perilous,
The terrible shamefast, frightened, whispered sweet,
Heart-shattering secret of His way with us.

O, be prepared, my soul!
To read the inconceivable, to scan
The countless forms of God those stars unroll
When, in our turn, we show to them a Man.

It was a lovely and sufficient faith by which this noble poet lived. To her the belief in the incarnate Son of God brought peace and mastery, and a hope, which grew brighter as the end came near. There are few references by which Alice Meynell's poems can be dated; they belong for the most part to timeless things. But none the less, the singer was one of us. She lived in the same world as that which surrounds us, but out of the material by the touch of faith, she wove a fair and lovely fabric; out of its jangled voices, she caught a heavenly music.

Making Americans Out of Russians

JEROME K. DAVIS was a Y. M. C. A. representative in Russia for nearly three years during the war and he has made another visit to Russia since. He not only learned the Russian language but, endowed with an exceptionally keen mind and a training in sociology, he was able discriminatingly to study the Russian character and to appraise the Russian revolution. Since returning home he has made a study of the Russian in America which is both intensive and extensive—intensive in its close and incisive study of the inner phases of their life and extensive in its treatment of all the major colonies in this country.*

There are in America about 700,000 Russians of the first and second generations, of whom 392,000 were born in Russia. The major migration was between 1910 and 1914 with 155,000 arriving. Only 8,332 of them brought more than $50 cash into the port of entry. They came to work at what looked to them to be fabulous wages, and nearly 65 per cent of the 700,000 settled in the industrial districts of New York and Pennsylvania. There they do hard, manual labor for the most part, and in comparison with the American scale their wages are the lowest. Steel, coal, and coke command the larger number, meat packing and textiles follow, and sugar refining comes next. These immigrants come largely from Russian farms where, while the small homes are not modern and sanitation is little known, the fields are wide, the air is fresh, the light is on four sides and above, and work is in the open. In this country the majority live in crowded tenements with high rent considering accommodation. They have little knowledge of hygienic living. The immigration commission found an average of 2.8 persons per room and reported that housing conditions were as bad as the owners dared to make them.

Once he is located, the Russian immigrant not only does the hardest and most dangerous of our labor, but he stays on the job. In 1920, 87 per cent were found where they had been in 1910. The Russian is rarely promoted, is indifferent to danger, easily becomes a drudge, and allows a sense of inequity to fire the resentment of radicalism in his breast. His children climb out of his slough of despond, however. Though they are taken out of school as soon as the law will allow and put to work to piece out the family exchequer, they have learned the language, become Americans, and seek to raise their standards of living; only 10 per cent of them are found following their father's occupations.

The most striking thing in Mr. Davis' survey is the discovery of the fact that the greater number of these pilgrims of hope, who have pictured America as a better land, gradually come to distrust and dislike us. It is not because a Russian is a born bolshevik either, but because the treatment he receives disillusions him and turns his hope into distrust. In Russia Mr. Davis found very few peasants or soldiers who had been in America who had a good word to say of their experiences, and of course, they spread their story among the neighbors.

* * *

Learning to Dislike America.

It is from Russian ranks that workmen for the twelve hour day and the seven day week shifts are recruted. Thousands of them work in steel, an industry which the author found least conducive of all to the making of good Americans. The Russian could change to something else if he were not illiterate, ignorant of the language, and lacking in skill. Hoping to escape oppression he finds the "boss" in the mill or mine a petty tyrant all too often. From a big, far away czar he falls into the clutches of a petty, near-by czar. Whiting Williams says the gang foreman in steel seems to be the worst type of the "what the hell" philosophy. In his native Russia the bureaucrat was far away at least, his fields were open and free, and he "bossed himself" when on the job. There he was used to cooperation in the local store and in the village life, while here the "gang" is a part of a machine system.

The Russian comes with fond dreams of a larger income and a free country; as a rule he realizes much less than he hoped for and often suffers a bitter disappointment in both respects. In a fairly wide study in Chicago the average wage was found, though wages were good, to be only $23 per week. If any money is saved on such a wage it is at the cost of the standard of living. Low wages force the immigrant to the more crowded sections and cheaper tenements. All too often banks are organized to exploit his savings. When he sends money home he is cheated in making the exchange. In his ignorance the word "state" or "national" on the window leads him to think the bank is a part of the government so that his mistreatment at the hands of the money shark brings distrust of the government. Mr. Davis found that the Russian paid more for food at the stores in his neighborhood than did Americans. Here again his ignorance is exploited. Used to fresh food at home he is given the old and musty in his "slum" quarter. And so bad food, too much poor meat, and bad air result in digestive troubles and tuberculosis. The New York Academy of Medicine found one-tenth of them ill.

The Palmer raids and prejudice against the bolshevik have reacted very badly upon the Russian in America. Hundreds were arrested who had no sense of disloyalty and many personal injustices were perpetrated through wholesale methods of "running down the reds". The prejudice against bolshevism was indiscriminately felt toward all Russians alike; loyal Old Believers were denied employment, and in some immigrant quarters a prejudice against even whiskers was noted. Every Russian was immediately suspected to be a bolshevik, and employers told Mr. Davis they did not employ Russians any more, saying "why take a bolshevik when we can get others."

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*The Russian Immigrant, by Jerome K. Davis. 219 pp. Macmillan $1.50.

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Cultivating Suspicion.

Whiting Williams says the Russian's ignorance of his employer is only equaled by his employer's ignorance of him. Things easily remedied are left to breed suspicion and distrust and a sense of injustice. When hurt he fails to get what the law provides because he does not know the law and is taken advantage of. Some states exclude aliens from the benefits of industrial compensation and no one takes the trouble to inform him that a declaration of intention to become a citizen will entitle him to the benefit. In his ignorance he fears to lose employment or the privilege of returning to Russia through making a legal demand.

There are strong racial antagonisms in shop and mine and his treatment makes it easy for him to feel that Americans assume a superiority and do not welcome him. Crowded into "immigrant quarters", he is segregated from Americanizing influences. With small chance of promotion or of becoming a skilled worker he is not welcomed into the labor union, and only the I. W. W. or Union of Russian Workers seek him out. There radical ideas are cultivated. Because he is idealistic and visionary dreams of a new world where all injustice will be righted appeal to him. He is very loyal and sticks to his group tenaciously. W. Z. Foster says he "stays put" in a strike while Americans quit and go back to the job.

The Russian church and press have not helped. The Russian priest was loyal above all to the Little White Father and his attempts to tie his congregation back to the old regime of church and state in Russia have resulted in wholesale defections. The author found a great falling off in church and parochial schools. One priest in Brooklyn said 755 per cent of the Russian membership had quit the church. In North Dakota few were found in the congregations. Since the Russian revolution some congregations which have held together have revolted and demanded the right to elect their own priest. Some have even started an independent movement. The last religious census showed only fifteen Protestant churches that were exclusively Russian.

Many attempts to publish Russian papers have been made but few have succeeded. With 35 per cent of the immigrants unable to read or write the field is not propitious. The second generation quit school too early to become eager for information. The four or five dailies that are able to live are socialistic in their editorials and quite critical of American treatment of their people and of American institutions. Like the priests they are more concerned with things Russion than with things American. The inter-racial council found, however, that they had little effect in influencing the opinions of their readers.

Drastic anti-alien laws foster the suspicion that the immigrant is not wanted. He wonders why he cannot play ball in Pennsylvania on Sunday although he can work all day in a steel mill. When the steel strike was on the state constabulary was, to him, the counterpart of the cossacks. If he has an income that is taxable, he finds that deductions are not allowed an alien. The government charges his employer with responsibility for giving him the facts, but the employer all too often passes up the responsibility. The foreign language governmental information bureau found that thousands had been over-taxed through this delinquency of employers.

* * *

Americanization.

"The inclination of employers to identify Americanization with industrial submissiveness is with us today as in the past," says George Creel. The U. S. Immigration Commission at Pittsburgh said: "Our Americanization committees are largely a sham. They think only of getting the foreigner to take out citizenship papers, and that is the last thing he ought to do." The settlement workers have done a good deal. The Y. M. C. A. has done much. The Russians' own mutual aid associations have helped. The foreign language information service does more. In New York, the Carnegie Foundation sponsors in part a Russian Collegiate Institute. In California the immigration commission has been successful. With the children the public schools can do much if they can keep them, but industry calls them out as quickly as the law allows. But all these agencies reach only a few. The masses are unreached. "They are out of touch with every kind of culture and of educational influence, both American and Russian," said a Russian investigator of the American Russian colonies.

More than 40 per cent of the Russian immigrants are single men. Many husbands are here with families in Russia. Algether 72 per cent are men here without families. In the past 20 years only 14 per cent of the arrivals have been women and girls. Thus there is little home life or cultural influence. The saloon was the trysting place until it was abolished; now the moving picture and the pool hall take its place, and the pictures are usually of the sex variety. When the wife is here, she works hard and many children come. There is not much chance given the Russian, but he would make a good American if he had a chance. Mr. Davis has done a brilliant piece of work in revealing the facts.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

What Shall I Do on Sunday?*

THIS is a vital question and one to be faced frankly. Our Puritan fathers established the Sabbath as a sacred institution. They demanded strict observance. Within the last fifty years a great change has swept over our country in our regard for Sunday. One cause for this change is that the older generation succeeded in making Sunday so perfectly dull and depressing that a reaction was inevitable. Twenty years ago it was quite frequently heard on the lips of men whom you invited to church: "O, I got enough of that when I was a boy, and, as soon as I became my own master I avoided the whole business." The next generation, we grant you, will have quite another excuse! It was a mistake not to allow boys to whistle on Sunday; it is also a mistake to allow a boy to take a high-powered motor on Sunday morning and go off to the golf club. Industry now admits that a six day week is right. Six days of eight hours is now standardized. Once, in a steel center, the ministers staged a great mass meeting to protest against the mills running seven days a week. After brilliant speeches, it was a mill-man himself who ruined the whole movement because he insisted that six day work could not obtain in the steel mills. Just now there is a movement to make the number of working days as few as possible and the hours as short as possible, with the implication that labor is a curse. I do not sympathize with this trend; work is noble. We all have to toil; there is no easy way. Sunday should be protected for the workingman and he should use it well when it is given him. The abuse of leisure means its withdrawal. Most men do not now know how to use leisure, but they can be taught. Some trains must run on Sunday, certain kinds of operations in a complex society cannot stop altogether on Sunday, but every man can have time at home and can attend at least one church service of employer and employe desire such an end.

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*Jan. 7, "Jesus Healing on the Sabbath," Scripture, Luke 13:10-17.

The so-called "tired business man" often sets a miserable example on Sunday. What ails this fellow is not hard work but dissipation, as a rule. He keeps late hours; he wastes his week; he seeks to catch up on Sunday by taking it out on God. This is selfish and contemptible. There is no excuse, under the sun, for any business man playing golf before noon. When he does this he sets a bad example to the community, for he is the type of man that boys imitate. I happen to know an unusual number of big business men who manage large concerns and handle hundreds of men. Many of the best of these men attend church regularly. If they can do it why must a lot of these little imitation business men run down to the office Sunday morning to read the mail? It seems smart to many men to talk pompously about their vast interests that tire them out so completely that they cannot get to church on Sunday. Most of this talk is pure bunk. Our men's class is taught by the president of a large manufacturing company—he never misses. The tired business man and the preacher with nervous prostration are jokes. "Nervous house-wives" there may be, but "tired business men"—we know these men—let's get another excuse.

When the bicycle appeared timid souls predicted that the churches would be emptied. When the auto came, again we heard the same story. When the radio appeared many predicted a great falling off in church attendance. On my desk are a pile of letters from all over the United States and Canada telling of my sermon broadcasted from the church last Sunday. Meanwhile more people than ever before are attending church services. Each new invention only makes possible more interest in churches. But while this is true I am impressed with a statement I hear frequently: "Our preacher is a fine fellow, but honestly, he can't preach." People no longer go to church merely from a sense of duty. The church must be made attractive. The most attractive thing, year after year, is strong, true preaching. Wherever there is a preacher of this type there is no complaint about church attendance. The "good-fellow" type of preacher cannot last long. What the church needs is *preachers,* men who toil over their sermons and who only enter the pulpit when some great theme burns in their hearts. What will you do on Sunday? You will go to church and you will support the real preachers in your community. And another thing: Sunday should be family day. Do you want to know the most beautiful sight in our church? A father and a mother, with four charming children between them—every Sunday. Sunday is to be used for religious worship and service. The day was created for our good. We are to use it well. All selfish excuses must be swept aside.

JOHN R. EWERS.

British Table Talk

London, Dec. 5, 1922.

CANON Peter Green of Manchester, a bold and independent thinker, has been rebuking those who are always saying that the church was a failure. Much depends upon the knowledge of facts possessed by the critic, and even more upon his standard of success. Canon Green says that two chief constables in Lancashire have recently written to him saying that things were bad, but they shuddered to think what they would be like but for the work and activity of the churches. The chief constable of Manchester did not merely confirm this, but declared that he thanked God every hour of the day and every day of the week for the work of the church. The Christian World, which quotes these testimonies, adds: "We should like Canon Green's words to resound everywhere throughout the land to hearten all those workers who year in, year out, are carrying on so steadily and faithfully the multifarious work of the churches and doing so much to keep the heart and life of the nation wholesome and strong." If the church compares itself to its own standard, it must be humbled to the dust, but when it compares itself to any other society on earth, it has no need to be ashamed, and it ought not to make its confessions of failure to reach its ideal into an acquiescence in all the contemptuous charges of the outside world: "Merit lives from man to man."

* * *

Dr. Jowett's Peace Campaign

Writing in The Daily Telegraph on Tuesday Dr. J. H. Jowett gives some details of his peace campaign, which opens on Monday with a meeting at Liverpool, to be addressed by the Archbishop of York and himself. "During the next few weeks," says Dr. Jowett, "the Archbishop of York and I are to address meetings of citizens in several of the great cities. At each of these meetings the lord mayor of the city will preside. We need something which will be more profound, more vitally effective and enduring. What we want is an act of personal dedication, as part of the corporate act of the whole church of Christ, in which every believer in Christ Jesus will, by some significant form of avowal, enlist himself in the cause of international brotherhood. It must be as real a consecration to the cause of peace as a man's enlistment in the cause of war. The thing must be done in some way which lifts it out of the ordinary routine. We must stand together as before the great tribunal, and we must take our sacramentum that in every way, at home and abroad, we pledge ourselves to eradicate the bitter things which are the roots of war, and that in rectitude, and if need be in sacrifice, we will seek fraternity and enduring peace. That is what I am hoping for, and I trust we may have it on the Sunday which this year makes our Christmas eve, and which would bring to the act all the influences of that sacred season. Of course, many difficulties are being encountered. They were expected. But I think they are one by one being removed, and I am not losing hope that such a measure of unanimity may be attained as will enable the church of Christ to take her stand in the van of all the forces which are seeking the peaceful relationship of mankind."

* * *

The Debate on Unemployment

Everyone who is competent to judge speaks well of the new house of commons. The debate on unemployment did credit both to the knowledge and seriousness of purpose of the members. On such a subject the house will always listen with courtesy and even eagerness to the men who know from bitter experience what unemployment means. On such a theme emotion is almost necessary to a complete treatment, and the academic touch by itself is not wanted. It is said that some of the labor members were impatient of the way in which their "intellectuals" handled this subject. A man who began life in the pit or in the mill may not be an expert on foreign policy, but he knows the pinch of unemployment, as the intellectual trained in a public school and university cannot claim to know it. The adjustment of the two groups will take tact and patience. Meanwhile though the government measures are condemned as inadequate, it is at least to the credit of Mr. Bonar Law that he has not lost time in tackling this vital problem. It will probably be in the mines that the next trouble will break out, but in almost all the great trades there is uneasiness at the moment, and the winter, though deferred, will soon be upon us. One policy on the part of revolutionary labor, is strongly condemned by the more far-sighted and sober members of the party. It is the policy of organizing marches of the unemployed to London as a move in a political game. A march that begins spontaneously is one thing; a march organized from a headquarters in London for a political end is another and a wrong thing.

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Lord Balfour on Science and Religion

Lord Balfour is giving the Gifford lectures in the University of Glasgow; he is returning to his old theme, and any words of his on science and philosophy will have great weight. "Science in itself could not be any substitute for philosophy. There was no philosophy of science which he knew of that was really of serious value. There was a great body of scientific doctrine universally accepted and acted upon by educated men, but science in his judgment was still waiting for that philosophic foundation which he was sure it would some day attain, but which as yet it had not attained. In these circumstances it was absurd if they wanted to get the best view of the world as a whole, to test the value of great philosophic beliefs, to go to science. Science had nothing to tell them on that subject. Science itself was partly the material of philosophy; it could not give them a philosophy."

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Statesmen as Authors

Our modern statesmen have no mean record as writers and thinkers. Lord Haldane and Lord Balfour are eminent philosophers: Mr. Fisher is a historian in the front rank, and Mr. Birrell has just collected his essays, of which the word "inimitable" so often wildly used, can be justly applied. Among biographers Lord Roseberry and Mr. Winston Churchill have a sure place, while recently Lord Birkenhead has shown that his power of vigorous writing is not unworthy of his eloquent tongue. Neither Mr. Asquith nor Mr. Lloyd George would be counted among authors in the primary sense of the word; they are men whose writing is intended to be auxiliary to their public action—a means of justification or of interpretation. But long before Lord Balfour was known as a statesman he had published his "Defence of Philosophic Doubt," a book which won for him most unfairly a reputation as a "doubter" in the matter of religion. Of course, he was never that; and no one who ever read the book supposed he was. But unhappily many people speak more freely of a book which they have not read.

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At the Door

The Bishop of London on Sunday in the abbey quoted largely from an article which appeared in The Times on Saturday. It was an appeal to preachers to make Advent a season in which the individual soul would open the door and let the divine guest enter in. Here are a few passages which will show the drift of the appeal. "The preacher who wishes to speak to the condition of such hearers may cease for a while to think in terms of vast cosmic movements, or to speak of the world in terms of things; to him the knocking comes not from a power described in abstract language but from a person, whose name and purpose can be known. He is a person, and he seeks admission into a personal life. He is a spirit, and 'spirit with spirit' can meet. For other Advents the soul may not need to wait; for this spiritual Advent, the incoming of the Lord Christ—there is no need to wait; he is at the door. A Christian preacher is in order when he offers the promises of Advent to any who without tarrying will unlatch the door. There are other great and tremendous truths to be remembered; the wise and learned will discuss the bearing of the Advent message upon the meaning of progress; others will soar into cosmic heights; but the man who has the divine guest to sup with him has an Advent of his own."

* * *

Among Other Things

The members of the Church Missionary society have come to an agreement which will enable them to work together whole-heartedly, but I fear that the zealots who have formed the Bible Churchmen's Missionary society will not come back. . . . Dr. D. S. Cairns is to be the moderator of the United Free Church of Scotland. No one has made a more powerful appeal to the student world. He is a spiritual power, who in his classroom or in the pulpit deals with the great things of the faith. I shall never forget the address he gave upon the resurrection at a conference in Liverpool. It was not only a noble piece of eloquence, it was illuminating in every word. I am not sure that it is reprinted anywhere, but it should be. . . . The Rev. H. R. L. Sheppard, who has been very ill, is beginning, his friends hope, to take the turn. Dr. Norwood, of the City Temple, has also had an operation for appendicitis; so far he has borne well the operation and the shock which it brings. . . . We are much interested in the moderator-designate of the church of Scotland, Professor Milligan. He has been a great minister and teacher, but to most of us outside his own country, he is known for his works on the Greek papyri and for his "Vocabulary of the Greek Testament." There are few scholars who have rendered better service to readers of the New Testament. Of this scholar a friend has written: "As parish minister he was freely resorted to and implicitly trusted; to help the humblest was never a trouble to him. Every service was rendered with the completeness and gentle grace that were his father's and mother's before him. One has yet to find the man, woman, or child whom George Milligan failed. In the pulpit he is persuasive, lucid, and attractive. In the wider world of the humanities his fame has spread, like his father's, from the insular to the continental." . . . Missions of remarkable power are being held by the Rev. Lionel Fletcher, till lately of Cardiff. He is a very wonderful gift to the churches of the Congregational order.

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Christmas

This letter will appear about the time when we keep the happy festival of Christmas. It is a time when all of us who belong to different nations and different churches are drawn to the same magnetic center and behold the same wonder, when "the great love to the stable came and entered in." It does not seem to me that we should discard the mirth and overflowing goodwill of Christmas; but blended with all thoughts of gentleness and kindness, with all hilarity and mirth, there should be the memory and the living presence of the one

"Who whispered to the star to shine,
And to break, the day."

EDWARD SHILLITO.

Contributors to This Issue

GAIUS GLENN ATKINS, minister First Congregational church, Detroit; author "The Undiscovered Country."

JOSEPH ERNEST MCAFEE, community counsellor extension division of the University of Oklahoma; author "The Religion of American Democracy."

EDWARD SHILLITO, British Congregational minister; regular correspondent of The Christian Century; member board of directors London Missionary Society; author "The Return to God," etc.

JOSEPH FORT NEWTON, internationally famous preacher; member editorial staff of The Christian Century.

As a subscriber to The Christian Century you are entitled to open a book account with The Christian Century Press. No subscriber need hesitate to avail himself of this privilege.

CORRESPONDENCE

Attention—Dr. D. Preston Blue!

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just finished reading "Wanted—A Congregation" by Lloyd C. Douglas and was so deeply interested that for the last forty-eight hours more or less I have been, in imagination, a member of the Broad Street Church. I am so entirely in sympathy with Dr. Blue's conclusions in regard to the service that I am hoping he will call a conference of those who would like to make it more devotional, inspiring and truly worshipful. I am hoping that he will ask us to express ourselves freely so that we, a number of us, may tell him what we miss and what it is we want that we are not getting. If he does I shall say that I, for one, want to kneel when we pray as they do in Catholic, Episcopal and some other churches, and I want him, as the spirit moves him, to add to his own petitions the great prayers of the ages, such as those I read in Dr. Fosdick's books and "Prayers For God And The People" by Walter Rauschenbusch. I want specified moments of silent prayer, real ones I mean, long enough for definite communion. I would like some musical responses from the congregation and I long for an opportunity to chant the Lord's prayer, giving every word and phrase its full value. Perhaps I shall find courage to confess how grieved and offended I have been by the perfunctory and irreverent rapidity with which this, the great prayer, is so often disposed of.

I want Dr. Blue to read the scripture lesson as I have heard it read in a church I could name, as if it were a new message, an important message, a definite message which had just arrived. When the pastor of this church reads from the Bible we hardly breathe until he is done.

I hope Dr. Blue may agree with me in feeling that the sermon should be followed by prayer and benediction instead of a hymn. It seems a pity to shake off the impressions made on us by finding the number in the hymnal, rising to our feet and singing, when they might be deepened by the more quiet procedure. I want the postlude to be played in such a way as to send us forth in thoughtfulness, and not as if the organ were a band giving forth the glad news that now it is over and we can go home.

If these things could be added to those specified by Dr. Blue, to which I fervently said amen as I read them, I would bless the day I was permitted to become a member of his congregation, and I know I should be so unwilling to miss a service that I should go to church even on those Sundays when he did not preach.

Winnetka, Ill. KATHERINE BEEBE.

Mr. Sweet's Candidacy

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue for November 30 there is an editorial under the heading, "When the Church Fell Down". This editorial contains the statement that "The election of William E. Sweet as governor of Colorado, was won against the opposition of an almost united pulpit in the city of Denver, and throughout the state." And that "he was called a bolshevist, a socialist, and an anarchist by the pulpit." And his election is "a moral embarrassment to the church that failed to see the Christian significance of Mr. Sweet's candidacy."

I do not know who your informant is, but I do know that he has sadly distorted the facts. Being a preacher myself, I was not privileged to listen to the different preachers in Denver, but according to the newspaper reports of the Sunday sermons delivered during the campaign, I read of only two Methodist parsons, who in the course of their sermons openly opposed the election of Mr. Sweet. I never heard of any others of any denomination who spoke one word against him, or called him the nasty names to which your informant refers. There are still a few of us who are old fashioned enough to believe that the pulpit is the last place on God's earth for partisan propaganda of any kind. There are still a few of us who believe that every man has a right to his own political opinions, and that no preacher should ever presume to force his political views into the minds of those who go to church to be brought nearer to God.

There never was a time when the world needed independent political and religious thought more than it does today, and the fact that William E. Sweet and one other were the only Democrats elected, reveals the significant fact that voters are exercising this independency of thought as they never exercised it before. Surely we are beginning to believe that the first duty of every man is to be honest with himself. Who is the man then who would dare to sit in judgment on the thinking and voting of our citizens? Who would dare to assume the position that his ideas on the recent election in Colorado alone are right, and that every voter ought to have seen the situation through his eyes, and voted as he voted? Who would dare to say that the church "fell down" because it refused to support one candidate as against another? Such narrowness and rank intolerance, are altogether unworthy of The Christian Century, the last source from whence I ever expected it to come.

Denver, Col. ROBERT HOPKIN.

Faith and the Miracles

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read and reread with great pleasure your editorial article in the issue for December 14 on "The Miraculous." It is helpful indeed to have this subject, which is so prominent at the present time, set forth so clearly. The fact that the article does not claim to say the last word on every phase of the subject shows that the writer appreciates both the importance and the unimportance of the theme. It expresses in words what I and, no doubt, many others, have been thinking.

It is pertinent to quote certain other men on the same subject. The late E. E. Chivers, who was my pastor in Buffalo some thirty years ago, said to me, "Miracles, which used to be considered the bulwark of the faith, have become its burden." It was not that they burdened his own faith, but that in the presentation of Christianity in these days they cannot be used as proofs as they could in former times, and that Christian teachers are often embarrassed by them in the field of apologetics.

The late Professor George B. Foster said, in the introduction to his "Finality of the Christian Religion"; "Faith is not simply a gift, it is also a task. Thus, it is not simply the amount that one believes, but it is how one comes by his belief, and what one does with it, that is decisive of character........ Our age is not one in which faith can bulk large. But, as it is not the amount that one gives that makes a true giver, so it is not the quantity that one believes that makes one a true believer. The main thing is one's interior attitude to the world and to life, and not the quantum of the credal output."

When E. Benjamin Andrews was president of Brown University he said in one of his chapel talks that if he were forced to surrender belief in every miracle recorded in the New Testament he would still believe in Jesus Christ.

There are many sincere Christian people who think that to deny the credibility of the miraculous is to deny the Christian faith and that to present the gospel as a divine message independent of miracles is a weak compromise, a compromise made in the hope of converting skeptically minded people to at least a semi-acceptance of the truth. Quite the contrary, however, this is simply presenting anew the fact that Christianity is a spiritual religion and that if it is presented in its essence and not in its externals it is applicable to the deepest human need in every age, that it is eternally true. Christian history abounds in examples of men and women holding most diverse views concerning the externals of the faith who nevertheless conspicuously proclaimed Christ by their daily life, and, like him, went about doing good. "Believe me," said Jesus, "that I am in the Father and the Father in me; or else believe me for the very works' sake."

University of Chicago F. J. GURNEY.

Read Romans 6 : 1

EDITOR THE CHRISTIAN CENTURY:

SIR: As a subscriber to your paper, I must send my protest against the publication of the article "The Sins of Adolescence" in the issue of December 7. It is a specious plea for the justification of youth in the vicious indulgences and an encouragement of recklessness assuming that it is a normal expression of life. This is a dangerous, a false theory to present and to be broadcasted to the homes of the land at any time, and particularly at the present time when there is such a manifest breaking away from restraints of law and conventions.

Statistics disclose that the percentage of crime among young people is alarmingly on the increase. The paper presents some matters that should be recognized and this makes the article all the more menacing. A periodical seeking to enthrone Christian ideals surely should not consent to encourage questionable morals, particularly when it is going into Christian homes. I appeal to you not to make the work of Christian parents more difficult in the ideals of their children.

Any boy would get the idea that sowing "wild oats" pays and coming back is easy, even contributing to strength according to the article. A grieved subscriber.

Lakemont, N. Y. G. A. CONIBEAR.

Read Simkhovitch's "Toward an Understanding of Jesus"

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Trueblood writes a very searching and stirring article. There is red blood in it and it makes one feel that if he is not a revolutionist he ought to be. He also says that Jesus did not believe in force, that he "knew a better way, the way of love." Just before this he says, "When they saw him drive the rascals from their temple traffic the holders of vested interests must have begun shaking in their boots." Does not that look like force? Now I realize that he did not use poison gas nor a machine gun but would you say his method here was simply another way of putting his arm gently around the shoulder of a pleasant faced, broad shouldered Israelite and saying in gentle tones, "Pardon me, my friend, I am a stranger to you but am very zealous for the honor of our god and I feel down deep in my soul that what you are doing here is contrary to the wishes of our Father in heaven. Excuse me, sir, for being so bold but will you not set a noble example of brotherhood and unselfishness and give up this kind of religious finance? I am sure you will make just as large an income in some other way and God will reward you also for your fine generous sacrifice." That would have been the gentler way but it would not have brought about the result that day that it did. Personally I have had some experiences with saloon keepers. It was before the Volstead act and no amount of gentlemanly attention would have moved them from their business in a million of eons. We used the ballot and even that has not driven the business from the earth. I am not suggesting force but rather saying that gentle treatment will not do in all cases. I would like to ask if "love" simply has at its command moral suasion. I should like to ask Mr. Trueblood just what he means should be included in the method of love.

Again Mr. Trueblood says: "Calling a man a Christian was much the same as calling him a bolshevist or an I. W. W. today." Jesus never said anything about dethroning kings or cutting off rich men's heads and taking away their property. Is it possible that the early Christians left in their wake any such thing as those folk called bolshevists? I understand that the I. W. W. blow up bridges, interfere with work and so intimidate trainmen in the west that they ride free on trains. Both these folk are destructive and forceful in gaining their ends. Were the early Christians like that? Did not Jesus say, "Give unto Caesar the things that are Caesar's and to God the things that are God's." Did not Paul enjoin his followers to pray for the king? I know that the book of Revelation shows a hatred of the Roman empire and yet it leaves the destruction business to God. The early Christians were defiant but not destructive to my knowledge. I am willing to be set right if I am in error here. Jesus is reported to have said in one place: "Put up the sword for they that use the sword perish with the sword," and in another, "He that hath no sword let him sell his garments and buy one." Was this latter simply for defense? and if so does it not signify force in self defense? The real trouble with all of us is we don't know much but if we as Christians would put to practical functioning what we do know we might make some impression upon the world. Mr. Trueblood is quite right, "We, too, must stake all on adventurous belief in the brotherhood of man," but he might have gone further and said "on an adventurous *practice* of the brotherhood of man". Who is equal to this? Only he who fears not ostracism nor death. This article is very stimulating in the right direction

Washington, D. C. IRVING W. KETCHAM.

A Methodist Worm Turns

EDITOR THE CHRISTIAN CENTURY:

SIR: Firstly, none of this is for publication if my name be attached thereto, for I am not yet ready to be retired from the ministry of the Methodist Episcopal church. Secondly, I congratulate you on your paragraph in the issue of Nov. 23, entitled, "A Skulking Conservatism." Thirdly, I deplore your longer, more politic article of one week later, closing with the anticlimax: "The instance is not one to justify much emotion on either side."

I am disappointed that a journal, that on so many issues is a peerless champion of the right, should apparently consider "the Buckner incident" as a mere isolated phenomenon, and pass it over with a wave of the hand. I am not a regular reader of the New Republic, but I chanced to see their article entitled "Methodism and Intellectual Honesty". It seems to me that they have sensed the Buckner situation far more truly than have you, that "intolerance inside the church is today the worst foe of the church." If you did say anything like that at first, upon second thought (I hope not as a matter of policy after being interviewed by a representative of the Methodist church) you apologize for having said such a thing. For instance: "This minister does not appear to be a very suitable example", etc., and "—unhappy faculty of pursuing an extremely unpedagogical and irritating method."

Granted that there may have been a certain crudeness in the manner of Mr. B's presentation, it was not his crudeness but his peerless championship of the things which he believed that made him the subject of the bishop's disapproval. At first you think there is a principle at stake; later you doubt it and apologize for speaking. I doubt whether this is a case where second thoughts are nearer the truth of things than the first.

I have been preaching for eight years only, within the bounds of this conference. In the annual conference sessions I have said little, seen considerable, and done a great deal of thinking, until I am convinced that the prime essential of advancement in the Methodist Episcopal church is not the question of doctrine, nor of efficiency in one's work, but whether a man is willing to be a cog in a wheel of a machine. Not, "Is he orthodox?" or "Is he efficient?" but "Does he track?"

If Mr. Buckner had fawned before his district superintendent, in whose election he had no voice; if he had been willing to cringe before the series of presiding bishops, and incidentally recognized the ex-district superintendent and special appointees as his superiors, we would never have heard of "the Buckner case."

Wherever a man of initiative, independence, and fervor comes into a Methodist conference, one of four things happens: 1. He becomes a secretary or a bishop, in which case he has "arrived," and is henceforth kept busy making others conform. 2. He is driven from the denomination. There are many ways of "driving". Many of our strongest men have been driven out of the denomination. 3. All the initiative and independence is whipped out of him. 4. By a perfectly unscrupulous understanding between the bishop and district superintendents he is continuously appointed to charges where he can do the least "harm."

Less than a month ago a brother who has for fourteen years done very effective work in the Methodist ministry, but who did not "track", and hence was driven from the denomination, said to me, "There is absolutely nothing that the ecclesiastics will not do", and I had to respond, "Them's my sentiments, too."

My last charge was in an industrial town. I spent three years there, taking a moderately active part in the industrial disputes that arose. I feel that the best work of my life thus far was done in that town. I desired a change last conference and so informed my district superintendent and bishop. The church people, with the exception of two or three families, desired my return, but in the interest of those few families I thought it fair to them that I move. Because of my success I went to conference with light heart, expecting a promotion to the next grade of charge, as I had hitherto been moved, and had been taught that a successful pastor should move.

What I faced was this: In interview with my bishop the latter said, "Brother——, do you know why I cannot promote you?" "No, Bishop, I will be glad to learn." "Well, your reputation with the cabinet (Who appoints and controls the Cabinet? An easy means of explanation) is that you are a socialist! I know that you have done good work at ——, but I simply cannot promote you for this reason. I know you are a bright . . . great possibilities . . . and if you will take *my* advice . . . a great future for you . . . Just use the soft pedal on these matters of social reform; preach the *gospel!* It is reported to me that in matters of dispute between employers and employes you always support the employes." And so I was side-tracked, becauuse I then and there told the bishop that there are many things in the life of a minister that are worth *more* than a "promotion".

I am certain that if today I were to write my bishop, expressing regret that I did not accept his advice last conference, and that henceforth I will refrain from preaching the social gospel, I would again be in the good graces of my bishop and be in time for "promotion". This "skulking" popery and hypocritical intolerance makes me—and doubtless makes you—sick. But this, too, I presume, is "an instance that does not justify much emotion on either side.' Thanking you if you have read to the close, but please do not give me away, as I hope to live to fight another day.

* * *

Let's See—Just What was the Question the Student was Asked?

Editor The Christian Century:

SIR: I noticed in a recent issue of your paper an article in which a professor in some theological seminary was criticized because he had rejected an examination paper from one of his students, and the student immediately packed up his goods and went to some other school disgusted with the proceeding.

In the article published by you his conduct was not only approved but the wisdom of the professor was seriously questioned. I have been a teacher for twenty years in a theological seminary and I think I have the right to speak in defense of that professor. It seems to me that the view point from which the article was written is not the right one. If a man were in any scientific school and were requested to write a paper giving the views of some ancient physicist upon the subject of heat for example, and came to the class with a paper that presented an entirely different theory of heat, that professor would certainly reject the paper. If a man in a school were being examined on the philosophy of Plato and he brought in a paper embodying the philosophy of some modern man, his paper would properly be rejected because he was set to present Plato's philosophy. The same kind of test prevails in a theological seminary. If a man were asked to present the theology of Calvin he had no business to present the theology of some other man. If he were asked to present the ecclesiology of the Episcopal church it would not answer if he were to present the theology of the Roman Catholic church. The fact that professors require students to present the subject assigned does not by any means imply that they assent to the views presented. They are only giving historical resume. If they were being examined for ordination then their papers would be supposed to present their own views. Then an unsatisfactory paper would justify the refusal to ordain them. If any theological school should refuse to teach or require examination of any view but the one which even the professor himself held, he would at once be accused of unjustifiable conceit.

I remember many years ago the statement of a Presbyterian minister who was inaugurated as the president of a theological seminary in Chicago and in the opening address he said: Students come here not to make a theology but to learn one which is already made. I venture to say that they would hardly be accepted now.

Yonkers, N. Y. Alvah S. Hobart.

Not a Naval Day But a Navy Day

Editor The Christian Century:

SIR: In your issue of November 9, you point out that "in the light of the efforts that have been put forth to establish a 'naval day', it is clear that even in America the lust of war is not abated." We, who are in the navy, think that you may have missed the point entirely. It was not a "naval day" but "navy day." The purpose of the day was to acquaint the American people with the navy, its splendid men and officers, its program for peace, and its desire for any duty of service. It was John Mitchell, an American sailor and now an officer, who defended the missionaries of American churches at Peking during the Boxer uprising. It was the American sailors who saved the lives of helpless women and children a decade ago during the Mexican Revolutions. It was American cruisers who rescued helpless Russians three years ago when they were pushed into the Black Sea by the bolsheviki. It was the American destroyers who saved the lives of thousands of Greeks when the Turks took Smyrna. It was the secretary of the navy who provided the facts which led to the far-reaching results of the conference for the limitation of armament.

Navy day did not increase the spirit of militarism in the minds of the American people but it did increase the respect of the country for the hard working sailor who serves his country with the same desire to serve as did his forbears who fought for freedom of the seas in 1812, for the freedom of the Cubans in 1898, and for the freedom of the world in 1918.

U. S. S. Bridgeport Stanton W. Salisbury.
Chaplain, United States Navy.

A Christmas Greeting

Editor The Christian Century:

SIR: Please discontinue The Christian Century. I subscribed for it, knowing that it was progressive (so-called). Since reading it a year I had rather have Bob Ingersoll's literature and get it straight.

First Methodist Church, Wm. Riley Nelson.
Sedalia, Mo.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Aquaintance

Blue Law Fight Is On in Ohio

The moving picture interests in Ohio have organized politically to fight the existing law with regard to censorship and to the keeping of Sunday. Under the present law the theaters may be closed on the Lord's day since there is a penalty for transacting business on Sunday other than "works of necessity." The Ohio Church Federation is broadcasting this news to the churches and it is believed that when the movie campaign is staged it will be successfully resisted by the churches. There are three court decisions on record against Sunday shows for profit in the state of Ohio, and in these decisions moving pictures are held to be theatrical exhibitions. The use of films in the churches on Sunday nights is being opposed by certain moving picture interests. A Cleveland pastor reports a contract canceled for his film supply by one of the corporations.

Bishop James M.. Thoburn Passes

The death of Bishop James M. Thoburn of the Methodist church removes one of the foremost missionaries of the world. For some years he has been living quietly in Ohio enjoying his well-earned rest from long labors in India, but in every conversation he showed that his heart was in India. He went to India in 1859 at the age of 23, and continued as missionary there until his retirement in 1908. Methodism was in its infancy in India when he went there, but on his retirement there were six annual conferences and missions, 3,312 Sunday schools, 134,790 communicants in India proper, and the work had overflowed the boundaries of India into Burmah and Malaysia. He was a vigorous defender of his ideas, and he often came into conflict with Dr. Buckley, the veterand Methodist editor. The latter gave this generous tribute at the time of Dr. Thoburn's retirement: "There has never been a man like unto him in the Methodist Episcopal church, for the purpose to which he devoted his life. With simplicity mingled with sagacity; with straightforward English, and yet at times, under inspiration reaching the spirit of the words of the ancient prophets, but more frequently of the apostle John, he has persuaded us when he could not convince, and convinced us when he could not persuade. Consequently he had his way, which he believed was God's way."

Denies Churches Would Push Government into War

The attitude of the churches in this country has been misrepresented by many. Rev. Samuel McCrea Cavert asserts that the churches are not trying to push the government into war in connection with the Near East crisis but are trying to push the government into peace. He says: "We are trying to secure a just and righteous settlement so that future war can be averted. Who really doubts that by the positive and unequivocal use of America's prestige and economic power it might be possible for us to have direct and well-nigh conclusive influence in securing the protection of the oppressed minorities? If Great Britain and France and America should say together, clearly and unambiguously, 'All massacres must cease; permanent protection must be given to the Armenian people,' that voice could hardly be disobeyed. But we cannot say this by holding snugly aloof and implying that it is none of our affairs. We can say it only by joining with those nations in conference in such a way as to give effective expression to the concern of America for a settlement that will insure justice and permanent peace."

Congregation Hears Pastor's Creed

REV. John Ray Ewers, pastor of East Side church of the Disciples in Pittsburgh, is an avowed liberal who combines modern thinking with evangelistic passion. He was made the target of many bitter attacks when his church voted to practice Christian union by receiving Christians from other communions without rebaptism, but these criticisms have not prevented his church from maintaining its position as the leading Disciples church of Pittsburgh. The common type of assault on the reputation of such a minister is that he does not believe anything. Mr. Ewers believes a lot of things, and on a recent Sunday he decided to tell his congregation about it. Disciples churches use no credal statement other than some version of the Petrine confession, but Mr. Ewers formulated his personal beliefs on God, Christ, the Holy Spirit, prayer and the Bible.

On these topics Mr. Ewers spoke in a vital and evangelical way, confessing Christ as the unique Son of God and receiving the Bible as inspired "not mechanically but vitally." In his statement about prayer he says: "I do not wish to dictate to God." The concluding portion of his creed is more unusual than his treatment of the great themes of the Christian faith. He says:

"I believe that the pictures given of heaven in the Bible are symbolical but that they are essentially true. Heaven, I think, is the home of the soul, the spiritual home of all the noble of all the ages. To enter such a company will be the reward of control, suffering, and Christ-like living in this world, through the grace of Jesus and the favor of God. I believe that virtue has its reward and that the acceptance of Jesus, in truth, is to be found in the eternal companionship of God, Jesus and the saints of all times.

"I believe that the pictures given of hell in the Bible are symbolical but are essentially true, standing for the punishment of wickedness and the denial of Jesus. I believe that all sin carries punishment in its train. I believe that part of that punishment will consist in remorse over wasted opportunities and selfish use of them. I believe that part of that punishment, the major part, will consist in separation from the companionship of God, Jesus and the good and great of all ages. I frankly confess that in my inmost soul I fear the lashings of outraged conscience and the banishment from the society of the good, which sin would bring about.

"Because I believe in organization and cooperation I believe in the church as the social group whose duty it is to bring the kingdom of God into this whole world. I believe that the church was divinely founded and that it holds a divine task. I regret the many weaknesses, divisions, and mistakes that the historical church has shown to a doubting world. I believe that strength, unity and success can only come by a return, not formally but spiritually, to our Divine Master. The church, to me, is broader than any one denomination, it includes all those who accept and who seek to follow Jesus as Lord. I regard all such disciples as my brothers in the common faith. I believe that the church of today has drifted far from the simple spirituality of its founder and needs to return to the pure life, the love of humanity and the beautiful spirit that dominated Jesus.

"I believe that our religion appeals to the best intellects and therefore that emphasis should be placed upon the cultural side of our faith. Children should be given correct ideas of God, Jesus, and all the items mentioned above. The end of such education, in religion, would be the love of God and of Jesus, and the joyful and whole-hearted acceptance of their way of life.

"My Christian experience being so rich and happy leads me to desire to share it with as many others as possible. Therefore a holy zeal burns in my heart to tell the story of Jesus and his love to everyone possible. I believe that this can be done by personal interviews, by public testimony and by the quiet influence of a true life. I believe that I cannot remain a Christian unless I try to build up the kingdom of my Master.

"I believe that the final test of the value of my religious faith is demonstrated to an unconvinced world by the genuineness of my social service. I believe that society has a right to expect from me, as a man who wears the name of Christ, expressions of love in the form of social justice, mercy and righteousness. I believe that this service cannot be given without sacrifice and suffering upon my part, and, in the spirit of Jesus, I am glad to give these proofs to the world, to the limit of my ability. I am convinced that this spiritual attitude and service is the key that will unlock all the conflicting social problems of today and of all days."

Methodists Put Millions Into Hospitals

Methodist hospitals are now being erected in various parts of the country which will aggregate a cost of two and a half millions. The number of hospitals in America under Methodist control is 76, and these institutions have a combined budget of six and a half millions. The Methodists have 37 homes for the aged, of which the cost of maintenance is $600,000 a year. In the 44 homes for children the investment for property and endowment is $5,500,000. In figures like these there is food for thought for the member of the fraternal order who frequently asserts that the church is not doing anything for the children and the aged. The work of the Protestant churches far outstrips that of the fraternal orders in the work of benevolence.

St. Louis Ministers Reach Shop Men

Fifty thousand workers in twenty St. Louis factories have heard the gospel preached at the noon hour during the past eleven months by seventy-eight different ministers under the direction of the St. Louis Church Federation. It is asserted that through this means many men are induced to go to church and to find a place once more in church activities. At the annual meeting of the federation on Dec. 7, Rev. Arthur H. Armstrong made his annual report. Among the unique features was a pageant called "The City Beautiful" under the direction of Prof. H. Augustine Smith. Dr. Robert E. Speer, president of the Federal Council of Churches, was present and spoke on the theme "This Day of Ours and Our Common Duty." Rev. George A. Campbell in behalf of the comity committee reported the most amicable relations among the denominations as they go forward in the location of new churches in the city.

People Can Now Join Church by Radio

The first church to establish a radio associate membership is the East End Church of the Disciples, in Pittsburgh, of which Rev. John Ray Ewers, is pastor. He broadcasted a sermon recently at the end of which, like a good Disciple, he "gave the invitation" and announced that his church would receive as associate members people at a distance who had no convenient access to a church. These "radio" members will attend the service at a distance, and will be given an opportunity to contribute.

Great Presbyterian Gathering in Kansas City

The reorganization of the Presbyterian missionary, benevolent and educational agencies is now complete. The time has come for active promotion of these interests through the new machinery that has been set up. The western and southwestern sections of the church met at Kansas City, Dec. 4-7 under the leadership of the New Era secretaries. The attendance from outside the city was six hundred while thousands from Kansas City churches were in attendance during the various sessions. Westport Avenue Presbyterian church was host to the meeting. This is one of the leading missionary churches of the denomination and is presided over by Dr. George P. Baity. Many group meetings were held in which stewardship, missionary education, New Era organization and lay responsibilities were discussed. Dr. Robert E. Speer gave a moving address on the sorrow in the near east which was regarded by many as the strongest address he ever made. The governor of Kansas was present with a defense of his industrial court. The sessions closed with a most impressive communion service in which the sacrament was administered by Dr. Lewis S. Mudge, the stated clerk of

Federal Council Holds Annual Meeting

CHURCHMANSHIP has a wide variety of representation in American Protestantism, and the extremes come together at the annual meetings of the Federal Council of the Churches of Christ in America. At Indianapolis in the three days sessions beginning December 13 less than two hundred men were in attendance, but it would be hard to find another two hundred American ministers whose names carry collectively so great weight. The plump bishop with collar buttoned behind sat beside young, athletic city ministers. In the addresses counsels of caution were mingled with open expressions of derision for the ancient quarrels about baptism, the Lord's Supper, apostolic succession and the virgin birth.. That extremes so violently opposed in everything should yet cohere in an organization whose authority grows from year to year is one of the hopeful miracles of modern Protestant life. One still hears the ancient defences of a denominational order, but increasingly the utterances and actions of the great Protestant leaders look in another direction—that of a united and modernized church in which the Christianity of Jesus replaces the hellenized and romanized substitutes for his gospel.

THIRTY DENOMINATIONS

The Federal Council of the Churches of Christ in America has thirty actively cooperating denominations. Episcopalians and Lutherans have an unofficial but real cooperation, though participating in none of the votes taken. The Southern Baptists alone of the great evangelical denominations of the country hold aloof. Southern Presbyterians have been in and out, but are back again. Lutherans complain of the lact of dogmatic standards in the Federal Council. Among Episcopalians the opposition to participation in the Council is among the high church group who do not desire their communion to be identified as Protestant. Four hundred official representatives make up the Council, which meets quadrennially, and a smaller delegate group makes up the executive committee. An administration committee meets in New York once a month so the organization has machinery that functions the year round. Dr. Robert E. Speer is president of the organization. Dr. Frederick A. Burnham, president of the United Christian Missionary society, was chairman of the executive committee this year. Rev. Charles S. MacFarland and Dr. Samuel McCrea Cavert are general secretaries located in New York, and Dr. H. L. Willett is western secretary with an office in Chicago. The various commissions have a numerous secretarial force. The sessions were held this year in First Baptist church of Indianapolis, of which Dr. F. E. Taylor, president of the Northern Baptist convention, is pastor.

The sessions of the first day were gladdened by the report of the reunion of the Evangelical denomination which was presented by Bishop S. P. Spreng. Bishop McDowell and Rev. John T. Axton, chief of chaplains of the United States Army indicated something of the significant advance that has been made in the chaplains service in the army. Probably in no army of the world do so many men attend divine worship, the attendance records being better than in the average town or village. The Federal Council recommended that each denomination should provide its own chaplains with an allowance of three hundred dollars a year with which to procure the equipment necessary to worship, such as hymn books, communion sets and other necessities. No chaplain is now appointed without the approval of his denominational leaders and of the Federal Council Committee.

EVANGELISTIC RESULTS

The Federal Council believes that among the cooperative tasks which the Protestant churches can perform best together is that of evangelism. Cooperative evangelism added 37,000 to the evangelical churches of Chicago last year. One of the foremost addresses on this theme was given by Dr. Ozora S. Davis who said: "But there must be another interpretation of the gospel to the modern man. This must be a new revelation of the energy of the gospel in daily life. We have connected it too exclusively with the specific acts of the church, and not enough with the daily toil of the factory and farm. We have thought too exclusively of the gospel as pointing the way to heaven and not enough of it as commanding and empowering men for the heavenly life on earth." The professional evangelist who has fattened upon a gospel of slang and ridicule would have found scant comfort in the evangelistic sessions at Indianapolis. The churches were exhorted that they could hire no one to do their own work. Evangelism is the task of the whole church the whole year round, and not a spasm directed by the itinerant preacher on his irregular visits.

The Social Service Commission held some live sessions. Thursday evening program was too much crowded to give

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the general assembly. The leading lights of the denomination spent the week filling picked leaders with the information and the inspiration for a marked forward movement in every type of benevolent effort, and one may safely expect this effort to bring large results this coming year.

Church Fathers Were Heretics and Liberals

Several Disciples ministers are engaged in the interesting occupation of printing and circulating pamphlets which show the fathers of the movement to be heretics according to conservative standards today. Dean W. J. Lhamon, of Liscomb, Ia., has circulated a tract giving his Congress address of last spring in which he writes of Alexander Campbell as repudiating the conception that the unimmersed are not Christians. Much more of a similar nature is to be found in a tract gotten out by the Campbell Institute, of which Dr. E. S. Ames of Chicago is secretary. The College of the Bible Quarterly, published in Lexington, Ky., contains in a recent issue many excerpts from the writings of Barton W. Stone. The latter says: "There are two kinds of authoritative creeds—one drawn up in articles and printed or written in a book—the other a set of doctrines or opinions received but not committed to writing, or printed in a book. Each of these creeds is used for the same kind of a purpose, which is to exclude from fellowship the man who dares to dissent from them. Of the two, we certainly give preference to the creeds written and published; because we can then read them, and form a more correct judgment of the doctrines contained in them.

Fundamentalist Ministers Organization in Chicago not Flourishing

Hundreds of ministers attend the great union gatherings in Chicago when the call of a social and international Christianity is put forth in these great sessions. On one side is a little group of ministers who meet to cultivate suspicion and ill-will toward their brethren. These are called the Fundamentalists Ministers Union of Chicago. A meeting at the LaSalle Hotel on Dec. 11 was attended by less than a score of men. There are more than this number of ultra-conservative ministers in Chicago, but the pursuit of heresy-hunting does not seem to be as popular as formerly.

Disciples Aid in Russia

The Disciples of Christ have for a number of years been in correspondence with a certain sect of evangelical Christians of Russia. Letters have been coming through this year indicating the desperate straits of the Russian group so a committee was organized in America to assist in relief work. The American Disciples gather money, and with this money purchase food drafts which are honored by the American Relief organization. A special call has come recently, and in many of the Disciples churches special offerings will be received at the Christmas time.

Julian Mack Criticizes Missionaries

Julian Mack, a magazine writer, in an address before the City Club of Chicago recently declared that the geisha girls of Japan did not deserve the reputation they bore in the western world. He further asserted that this reputation rested upon false information given by missionaries. This is not the first time a traveller making casual observations of a mission land has come home declaring the ignorance of the missionaries. Mission study manuals indicate that geisha girls, like cabaret singers in America, are not all bad, but exposed to peculiar temptations which makes their average rather bad. Meanwhile one wonders whether the newspaper writer ever read an honest-to-goodness missionary manual, or ever talked to a real live missionary.

Fundamentalist Charge against President Stewart Does not Stand

Dr. Griffith-Thomas some time ago made an extensive tour in China, and his sensational charges against Chinese missionaries have been a source of trouble in the Christian world ever since. The orthodoxy of President J. Leighton Stewart of Peking University was impeached. Dr. Stewart recently appeared before the presbytery in New Jersey that ordained him, known as a very conservative presbytery, and stated his religious views. The presbytery made a minute declaring its confidence in the doctrinal soundness of the eminent missionary. This minute has been given large publicity by the foreign missions board.

Fate of Orthodox Patriarch Hangs in Balance

Meletios, the ecumenical patriarch of the Orthodox church, the most eminent ecclesiastic of that communion, has a position of great difficulty. Seven metropolitans seceded before his election, and he must try to win these back to loyalty. He favors the translation of the scriptures into modern Greek, but in the disorderly political situation it is impossible to secure the money or to assemble the scholars. He is friendly to the Prot-

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FEDERAL COUNCIL IN ANNUAL MEET

(Continued from page 1633)

any of the able men a full opportunity, but it was worth while to see such a trinity as a labor union editor, a director of employment of a great factory and a prominent Christian minister sitting upon one platform. They said things that harmonized in the big fundamentals. Dr. E. F. Tittle, pastor of First Methodist church of Evanston, Ill., plead for a pulpit that would see the world through the eyes of Jesus Christ. "If anything stands condemned should not the pulpit say so? It is not the business of the pulpit to furnish blue prints, but to hold up ideals. Christian laymen must seek means by which principles may be applied. In its corporate life the church can become a prophet. I hope to live to see the day when a whole denomination will seek first the kingdom of God, even at the loss of its own life."

INTERNATIONAL OBLIGATIONS

The various phases of the international obligations of the churches took up by far the greater part of the time of the sessions. It was conceived by the various leaders that in general the church has two duties to the nations across the sea. One of these is philanthropic, the feeding of the hungry. The other is political, the speaking of the right word in behalf of international harmony and justice. In the work of philanthropy the great leaders for the most part frown upon efforts to let denominational propaganda ride into Europe on the philanthropic wagon. The Federal Council officers decidedly favor the policy of aiding the Orthodox church in Russia to reform itself, rather than to introduce into Russia our American sectarianism. The presence of the new Orthodox bishop of Chicago throughout the sessions and his message of thanksgiving from his superior officers in Russia together with his apostolic benediction was a most striking feature of the sessions. Politically the religious leaders seem to be practically unanimous against the policy of American isolation. Demand was made for American participation in the international court of justice, and President Harding was memorialized to call another international congress in which the economic reconstruction of Europe would be considered. Further action was taken committing the churches to the principle of American participation in some association of the family of nations which might be the League of Nations or something else.

Much legislation passed the sessions of the executive committee, some of it of a routine sort, but much of large significance. The churches are urged to provide $60,000 with which to complete the union church at Balboa on the Canal strip. The Volstead Act is vigorously defended. A protest cabled to Lausanne against the proposed removal of the Patriarch of Constantinople from his ancient see.

At the closing session Bishop Brent made a keynote address on American obligation in the international situation. He said in part: "No one will dispute the function of representative government to interpret and apply the mind of the people, but in order that it may do this, the voice of the people must be heard. Organized Christianity must be alert in pressing on the attention of the government the mind of its constituency in all matters that pertain to the moral responsibility of the nation and to the sanctity of human life. A democratic government that merely awaits the mandate of the people without instituting a progressive course of education among its citizenship is abdicating leadership. I am voicing the thought of multitudes of American Christians when I express the opinion that our government should give the country a clearer idea of its mind on the community of nations."

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estants, and gives audience to missionaries, a fact without parallel. The Turks hope to secure his expulsion from Constantinople. If he is not expelled, he may be assassinated any day.

Long Ministerial Career Crowned By Communitv Affection

A singularly gracious and significant ministerial career came to an end with the recent passing of Rev. M. M. Goode of St. Joseph, Mo., who had attained to his eighty-fifth year. Mr. Goode had been a resident of St. Joseph for forty-one years, having been pastor of the First Christian churuch for seventeen years and afterward of the Wyatt Street Christian church up to a few years prior to his death. The entire community regardless of denomination shared in the affection which his long ministry called forth.

Quakers Decide Upon Reorganization

The Five Years' Meeting in Quaker phraseology corresponds with the national convention of other denominations. The annual meetings are in a general way similar to state conventions. The executive committee was in session in Richmond, Ind., recently and many changes were agreed upon. A new general secretary to succeed Dr. Walter C. Woodward will be elected. He has been directing the central offices since 1917, and is also editor of the American Friend. Milo S. Hinkle, executive secretary of the foreign missions committee, will do promotional work in the yearly meetings, and the office of assistant secretary has been abandoned. Many of these changes are dictated by a desire to cut expenses.

Methodist Review anu Pseudo-Fundamentalism

A recent issue of the Methodist Review, a bi-monthly journal makes a distinction that is of importance in ecclesiastical phraseology. It insists that modern minded Christians are fundamentalists in that they are true to the real fundamentals of Jesus Christ. The other sort are pseudo-fundamentalists. The journal says: "The Pseudo-Fundamentalists of our day are again placing emphasis on doctrines which have no relation to life—such as the verbal inspiration of the Bible, its inerrancy not only in historical detail, but in scientific statement, literalism in its interpretation even when its language is absolutely symbolical, the Jewish conception of the messiahship as culminating in a visible kingdom, dogmatic definitions of the deity of our Lord, the atonement, and the trinity, which would close the eyes of the church to growing visions of Christ, his cross, and the divine nature—in other words substituting everywhere a static and dead for a living theology."

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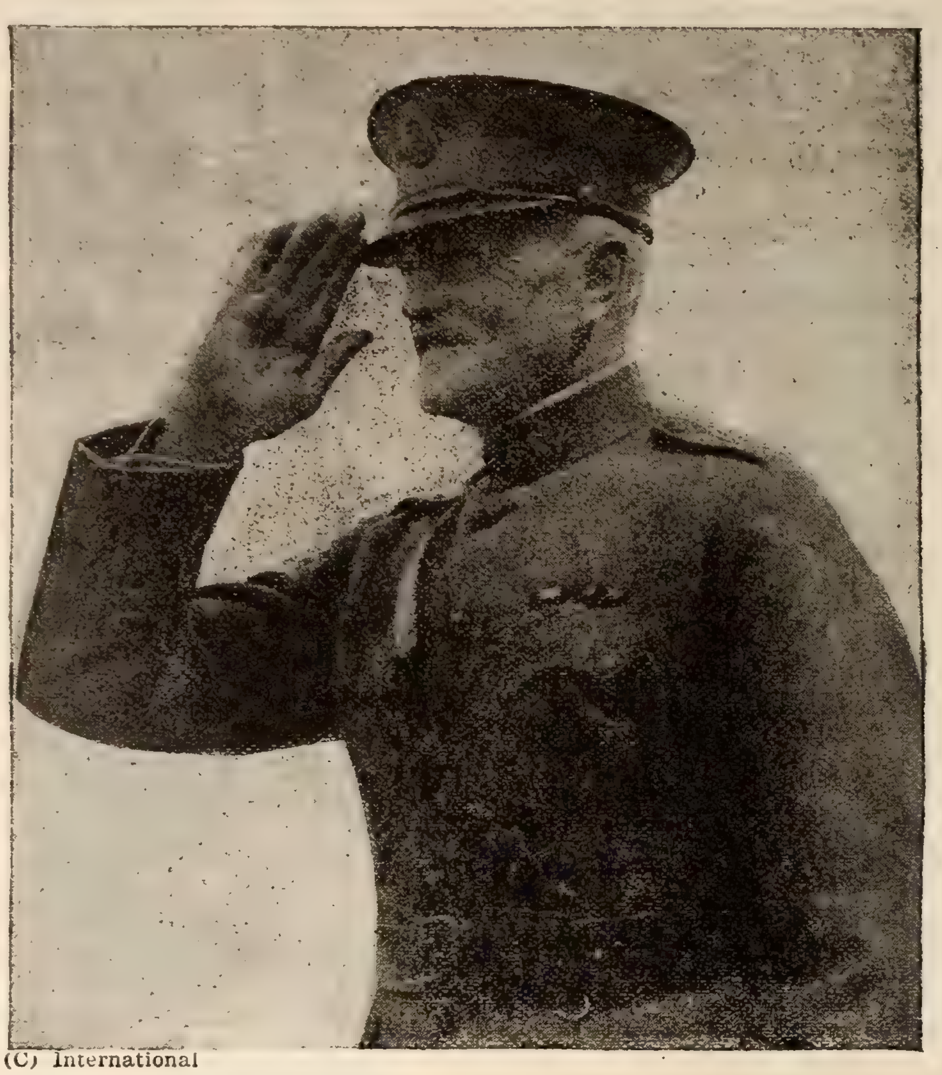

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